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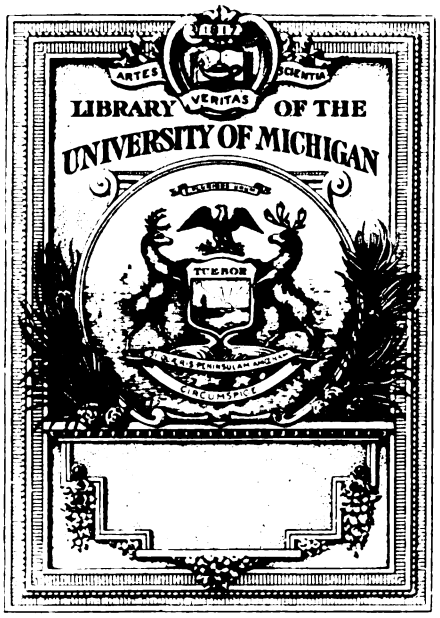
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CHRONOLOGICAL ANTIQUITIES:

OR, THE ANTIQUITIES and CHRONOLOGY OF THE Moſt ANCIENT KINGDOMS, from the Creation of the World, for the Space of Five thouſand Years.

In THREE VOLUMES.

In this WORK,

The Original HEBREW Chronology of the Old Teſtament, both before and after the Flood, is reſtored; and all the Difficulties of the Scripture Chronology are cleared. The CHALDÆAN, EGYPTIAN, PHOENICIAN, and CHINESE Antiquities and Chronology, are largely explained, and ſhewn to agree with each other, and with the Hiſtory and Chronology of Scripture.

The Origin and Chronology of the GREEKS, ROMANS, and AMERICANS, are alſo conſidered; and likewiſe the Origin and Antiquity of *Letters*, *Hieroglyphics*, *Obeliſks*, *Pyramids*, *Oracles*, and *Myſteries*, with all the Pagan Theology, are fully treated of and explained.

The Ptolemaic Canon, and other ancient Records, with all the moſt ancient *Years*, *Cycles*, *Æras*, and other *Epochs*, are added, and largely explained.

The principal Errors of the moſt learned Chronologers, both ancient and modern, are examined and amended; and all the ancient Chronology is reduced to one entire and conſiſtent Syſtem.

To which are added, proper INDEXES.

Παρ' οἷς ἀσυνάρτητός ἐστιν ἡ τῶν χρόνων ἀναγραφὴ, παρὰ τούτοις οὐδὲ τὰ τῆς ἱστορίας ἀληθεύειν δύναται. Tatian. πρὸς Ἕλληνας.

By JOHN JACKSON,

Rector of *Roſſington* in the County of *York*, Prebendary of *Wherwell* in the County of *Southampton*, and Maſter of *Wigſton's* Hoſpital in *Leiceſter*.

VOL. I.

LONDON,
Printed for the AUTHOR; and ſold by J. NOON, at the *White Hart* in the *Poultry*. MDCCLII.

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TO THE
MOST NOBLE PRINCE

JOHN,

Duke of RUTLAND,

Knight of the Moſt Noble Order
of the GARTER,

AND

Lord Lieutenant and Cuſtos Rotulorum of
the County of *Leiceſter*.

May it pleaſe your GRACE,

TO accept a Work, which, whatever is valuable in it, is greatly due to your GRACE, as being the Reſult of that Eaſe and Tranquillity of Life which is owing to your generous Benefaction to me.

I know you have the Goodneſs to accept it, as being the beſt Teſtimony of a grateful Mind, which I am able to give for the Kindneſſes I

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have received, and the Friendſhip I have been honoured with, by your GRACE.

I am very far from deſiring to get a Recommendation to any Work of mine, by the Character of the Patron I dedicate it to; though that of your GRACE is ſuch as would eaſily incline many to a good Opinion and Eſteem of an Author, who ſhould be favoured by You: nor am I ſo vain as to think it in my Power to add any Luſtre to your GRACE's real Virtues and Merit, by any Encomium I am able to beſtow upon them.

I ſhould not indeed venture to mention them at all, if I did not know them by Experience; being aſſured of incurring your GRACE's Diſpleaſure by the leaſt Appearance of Flattery, which, I hope, I ſhall always be as averſe to offer, as I believe your GRACE is to receive it.

But if I did not perſonally know your GRACE's generous and benevolent Temper; your moſt courteous Affability to all; your ſtrict and exemplary Sobriety, and high Regard to Juſtice and Equity; your Study of Knowledge

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Knowledge with an impartial Love of Truth; and eſpecially your truly noble Zeal for the Eſtabliſhment of religious and civil Liberty, which are the firmeſt Support of *Majeſty*, and the brighteſt Glory of a *Crown*, and neceſſary to produce every thing that is excellent, great, and good; and which are both the moſt valuable Right of Mankind, and the greateſt Ornament and Happineſs of human Nature: if I had no perſonal Knowledge of theſe your GRACE's Virtues, I ſhould be forced to know them from public Fame, confirmed by the Atteſtation of all who ever had the Honour or Happineſs to know you.

Therefore in ſpeaking of the many excellent Endowments of your Mind; of the Integrity of your Life and Actions; your engaging Sweetneſs of Temper and Courteſy of Behaviour, which are natural to your GRACE, and make even your loweſt Inferiors and Dependants eaſy and chearful in their Acceſs to you; and are the genuine Effect of that true Greatneſs which is not in the leaſt ſullied or abated, but imprints a deeper Conſciouſneſs of it, by Condeſcenſion: in ſpeaking more eſpecially of your acquired Knowledge of ſeveral Arts and Sciences amidſt a great public Employment; and your clear and ſolid Judgment in every thing to which your Thoughts are applied; your diſintereſted Love of your Country, and conſtant Endeavours to promote the Good and Welfare of it; and, above all, your warm Love and Zeal for the divine Cauſe of religious and civil Liberty; and your Hatred of all Superſtition and Bigotry, and of every Degree of Perſecution and Tyranny either in Church or State: in ſpeaking of theſe and other Virtues and Accompliſhments, which juſtly render your Perſon amiable, and both highly honoured and beloved, what do I but join my grateful Voice and Teſtimony to that of the whole Nation?

As ſuch a Diſpoſition and Endowments adorn and dignify a private Station, ſo they ſhine forth with ſtronger Luſtre and more beneficent Greatneſs and Power, in that public Station and exalted Sphere, where your GRACE is placed in the *Great Council* of this Kingdom. A

Council

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Council never equalled by the famed Senates of *Rome* or *Athens*. In this are diſplayed the greateſt Abilities, the moſt honourable Sentiments expreſſed by a commanding and irreſiſtible Eloquence, and a Courage made heroic by an exalted Senſe of Liberty; guided by a Policy not partial or confined, like that of *Rome* and *Sparta*, to the Intereſts of their own Republics; but holding the Ballance of the *Power of all Europe*, and confining it to the Laws which God and Nature have ſet to it.

How mean and contemptible do the greateſt Tyrants, ruling over enſlaved Nations, appear, in Compariſon of that Monarch, who reigns over ſo many *Princes* rather than *Subjects*; and who delights to be the *Father* more than the *King* of his People; whoſe Intereſts and Affections are ſo united, as to make him the divine Soul of an immortal Body; and whoſe Majeſty, Riches, and Power, are not thoſe of one Man, but the united Majeſty, Strength, and Treaſures of a free, brave, and wealthy Nation; which, whilſt ſo united, can never be exhauſted or ſubdued?

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And when we think on a Family, that by the Goodneſs of divine Providence has preſerved our Religion and Liberties, when in the greateſt Danger of being loſt, we cannot but with grateful Sentiments turn our Eyes to the numerous Offspring with which God hath encreaſed it, to perpetuate theſe Bleſſings to the lateſt Poſterity.

What a pleaſing Proſpect is it to the whole *Britiſh* Nation, to ſee a Prince born and growing up amongſt us, endued with the amiable Temper and Diſpoſition of the moſt virtuous and religious Princeſs his Royal Mother; which render him capable of every good and noble Impreſſion: and what may we not hope for from him, who is educating under the Direction and Sight of his Royal Grandfather, whoſe heroic Courage, mature Wiſdom, and God-like Spirit of *Juſtice*, *Clemency*, and *Benevolence*, will be infuſed and implanted in his Royal Breaſt, to make him a Glory and Happineſs to theſe Kingdoms, whenever it ſhall pleaſe God to ſet him over them?

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But as the greateſt and beſt of Kings are truly ſaid to be honoured by the faithful Services of their greateſt and beſt Subjects; ſo the moſt generous and diſintereſted Manner, in which, for ſome Years, your GRACE ſerved his preſent Majeſty, as Chancellor of the Duchy of *Lancaſter*, added Honour and Dignity to that high Office; and was a peculiar Example of that Patriot Spirit, which excites and engages the truly great and honourable to accept of public Stations, purely for the ſake of the public Good.

All the Advantage your GRACE propoſed, and which you thought more than ſufficient, was the noble Satisfaction of being more thoroughly acquainted with the Laws of your Country, and to ſee thoſe equitably executed of which you was the Judge.

In this you indulged your Love of a valuable Knowledge, and your natural Diſpoſition to Juſtice and Equity, in a Way the moſt honourable, moſt agreeable to a great and good Mind, and a public Spirit.

This Part of your Grace's Character, ſet forth in the plaineſt Style, will always ſhine, appear amiable, and be admired.

The following Work, which I humbly preſent to your GRACE, contains the Origin and Chronology of the moſt ancient Kingdoms, which, if we except the *Jewiſh* Nation, have hitherto lain in Obſcurity and Confuſion. Nor have the Annals of the *Jewiſh* Nation, which were originally written by the moſt faithful Hiſtorians, been preſerved free from Corruption, eſpecially in their Chronology, which hath been altered to ſuch a Degree, as renders the *Hebrew* Accounts of the moſt ancient Times utterly inconſiſtent both with the *Moſaic* Hiſtory itſelf, and alſo with the oldeſt Records and Hiſtory of all other Nations.

This Corruption, I have ſhewn, was owing to the *Jews* themſelves in later Times; by which many of the moſt learned *Chriſtian* Writers, both at home and abroad, have been groſly impoſed upon.

But as the true *Moſaic* Chronology of Scripture is, by divine Providence, preſerved in the uncorrupted *Greek* Tranſlation of the Old Teſtament, which was made by learned *Jews*, and by Royal Authority, ſeveral Centuries before thoſe Corruptions were introduced: and is alſo contained in the *Jewiſh* Antiquities of *Joſephus*, taken from an uncorrupted *Hebrew* Copy; I have made this the Foundation of the following Work: and after a long and thorough Examination of the moſt ancient Pagan Chronology, I have found it entirely conſiſtent, and wonderfully agreeing with this true Chronology of the ſacred Writings.

To reconcile the Chronology of the Scripture, whether we follow the *Hebrew* or *Greek* Computations, with that of other ancient Nations in the moſt early Times, eſpecially the *Egyptian*, *Chaldæan*, and *Chineſe*, has been thought impoſſible; and therefore was never yet attempted. The ſeemingly immenſe Numbers of Years contained in the *Egyptian* and *Chaldæan* Antiquities and Hiſtory, have made Chronologers, without due Conſideration, reject them as fabulous and romantic: and to rely ſolely on the

Evidence of the Scripture Relations, for the Knowledge of the firſt Ages and Hiſtory of Mankind, which can never be ſettled by theſe till the true Chronology of Scripture is ſettled.

But perceiving that theſe large Numbers of Years were uniformly carried on and made uſe of by the moſt judicious and learned ancient Writers, without any Intimation or Suſpicion made by them that they were fabulous; I judged that they were founded on real and true Calculations, and only differed from thoſe of other Nations in the Manner of reckoning, and not in the Chronology itſelf: and I found at laſt with great Satisfaction, that the moſt ancient Computation of *Days* for *Years* amongſt the *Chaldæans*, and of *Months* for *Years* amongſt the *Egyptians*, warranted by the Teſtimony of Writers of the greateſt Credit, and moſt converſant in the Hiſtories and Antiquities of theſe Nations, reconciled all their Accounts together, made them conſiſtent with the Courſe of Nature, and the Hiſtory of the firſt Ages of the World, delivered in the authentic *Moſaic* Writings.

This ſurprizing Agreement of the ſacred and profane Hiſtory, is a great Atteſtation to the Truth of the Scriptures of the Old Teſtament, ſhewing that the beſt and moſt valuable Remains of Antiquity, any where preſerved in the Traditions and Records of Pagan Nations, carry the Origin of Things, the peopling of the Earth, and firſt Settlements of Nations, to the ſame Æra or Point of Time nearly, which the Scripture aſcribes to them.

This (my LORD) is a ſhort View of what I have undertaken, and endeavoured to perform in the following Book, which requeſts the Patronage of your GRACE's Name: and which, conſidering the many and great Difficulties attending a Work of this kind, may hope for a favourable Reception from the learned World.

I am,

Your GRACE's *moſt obliged,*

and devoted humble Servant,

JOHN JACKSON.

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PREFACE.

CHRONOLOGY has been juſtly called the *Soul of Hiſtory*; for without Chronology Hiſtory is lifeleſs, and no better than a dead Body without Senſe or Underſtanding: and unleſs the Times of hiſtorical Narrations are in ſome meaſure aſcertained, Hiſtory will be little preferable to Romance.

Without ſome fixed Chronological Æras and Epochs, to which hiſtorical Relations may be referred, we ſhall be in the ſame Confuſion about them, as we ſhould be in geographical Deſcriptions of *Places*, *Countries*, *Cities*, *Rivers*, etc. without having the Longitude and Latitude of them aſcertained.

Chronology therefore is altogether neceſſary to Hiſtory, is the Eye by which we are able to trace the Footſteps of it up to the Beginning of its Exiſtence, and of Time itſelf.

It muſt be both highly uſeful and ſatisfactory to Beings of ſo ſhort a Duration as Man is, to be able to diſcover the Original of Time and Beginning of Things: to live, as it were, in all paſt Ages, and fix the Hiſtory of Mankind to certain Epochs, whence we can carry it down to its utmoſt Period; and ſo know the Times of the moſt ancient paſt Tranſactions almoſt as well as thoſe of the preſent Age.

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In all Ages, the Genealogies of Families, and Annals of the Hiſtory and Reigns of Kings and States, have been made by public Authority, and preſerved with the greateſt Exactneſs and Care; and accounted ineſtimable and ſacred, and laid up in Temples as the ſafeſt Repoſitory of them. And it is the Buſineſs of Chronology to ſearch after, collect, and put in Order the Remains of them, and to fix them to their true Times, by amending the Errors and Corruptions which, through Length of Ages, Miſtakes of Writers, and of their Copiers, have crept into and long poſſeſſed them.

Chronology therefore is concerned, not only to clear and retrieve Time that has been corrupted or loſt, but to reſtore paſt Years, as far as may be, to their original and true Epochs, Cycles, and Æras; that they may take thoſe Places again which Nature at firſt gave them; and that their Courſe may run regularly, uniformly, and without Confuſion.

Hence it appears, that Chronology is a Part of natural Knowledge or Philoſophy, and is of the greateſt Importance to Hiſtory, and renders it both entertaining and a real Science.

It muſt indeed be confeſſed, that there have been for many Ages great Difficulties and Perplexities in Chronology, eſpecially in the moſt early and remote Times; which are owing to the Loſs or Corruption of the original Records both of ſacred and profane Hiſtory: and all that can be done to reſtore the true Chronology of them is, by comparing the moſt ancient and authentic Accounts

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counts together, and carrying them up as near as may be, to their original Epochs; and ſhewing their Agreement with one another, with the Courſe of Nature, and that Æra of the World which is fixed on the moſt unqueſtionable Evidence.

This I have endeavoured to do in the following Work.

The moſt ancient Chronology is contained in the Writings of *Moſes*, whoſe Epoch is the Creation of the World, and which reacheth to his own Time, and is carried on thence with the greateſt Accuracy by faithful Hiſtorians, who lived ſome in, and others near the Times mentioned in their Writings, which were taken from the moſt authentic public Records.

The *Chaldæan*, *Aſſyrian*, and *Egyptian* Chronology and Antiquities, follow thoſe of Scripture, and reach the higheſt after them (except the *Phœnician*, which are very imperfectly tranſmitted to us) and had learned Men been able to reconcile the Accounts of theſe with the Hiſtory and Chronology of Scripture, to which they originally agreed, the oldeſt Times, and the Hiſtories of the firſt Ages of Mankind, and of the firſt and moſt famous Empires, would be aſcertained.

But the Chronology of Scripture, as it now ſtands in the *Maſorete*, or preſent *Hebrew* Copies, is utterly irreconcileable to all the oldeſt and beſt atteſted Accounts of the *Chaldæans*, *Aſſyrians*, and *Egyptians*, taken from the public and authentic Annals of theſe Nations; and therefore if that be true, the Chronology of theſe, and, I might add, of all other ancient Kingdoms, muſt be falſe;

and their higheſt Antiquities and Hiſtory no other than Romance.

Yet it appears, that the Chronology of all the moſt ancient Kingdoms before-mentioned, to which that of the *Chineſe* Annals may be added, is conſiſtent and agrees together, though it greatly diſagrees with the preſent *Hebrew* Chronology of the *Moſaic* Writings.

This Difficulty has never been well conſidered by our greateſt Chronologers, *Scaliger*, *Petavius*, Archbiſhop *Uſsher*, Sir *J. Marſham*, Biſhop *Llboyd*, and others; who taking for granted that the *Maſorete Hebrew* Chronology is right, and the true and original Chronology of the *Moſaic* Scripture, have rejected the larger Accounts of the *Chaldæan*, *Aſſyrian*, and *Egyptian* Chronology, as fictitious and fabulous; or have in an arbitrary Manner cut off and contracted their Times, to reduce them to the Standard of the leſſer Chronology of the *Hebrew* Text.

Thus *Scaliger* thinking the *Egyptian* Dynaſties to be all ſucceſſive, found they outrun his *Julian* Period; and exceeded the Epoch of the *Moſaic* Creation, as he reckoned it, by 1336 Years; and he was forced to feign (1) another *Julian* Period, to comprehend the firſt four Dynaſties; and thereby to connect them with his true *Julian* Period, which commenced under the fifth *Egyptian* Dynaſty. Hereby thoſe famous Dynaſties lay in *Egyptian* Darkneſs. *Scaliger* had no better Luck with the *Chaldæan* and *Aſſyrian* Dynaſties, which he found commenced above two hundred Years before the Flood, according to the Chronology of the preſent *Hebrew* Text.

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(1) Canon. Iſagog. lib. ii. p. 124. lib. iii. p. 279.

The learned *Petavius*, the Adverſary of *Scaliger*, had no better Succeſs; and knew no more of the *Egyptian* Dynaſties than *Scaliger* did: but he was ſo wiſe as not to meddle with them. He alſo took them to be ſucceſſive, and therefore eſteems many of the firſt to be fictitious; and would have them omitted, and the reſt to be regulated by his own Chronology, by which he brings the Epoch of them within 153 Years of the Flood, which is ſufficiently abſurd. This is alſo his Epoch of the *Aſſyrian* Empire; and he is forced to reject the firſt *Chaldæan* and *Arabian* Dynaſties, which preceded his *Belus* and *Ninus* (whom he weakly ſuppoſes to be *Nimrod* and *Aſſur*) as fictitious (2).

Sir *J. Marſham* knew more of the *Egyptian* Dynaſties than either *Scaliger* or *Petavius*. He ſaw that ſome of them muſt be contemporary; but he knew not which they were, and others he rejected as fictitious.

Our learned *Uſher* rejected all the *Egyptian* Dynaſties precedent to that of the *Shepherds*, [which is the fifteenth in *Africanus's* Hiſtory of *Manetho*, and the ſeventeenth in *Euſebius*] as being inconſiſtent with his Chronology. He has rightly diſtinguiſhed between the *Babylonian* and *Aſſyrian Belus*; but by a ſtrange *Metachroniſm*, has fixed *Ninus*, Son of the *Aſſyrian Belus*, ſo low as to the Year before *Chriſt* 1267, and the Æra of the *Aſſyrian* Monarchy to the Year before *Chriſt* 1322. And not regarding the Succeſſion and Times of the following *Aſſyrian* Kings, makes the Duration of it no more than 520 Years, inſtead of 1300 Years, or more, as the *Aſſyrian* Annals made it.

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(2) Doct. temp. tom. ii. lib. ix. c. 13, 15.

To rectify theſe and many other Abſurdities and Difficulties, and to reſtore true Chronology to the Hiſtory of Scripture, and that of the moſt ancient Kingdoms mentioned in it, eſpecially the *Chaldæan*, *Aſſyrian*, and *Egyptian*; and to ſhew the Conſiſtency and Agreement of the ſeveral Æras of theſe Kingdoms with the *Moſaic* Chronology, is the chief Deſign of the following Work.

In the Beginning of this Undertaking I thought, that if the *Egyptian* and *Aſſyrian* Dynaſties could be diſveloped from the Darkneſs and Confuſion in which they have laid, ever ſince the Age of *Africanus*; and the true ſucceſſive Order and Times of the *Egyptian* and *Aſſyrian* Kings could be ſettled and fixed to certain Epochs, they would afford great Light and Aſſiſtance to aſcertain the true Chronology of Scripture. And as there is a larger and a leſſer Chronology of Scripture, the latter in the preſent *Hebrew* Text, and the former in the Septuagint *Greek* Verſion from the *Hebrew*, which differ from each other near 1400 Years, in the Interval from the Creation to the Birth of *Abraham*, theſe forementioned ancient Epochs would be a great Help, to determine in which of the two Computations the original Scripture-Chronology was contained.

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In this Interval it was eaſy to obſerve, that the Genealogies in the preſent *Hebrew* Text, which conſtitute the Chronology of the Scripture-Hiſtory, were neither conſiſtent with themſelves, or with the Courſe of Nature and Propagation of Mankind, nor with the Scripture Hiſtory of the *Hebrews*, and of other Nations bordering upon them, and mentioned in the *Moſaic* Hiſtory.

All this I have ſhewn at large in the firſt Part of the following Work; and hence it is evident, and not to be doubted, that the preſent *Hebrew* Text is greatly corrupted, and the Chronology of *Moſes* leſſened many Centuries; and the Corruption is not accidental but plainly voluntary and deſigned.

Farther it appears, that the preſent *Hebrew* Computations are no older than the ſecond Century of the *Chriſtian* Æra; and were never known before to the *Jews*, or to any *Greek* Writers of the *Jewiſh* Hiſtory: theſe therefore cannot be the true Scripture-Chronology, or the original Chronology of the *Hebrew* Text; which can only be reſtored by the Evidence and Teſtimony of the more ancient *Jewiſh* Writers.

It is known, that the Septuagint *Greek* Verſion was made by *Jews*, in the Reign of *Ptolemy Philadelphus* King of *Egypt*, and by his Authority, from an *Hebrew* Copy which was three Times older than any Copies now known to be extant; and this Verſion was received and read by public Authority in the *Jewiſh* Synagogues every where, as being a faithful uncorrupt Tranſlation; and its Credit and Authority was never queſtioned for about

400 Years, or till the ſecond Century of the *Chriſtian* Æra.

Now, if it appears that the Chronology of the Septuagint *Greek* Verſion has been preſerved uncorrupted, and is the ſame with that of the *Hebrew* Copy, from whence it was originally taken, what Doubt can remain of its being the true *Hebrew* Chronology of *Moſes?* But I have proved that the Septuagint Chronology is confirmed, by two ancient *Greek* Writers of *Jewiſh* Hiſtory, *Demetrius* and *Eupolemus*; the firſt of whom lived in the Year before *Chriſt* 222, and ſixty-four Years only after this *Greek* Verſion was made; and the latter wrote about 174 Years before the *Chriſtian* Æra, and 112 Years after the Time of the ſame Verſion.

And both theſe Writers, in their Computations, agree entirely with that of the Septuagint. After theſe, in the firſt Century of *Chriſtianity*, *Joſephus*, the famous and moſt learned *Jewiſh* Prieſt, in his *Jewiſh* Antiquities, in which he aſſures us that he followed the *Hebrew* Copies, has the ſame Chronology with that of the Septuagint. So that the Chronology of the Septuagint *Greek* Verſion, was no other than the *Hebrew* Chronology in the Age of *Joſephus*; and ſeveral Centuries before to the Reign of *Ptolemy Philadelphus*; and being ſtill the ſame at this Day, cannot but be eſteemed by all learned and impartial Judges, as the original *Hebrew* Chronology: and the preſent Chronology of the *Maſorete Hebrew* Copies, being ſo much different from that of the ancient Copies uſed by the Septuagint Tranſlators and by

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by *Joſephus*, and received as authentic by the whole *Jewiſh* Nation for 400 Years, muſt be corrupted and ought to be rejected.

The original *Hebrew* Chronology being reſtored is of the higheſt Authority, and undoubtedly agreed with the true Computations and Annals of all other Nations. The Genealogies of it are perfectly conſiſtent, and agreeable to the Courſe of Nature; and the Hiſtory of it in the moſt early Ages, is ſuitable to the State of Mankind in thoſe Ages. The *Chaldæan* Antiquities and Chronology, both before and after the Flood, I found to be perfectly correſponding to the Ages of the *Hebrew* Hiſtory; and ſuppoſe Epochs which are quite agreeable to the Accounts of it. And the *Aſſyrian* Dynaſty from *Ninus* (when four Kings inſerted by *Africanus* are removed and reſtored to their true Dynaſty of the preceding *Babylonian* Kings) and the Hiſtory of his Reign is conſonant to the Scriptute Hiſtory of that Time. The placing four Reigns after *Ninus*, which really were precedent to him, carried his Age too high by many Years, and up to the *Babylonian Belus*, and made him thought to be his Son; and rendered the Hiſtory of his Reign irreconcileable to the Relations of Scripture, and other ancient Hiſtory.

This Error of *Africanus* muſt for ever have puzzled and confounded all Chronologers ſince his Time, if it had not been diſcovered by a Fragment of *Abydenus* from the *Babylonian* Annals, which ſhews the true Places of theſe Kings in the *Babylonian* Dynaſty, beginning with *Belus* and ending with the laſt of theſe Kings, who was conquered and ſucceeded by *Ninus*, with whoſe Reign the *Aſſyrian* Dynaſty commenced.

This valuable Fragment I have now publiſhed, and ſhewn the ineſtimable Service of it in Chronology.

But the greateſt Difficulty was to ſettle the true ſucceſſive *Egyptian* Dynaſties. For it is apparent that many of them are contemporary, and that fifteen only out of thirty were ſucceſſive.

This has hitherto been too hard a Taſk for all Chronologers ſince the Age of *Africanus*, who firſt confounded and interrupted the Series of them, by Inſertion of collateral Dynaſties, and made thirty in Succeſſion inſtead of fifteen, though his own Account of them from *Manetho* ſhewed there were no more than fifteen ſucceſſive Dynaſties, from the Epoch or Beginning to the End of the *Egyptian* Monarchy.

Euſebius ſeems to have known the true ſucceſſive Dynaſties; but he mangled, leſſened, and miſrepreſented the two firſt, to bring them to the Epoch of his Chronology.

From *Apollodorus Syncellus* has happily preſerved *Eratoſthenes's* Catalogue of the *Theban* Kings, made from the moſt ancient Records of *Thebes* in the upper *Egypt* by royal Authority: and from the Time of the Reign of one of the laſt Kings, which is mentioned by *Dicæarchus*, an ancient *Greek* Hiſtorian, it appears when the firſt King, *Menes* [who is alſo the firſt King of the firſt *Egyptian* Dynaſty of *Manetho*] began to reign. This

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was the Key to open and diſcover the true ſucceſſive *Egyptian* Dynaſties. The Difficulty laid in finding out the two firſt of the ſucceſſive fifteen (the thirteen laſt from the eighteenth to the thirtieth being on all hands agreed to be ſucceſſive). The firſt Dynaſty, of which *Menes* was the firſt King, muſt be one of the two ſought for; and there remained none but the famous *Shepherd-Dynaſty* for the other, which was disjointed both from the firſt and the eighteenth; but it appears from *Joſephus* and *Syncellus* that it really was the ſeventeenth Dynaſty, as *Euſebius* alſo made it; and it immediately preceded the eighteenth Dynaſty, as the Hiſtory of *Manetho* in *Joſephus* plainly ſhews.

I made no doubt therefore of having diſcovered the true ſucceſſive fifteen Dynaſties of the Kings of *Egypt*, which contained the whole Period of that ancient and renowned Empire; and in the Computation of the Years of them, I found they brought the firſt King *Menes* within fourteen or fifteen Years of the Time where he is placed in the Catalogue of *Eratoſthenes*, and this ſmall Difference is alſo accounted for.

This ſufficiently cleared and removed all the Obſcurities and Embarraſſments of the *Egyptian* Chronology, contained in their Dynaſties, which were tranſcribed from the Annals of *Memphis*; and ſhewed ſo near an Agreement of them with the *Theban* Dynaſty, that no longer doubt remained of the true ſucceſſive Order of the Dynaſties of *Manetho*, which all Chronologers have hitherto ſtudied in vain to find out.

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The *Egyptian* Chronology being ſettled, I found it to be exactly conſonant to the original *Hebrew* Chronology and Hiſtory of Scripture; but entirely diſſonant to and inconſiſtent with the leſſer *Maſorete* Chronology.

The *Egyptian* Kingdom commenced ſuitably to the Epochs of others the moſt ancient Kingdoms, and the firſt peopling of it agreed to the Scripture Account of the Diſperſion of Mankind with great Exactneſs.

The *Shepherd-Dynaſty* not only correſponded with the Time of the *Iſraelites* going into *Egypt*, but perfectly agrees with the Scripture-Hiſtory of that famous Migration, and gives conſiderable Light to it. And it was no ſmall Satisfaction, that the genuine Antiquities and Chronology of the *Egyptians*, *Chaldeans*, and *Aſſyrians*, agreed to ſo much Exactneſs, and with ſo great Harmony, with the original *Hebrew* Antiquities and Chronology.

The *Chineſe* Chronology is of equal, if not of ſuperior Authority to the *Egyptian*; not only becauſe it cannot poſſibly have been corrupted by Communication with other Nations; or Intermixture with or Accommodation to any Accounts of any other People: but alſo and principally becauſe it is taken from authentic and moſt ancient Records; and is pure and genuine, without the leaſt Mixture of Fable, which the *Chineſe* would never permit to be inſerted in their Hiſtory, and which after the Riſe of Idolatry infected and corrupted the *Chaldean*, *Egyptian*, and *Greek* Antiquities, ſo as to confound and perplex their real Hiſtory: and to require much Trouble

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Trouble to diſvelop it, and diſcover the true Times and Facts hid under fabulous Narrations.

The *Moſaic*, *Egyptian*, *Chaldæan*, *Aſſyrian*, and *Chineſe* Antiquities and Chronology, which are the moſt important, take up the two Firſt Volumes of the following Work.

The Third contains the *Phœnician* Antiquities and Chronology, which have not been underſtood by the learned Biſhop *Cumberland*, or by the more learned *Bochart*, or any others who have treated of them.

After this, the Antiquity of *Letters*, and their Progreſs and Variations both in Number and Sound, and the ſeveral Alphabets and Ways of writing them, are largely treated of and explained; and with them the Migrations of the ancient *Pelaſgi* are traced, and their Settlements aſcertained, which will diſcover the Original of the moſt ancient Kingdoms in *Greece* and *Italy*.

The Origin of all the moſt ancient Oracles and Myſteries, and the Antiquity and Chronology of them, are fully ſhewn. The *Sicyonian* and *Argive* Æras, with thoſe of the *Argonautic* Expedition, and of the Deſtruction of *Troy*, and of the *Olympiads*, are treated of and ſettled; and ſeveral other ancient Æras are fixed.

The capital Points of ancient Chronology, which have ſo long employed the Labour and Learning of the greateſt Chronologers, who have ever been puzzled with them, and diſputed about them to no Purpoſe, are thoſe which I have mentioned, and which I principally endeavour to clear of their Obſcurities and Confuſion;

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to ſet them in their true Light; aud to ſhew their Agreement and Connection with one another. And I hope my Endeavours, intended for the Service of *Learning* and *Truth*, will be favourably accepted by the learned World; and that, if I have ſucceeded and reſtored Chronology, I ſhall be thought to have done no inconſiderable Service to them; and I ſhall think many Years well ſpent in ſo uſeful a Study.

But whatever I have done, I ſubmit to the Judgment and Candor of the learned, eſpecially the Prelates and thoſe learned Perſons of both Univerſities, who with Readineſs have encouraged the Work.

They are ſenſible of the Difficulties attending Chronology, and of the Labour neceſſary to be employed in it; and as, no doubt, there may be ſome Errors in the preſent Work, the Author is deſirous that it may be ſtrictly examined, and is willing to amend whatever Errors can be found in it.

How eaſy it is to find Faults in the Writings of the moſt learned Chronologers, and how difficult to avoid as great ones ſelf; and to ſhew where the Error lies on one Side, and the Truth on the other, appears from the learned chronological Work of *Petavius* againſt the moſt learned *Scaliger*.

Petavius has ſhewn many Errors in the Chronology of *Scaliger*, whom he has treated not very favourably; but he is guilty alſo of many himſelf; has often ſplit on the ſame Rocks; and was far from being able to clear or amend what he found fault with, whether with regard to the Difficulties of the Scripture-Chronology and Hiſtory; or to thoſe in the *Egyptian*, *Chaldæan*, *Aſſyrian*, and others. The ſame may be obſerved in the Chronology of the learned *Vignoles*. He has found many Faults in *Scaliger*, *Petavius*, *Uſher*, Sir *J. Marſham*, and others, and tired his Reader with a long Detail of them: but when he has done, he has informed his Reader of nothing better; he has not amended any Errors or eſtabliſhed any Truths; and the Epochs of his own Chronology (excepting one or two) are all wrong and unſupported.

The Method I have taken is not to pull in pieces the various Schemes of other Chronologers, which, however eaſy, would be an endleſs and an uſeleſs Work; but in the firſt place to eſtabliſh my own Syſtem upon full and good Evidence; to reſtore all the ancient Æras to their true Time; to clear up the Difficulties occurring in them; to examine and amend ſome principal Errors of the moſt learned Chronologers both ancient and modern; and to reduce all the ancient Chronology to one entire and conſiſtent Syſtem.

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Chronological Antiquities:

OR, THE

ANTIQUITIES

AND

CHRONOLOGY

OF THE

MOST ANTIENT KINGDOMS.

Chronological Antiquities of the Hebrews.

THE Hiſtory of the Creation wrote by *Moſes*, and his ſubſequent Hiſtory of Mankind to the univerſal Deluge, and thence of the *Jewiſh* and other Nations to his own Time, is not only the moſt ancient Account of Things, but the moſt authentic that ever was recorded.

God revealed to *Adam*, the firſt Man, what related to the Creation and to his own and *Eve's* Formation. From him it was delivered down to *Seth*, and from *Seth* to *Enoch*; and from him to his Son *Methuſelah*; and from him to *Lamech* and *Noah*. After the Flood, the Hiſtory of the antediluvian Ages was derived from *Noah* to his three Sons *Sem*, *Ham*, and *Japheth*. *Sem* and his Deſcendants, who lived in *Chaldæa*, communicated it to *Abraham*, the Father and Founder of the *Hebrew* or *Jewiſh* Nation; he delivered it to his Poſterity, from whom it was derived to *Moſes*.

By theſe ſeveral Conveyances from the Beginning the moſt valuable Hiſtory of the World and of Mankind for a long Series of Ages was preſerved, and never any where ſo faithfully recorded as in the Writings of *Moſes:* and very little of which has been for many Ages preſerved but in his Books alone. For though it be certain that the Hiſtory of the Creation and antediluvian Ages was delivered to *Japhet* and *Ham* by *Noah*, as well as to *Sem*; and by them and their Poſterity was known long before the Time of *Moſes*; and recorded in the moſt ancient Annals of *Chaldæa*, *Phœnicia*, and *Egypt*, from whence the *Greeks* received their oldeſt Coſmogony and genealogical Hiſtory; yet were all their Accounts very anciently mixed with Superſtition and idolatrous Fables as appears from the oldeſt Remains of them; and which ſufficiently ſhew they were all derived originally from the ſame Fountain of Truth, by their Agreement with the *Moſaic* Hiſtory in ſeveral Parts of them; though they are grievouſly corrupted with a Mixture of ſuperſtitious Fables, by which Idolatry was propagated through moſt Parts of the Earth: whilſt the genuine and uncorrupted Hiſtory of *Moſes* is free from theſe Superſtitions, and preſerves entire the true original Notions concerning God's Creation of the World, and his Providence over Mankind; and by which Men are taught the pure Worſhip of God, and a Dependance on his Providence, and the Practice of univerſal Righteouſneſs, in which the primitive Religion conſiſted.

Moſes introduces his Account of the Creation with ſaying, *Gen.* i. 1, 2, *In the Beginning God created the Heaven and the Earth. And the Earth was without Form and void* (or *empty*, *viz.* of Inhabitants) *and Darkneſs was upon the Face of the Deep: and the Spirit of God moved upon the Face of the Waters.*

Here *Moſes*, the divine Hiſtorian, ſhews that the (1) terreſtrial World had a Beginning, and was made or formed by God out of a dark and confuſed Chaos, in which Water, and Earth, and the Elements and Principles of all Things were mixed together without Order

(1) The *Heaven* may be taken to comprehend the ſeveral celeſtial ſyſtems of the Sun, Moon, Planets, and Stars which were created before the Formation of the Earth, of which only *Moſes* gives a particular account, and to which his Hiſtory primarily relates.

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in one Maſs. The firſt Act of God towards the Creation or Formation of this Syſtem was his cauſing a ſtrong Wind, called (2) *the Spirit of God*, to move upon the Waters. This Spirit or Wind of God, by its powerful Energy, ſeparated the fluid chaotic Maſs into two Parts, and cleared the Water from its Mixture with the Mud, and brought it together upon the Superficies of the Earth, which it covered all round; and ſo is ſaid to have *moved* or *breathed upon the Face of the Waters.* How long this divine Spirit or Wind of God continued to move and act upon the Waters cleared from the groſſer Earth, *Moſes* does not tell us; but it is probable that it continued the firſt three Days of the Creation, which were effected by its Operation. For by its acting inceſſantly on the thick gloomy Atmoſphere, and breaking and thinning the groſs Parts of it, which prevented the Sun's Beams from penetrating it, by degrees Light fell upon the Chaos; and by the Revolution of the Earth about its Axis at the ſame Time, which might be cauſed by the divine Spirit or Wind of God, the firſt Day's Creation of Night and Day was formed, ℣ 3, 4, 5. *And God ſaid, Let there be Light, and there was Light.* This St. *Paul* expreſſeth with great Propriety, ſaying, 2 *Cor.* iv. 6. *that God commanded the Light to ſhine out of Darkneſs*; intimating, as *Moſes* alſo does, that the Fountain of Light was created before (as we ſhall ſee preſently) but was obſtructed by the thick chaotic Atmoſphere from ſhining upon the Earth. *And God ſaw the Light that it was good, and God divided the Light from the Darkneſs. And God called the Light Day, and the Darkneſs he call'd Night, and the Evening and the Morning were the firſt Day.*

The ſame divine and almighty Spirit or Wind of God as it gradually diſperſed the groſs Parts of the chaotic Atmoſphere, which ſurrounded the Earth, and made Light to ſhine through it, ſo at the ſame Time it raiſed plenteous Vapours from the Waters below, which were carried into the Atmoſphere, and were ſupported by a purer Air which contained them; ſo that they were divided from the Waters below: this was the Work of the ſecond Day's Creation. And this Expanſion of the Air, or Atmoſphere, or *Firmament*, as the *Greek* Verſion has it, God called *Heaven*, ℣ 8.

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(2) So *Theodoret* underſtands it: and obſerves that *Wind* is ſo called *Pſal.* cxlvii. 18. Quæſt. 8. in Gen. Edit. Sirmond. Pariſ. 1642.

But though a great Quantity of Water was carried up and lodged in the new formed Atmoſphere, yet the Earth was ſtill all under Water; and whilſt it continued ſo, it could not be a fit Habitation for the various Kinds of Creatures which were to be made. Therefore God, by his Almighty Spirit or Wind, made the Waters flee (as the Pſalmiſt elegantly expreſſes it, *Pſ.* civ. 7, 8.) and run together into the Places and Channels appointed for them, both upon and under the Earth (*Pſ.* xxxiii. 7.) which was now raiſed above them and became *dry Land.* The Earth being dry, immediately brought forth Graſs and Herbs yielding Seed, and Fruit-trees of ſeveral Kinds bearing Fruit which had its Seed within it; and this was the Work of the third Day's Creation, ℣ 13.

The Earth was now made dry and habitable, and furniſhed with Graſs, Herbs, and Fruits, which were proper for the Suſtenance of living Animals; and had alſo, in the Atmoſphere above, which ſurrounded it, a plentiful Reſervoir of Water to refreſh it when it wanted Moiſture; but yet it was unable to bring its Fruits to Perfection without the Influence and Heat of the Sun, which in the fourth Day it had the full Benefit of. For now the chaotic Atmoſphere being by the Spirit or Wind of God cleared of all its groſs and noxious Vapours (which might be quite diſſipated and ſpent by the Thunderings mentioned by the Pſalmiſt in the third Day's Creation, *Pſ.* civ. 7.) the Sun broke out in full Splendor, and enlightened and cheriſhed the whole Earth with its Rays; and the Moon ſupplied his Place in the Evening, riſing in the Fullneſs of her Majeſty and Glory. Theſe two great Lights appeared in the Firmament of Heaven, and alternately enlightened the whole Earth on the fourth Day of the Creation. And as God is ſaid to have appointed them *to rule the Day and Night*, and to be for *Signs* and *Seaſons*, and for *Days* and *Years*, it is, I think, probable, that they now took Poſſeſſion of their Government by the annual Motion given to the Earth (which was for ever after to be ſupported and directed by the gravitating Power of the Sun) and by the menſtrual Motion of the

Moon about the Earth at the ſame Time. This was the Work of the fourth Day's Creation, ℣ 14—19. (3)

It is ſaid, ℣ 16. *God made two great Lights, viz.* the Sun and Moon: and it is certain that the Earth was by God's almighty Power ſo ſituated with reſpect to the Poſition of the Sun and Moon, that they might have their proper Influences over it; and ſo with Propriety be ſaid to have been now made to rule over it. They now became properly a Sun and Moon to the Earth, whether they were then created when they firſt ſhone upon it, or before.

The *Hebrew* Word *Aſa* or *Aſe* (עשה) rendered to *make*, ſignifies alſo to *conſtitute*, or *appoint*, or *prepare:* and ſo it may mean that God appointed two great Lights, the one to rule over the Day, and the other to rule over the Night; or it may mean that God *had made* theſe two great Luminaries, which at the Creation of this Heaven and Earth he appointed to give Light, the one by Day, the other by Night. And it is evident that the Word may be taken in the præterpluperfect Tenſe, as it is in the 31st Verſe, where it is rightly render'd, *God ſaw every Thing that he had made.*

Therefore, though it is undoubtedly true that God made or created the *Sun, Moon,* and *Stars,* yet there is no need to underſtand that they are any Part of the *Moſaic* Creation, which comprehended only the Heaven and the Earth; or the Earth with its Firmament or Atmoſphere, which is called *Heaven:* but that they were made before, and the Earth ſo ſituated by divine Appointment that they might give Light to it, and regulate the *Seaſons, Days,* and *Years* of the new-formed World: and alſo to be *Signs* or (4) Tokens of Viciſſitudes and

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(3) *Plutarch* has a fine Expreſſion from *Plato*, to the Purpoſe: ὁ Πλάτων φησὶν, ἐπὶ τῷ κόσμῳ γενομένῳ καὶ κινηθέντι τὴν πρώτην κίνησιν εὐφρανθῆναι τὸν Θεόν. Vit. Lycurg. p. 57. *Plato ſaies, that, when the World was made and received its firſt Motion, God was pleaſed*; agreeably to *Moſes* ſaying, *God ſaw every thing that he had made, and behold it was very good. Gen.* i. 31.

(4) Aratus ſaies, concerning the heavenly Bodies,

Αὐτὸς γὰρ τάγε σήματ' ἐν οὐρανῷ ἐστήριξε. Phænom. init.

They were alſo Signs, whereby Men were to be directed in Tillage, in planting, ſowing, ordering and gathering the Fruits of the Earth. It appears alſo, that the Sun originally moved through the Ecliptic; for had it moved only in the Equator there could have been no Difference of Seaſons.

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Changes in the Earth. If the Earth as well as its Moon exiſted before the Moſaic Creation, they might have had other Directions in a prior State: and their preſent Orbits and Situation, with reſpect to each other and to the Sun, might be appointed at the new Creation or Formation of the Heaven and Earth. And the Words of the 14th Verſe may be render'd, *Let the Lights which are in the Firmament of the Heaven be to divide the Day from the Night: and let them be for Signs and Seaſons, and for Days and Years.*

But although the Creation of the *Sun*, *Moon*, and *Stars* be allowed to be no Part of the *Moſaic* Creation of our Heaven and Earth, that is, the Earth and its circumambient Atmoſphere frequently called *Heaven* in the Style of Scripture and all ancient Books; and expreſly ſo called by *Moſes*, who calls by the Name of *Heaven* the Firmament which was ſtretched out above the Earth, and interpoſed between the Waters on the Earth and thoſe in the upper Regions of the Air, ℣ 7, 8. yet it was proper and even neceſſary to take particular Notice of theſe celeſtial Luminaries, both as they were of ſo great Benefit to the Earth; and eſpecially alſo to inform the *Jews* that theſe likewiſe were the Work of God, as much as this lower Earth was; and the mere Inſtruments of his Providence in the Ends and Uſes for which they were made by him: And therefore were no more the Objects of Adoration and Worſhip, as the Heathens then generally and almoſt univerſally made them, than the Earth itſelf was: And that God only who made the Heaven and the Earth and the whole viſible Syſtem of Beings, on whom they all equally depended, was to be worſhiped by them. They were taught in this Hiſtory of the Creation, that the Sun, Moon and Stars the moſt adored Deities of the ignorant and deluded heathen Nations were made by God for the Service of the Earth and of the Inhabitants of it. This was ſufficient to let them ſee the Folly and Impiety of worſhiping theſe Creatures of God inſtead of the Creator and Lord of all things.

Whether we conſider the Earth as newly created by God's Power out of Nothing; or as new formed only from a Chaotic State or ruined World, we muſt, I think, in Reaſon conclude that its preſent Situation and Orbit in the ſolar Syſtem was appointed either on the firſt or fourth Day of the Creation.

As all Things were originally created out of Nothing (5), and it is highly probable that God hath always exerciſed his eternal Power and Wiſdom

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(5) The ancient Pagan Philoſophers univerſally agreed that Nothing was or could be created out of Nothing; but that whether the World was eternal or made in Time, the *Hyle* or original primary *Matter* of Things was eternal and ſelf-exiſtent. They thought the eternal ſelf-exiſtent *Hyle* firſt *Matter* or *Origine* of Things [which they diſtinguiſhed from *Uſia*, Subſtance endued with Properties] was a meer Subſtratum without Form or any Qualities belonging to it, which is an evident Abſurdity and Contradiction: and they did not conſider that ſuppoſing it poſſible for ſuch an *Hyle* or primary Matter to have always and neceſſarily exiſted, it was not poſſible for its State to be changed, or that any Form or Qualities ſhould be ſuperadded to it; and ſo, that no Power could create a World out of it, whether in Time or from Eternity. They notwithſtanding ſuppoſed that God who was of a ſuperior and diſtinct underived Nature created by his Power the Qualities or Properties of all Things, though he could not create the original *Hyle* or Matter which ſuſtained them: By which Reaſoning they connected created Properties with uncreated Matter, which is an evident Contradiction. For it is ſelf-evident, that whatever is neceſſarily exiſtent or un-originated muſt be immutable, and is neceſſarily only what it always was, and cannot be altered from what it was, or undergo any new Mode of Exiſtence, or have any Properties or Qualities ſuperadded to it: So that an un-originated *Hyle* or primary Matter muſt be independent of God, and not ſubject to his Power or Providence. Thus God's creating and governing Power of the Univerſe was abſolutely excluded. But this Conſequence they did not ſee, though it be really intuitive. Another Abſurdity was the ſuppoſing two un-originated and neceſſarily-exiſtent Beings of ſuch infinitely different Natures as God and the *Hyle* to exiſt: The one endued with all Perfections, and the other abſolutely imperfect and next to a *meer Nothing*. Hence it demonſtratively follows that all Things muſt have been originally made or created by God *out of Nothing*, or from Non-Exiſtence were made to exiſt by his Power and Will. And though it is impoſſible for us or, I ſuppoſe, any Creature to conceive the Manner of ſuch Creation, yet it is as impoſſible not to ſuppoſe the Thing itſelf or ſuch a creative Power, every other Suppoſition being an evident Abſurdity and Contradiction: And Production of Beings from Non-exiſtence is a neceſſary Conſequence of the Agency of God and Exertion of his Power; and this Power and Agency neceſſarily belongs to the Nature of God: And therefore the very Suppoſition of a ſupreme un-originated intelligent Agent, Being, or God [whoſe Exiſtence is ſtrictly demonſtrable] implies a creative Power. Thus far we can go upon demonſtrative Principles and Evidence of *Reaſon:* but *Revelation* alone can inform us that God the ſupreme un-originated Agent made or created all

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Wiſdom in the Production of Beings; ſo it is eaſy to conceive that amongſt the numberleſs Syſtems of created Beings which are exiſtent and may have always exiſted in the infinite Space, there is and always was Room or Space to receive any new Syſtems of Beings which he ſhould pleaſe either to create or new form. We know that in the preſent ſolar Syſtem ſome of its Parts or Planets are more compounded than others: The Earth has a Moon attending and depending upon her; and *Jupiter* and *Saturn* have their ſeveral Moons or Satellites. Others, as *Mars* and *Venus*, have no Moons that we know of; but may have without any Diſorder in the entire Syſtem or their particular Orbits. And in the Space between the outmoſt Orbits of the ſolar Syſtem and the fixed Stars, as well as between one fixed Star and another, there is Room for numberleſs Orbits and Syſtems of Worlds which we know nothing of either already created and exiſting, or which may be created and exiſt whenever the omnipotent and all-wiſe Maker of all Things ſhall think fit to create them.

It is alſo rational to think that all the created Syſtems of Beings in the Univerſe had originally their ſeveral Periods of Duration aſſigned by divine Providence; and that they have undergone and will undergo Changes, Mutations, and Renovations according to the eternal Purpoſe of divine Wiſdom, and to anſwer the Deſigns of God's All-comprehenſive and All-governing Providence.

And if the Chaotic State of our Earth was not its firſt Creation, but only the Diſſolution of a former State whoſe Period was determined in order to a new Formation of a different Syſtem; the Angels ſo called in Scripture might be the Inhabitants of the præexiſtent Orb or Globe now called the Earth; who having finiſhed their Time of Trial and Probation were removed into other Habitations; the obedient and good Spirits into purer celeſtial Manſions; and the diſobedient and evil Spirits into the dark Abyſs and lower Regions of the Air to which they are confined: and we ſeem to have taken their Abodes on the Earth,

Things by another divine Perſon called in Scripture his *Logos* or *Word*, who acted by the *Power* and *Will* of the ſupreme un-originated Being in the Formation of the World.

new formed and made a ſuitable Habitation for us who are to have our Portion with them in the future State. And this will account for the Diſpoſition of Angels in Relation to us, who are miniſtring Spirits and Diſpenſers of the divine Providence in the ſeveral Kingdoms of the Earth, which were put under their Juriſdiction when God *divided the Nations* at the ſeparation of the Deſcendants of *Noah*, as *Moſes* relates *Deut.* xxxii. 8. where the ancient and true Reading is, *He ſet the Bounds of the People* (or *Nations*) *according to the Number of the Sons of God*, and not *the Sons* (or *Children*) *of Iſrael*, as the preſent *Hebrew* Text reads, which has no Senſe. Thus the wiſe Son of *Sirach* underſtood it, ſaying *Ecclus.* xvii. 17. *In the Diviſion of the Nations of the whole Earth, He* (God) *ſet a Ruler over every People, but Iſrael is the Lord's Portion*, who conducted them by an Angel, as we read through all their Hiſtory. The ſeventy Interpreters, as they are commonly called, of the Law of *Moſes*, had in their *Hebrew* Copy *Bene el*, *Sons of God*, by which underſtanding *Angels*, they render'd the Words, *Angels of God.* And this Interpretation was received by the ancient *Jews*, as well as by all the primitive Chriſtians both of the *Greek* and *Latin* Church. The Angels are call'd *Sons of God* twice in the Book of *Job.* ch. i. 6. ch. xxxviii. 7. Theſe are ſtyled the Archons or Princes of their ſeveral Countries *Dan.* x. 12. and xii. 1. alſo, x. 21. and by *St. John* more expreſly, *Angels*, where, in his Revelations ch. xii. 7, &c. the Devil called the *Dragon* and his Angels are repreſented as warring againſt *Michael* and his Angels, each at the Head of their angelic Hoſts, about the Eſtabliſhment of the Chriſtian Church in the *Roman* Empire. This Matter I have largely treated of in my Notes on *Novatian*, p. 133. to which I refer the learned Reader. And as this Opinion of ſubordinate Deities or Angels (6) being Preſidents of the ſeveral Nations of the Earth was generally received amongſt the Pagans, it was probably derived from the firſt Patriarchs and Deſcendants of *Noah*. This Notion alſo gives Light to the Miniſtry of good Angels on the one Hand, appointed by God to watch over and to be Guardians of holy and pious Men (who in Scripture are ſaid to be *Heirs of Salvation)* during their mortal State, and to conduct their Souls at Death into the Manſions of Happineſs appointed for them: And likewiſe to the Temptations of bad Angels on the other Hand, who are permittted by the unſearchable Counſel of God to ſeduce, delude, and incite to commit Sin, thoſe who leave the Paths of Religion and Virtue and indulge unreaſonable and vicious Appetites and Paſſions; and at Death carry their Souls into the diſmal Regions allotted to them, where they are reſerv'd to the Day of Judgment and future Condemnation. This alſo farther illuſtrates the Scene of the Happineſs of good Men in the future State, repreſented by their being made *like unto the Angels*, and aſſociated with them; and of the future Miſery and Puniſhment of the Wicked by their being tormented with the *Devil and his Angels* (7).

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(6) *Jamblicus* ſpeaks the general Opinion of the *Egyptian* and other Nations: Ἄγγελοι περὶ αὐτοῦ [Θεοῦ] παμπληθεῖς ὑπάρχουσι· Καθ' ἕκαστόν τε ἔθνος τῆς ἐπὶ γῆς διακεκλήρωταί τις ὑπ' αὐτοῦ κοινὸς προστάτης. De Myſter. Sect.v. c. 25. And *Origen* alluding to the Text of *Deut.* xxxii. 8. obſerves, that not only the *Egyptian*, but other Pagan Hiſtory had the Account of the ſeveral Nations of the Earth being divided and diſtributed amongſt thoſe they call'd their Gods. *Cont. Celſ. lib.* v. *p.* 249, 250.

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(7) *Plato*, in the Perſon of *Socrates*, repreſents the ancient Opinion of the Miniſtration of Angels (whom he calls Dæmons) in the future Judgment and the Happineſs and Miſery of Men, in a very elegant Manner, and agreeable to the Scripture-Repreſentation of them, Λέγεται δὲ οὕτως· ὡς ἄρα τελευτήσαντα ἕκαστον ὁ ἑκάστου δαίμων ὥσπερ [lege ὅσπερ] ζῶντα εἰλήχει, οὗτος ἄγειν ἐπιχειρεῖ εἰς δή τινα τόπον, οἷ δεῖ τοὺς συλλεγέντας διαδικασαμένους εἰς ᾅδου πορεύεσθαι μετὰ ἡγεμόνος ἐκείνου ᾧ δὴ προστέτακται τοὺς ἐνθένδε ἐκεῖσε πορεῦσαι. τυχόντας δὲ ἐκεῖ ὧν δεῖ τυχεῖν, καὶ μείναντας ὃν χρὴ χρόνον, ἄλλος δεῦρο πάλιν ἡγεμὼν κομίζει ἐν πολλαῖς χρόνου καὶ μακραῖς περιόδοις. *Phæd.* p. 80. *It is ſaid that at Death every one's Dæmon* (or *Angel*) *who had the Care of him when alive, is ready to conduct him to an appointed Place, where they are gathered together who are to be judged, and after Judgment go to* Hades *along with a Conductor, who is commanded to bring them thither: where having received their due Recompence, and ſtayed their appointed Time, another Conductor brings them hither again after many long Circuits of Time.* After he tells what he calls a beautiful though fabulous Repreſentation of the future State both of Happineſs and Miſery. He then deſcribes the *new Heavens and Earth* or the Habitation of the bleſſed, which abound in Gold and Silver, and precious Stones, as the *Sardine*, *Jaſper*, *Emerald*, &c. [compare *Rev.* xxi. 19, 20.] and ſuch a Temperature of Air and Climate as preſerves the Inhabi-

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But to proceed with the *Moſaic* Hiſtory of the Creation.

The inanimate Creation being finiſhed, and the Earth prepared for the Habitation of Creatures endued with Life; *Moſes* relates in Order the ſeveral Kinds of them, *Fiſhes* and (8) *Fowls*, which the Waters and Earth brought forth on the fifth Day, *Gen.* i. ver. 20—23. After theſe were produced the various Kinds of Land Animals; and laſt of all (9) Man and Woman were created, to whom God gave Dominion over the reſt of the Creatures, they being of a ſuperior Nature to theſe, and endued with Reaſon and Underſtanding, which the others had not,

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tants free from Diſeaſes, and in a long Continuance of Health and Vigour, and Quickneſs of Senſe and Underſtanding far ſuperior to what Men have in this Life: and alſo that in this Place Men live and converſe with the Gods in their Groves and Temples. He next deſcribes the Place of the Wicked to be a great and deep ſubterraneous Gulf, abounding with Torrents of Mud and Filth, and Rivers of Fire, which he calls Rivers of *Tartarus*; into theſe the Wicked, after Death are thrown, and tormented for a longer or a ſhorter Time, according to their Guilt, and then ſet at Liberty: and they who have been enormouſly wicked lie for ever in *Tartarus*. He concludes that though what he had related was not to be underſtood literally, yet ſomething analogous would befall the Soul in the future State. p. 82, 83, 84.

(8) In our Tranſlation of the 20th Verſe of the firſt Chapter of *Geneſis*, the Words imply that the *Fowls* were produced out of the Waters as well as the Fiſhes viz. *And God ſaid, Let the Waters bring forth abundantly the moving Creature that hath Life, and Fowl that may flie above the Earth in the open Firmament of Heaven.* From this Tranſlation ſeveral learned Commentators have thought that Fowls were created out of Water: but it is ſaid ch. ii. ver. 19. *And out of the Ground the Lord God formed every Beaſt of the Field, and every Fowl of the Air*, &c. Hence it appears that the Fowls were not created out of the *Water*, but out of the *Ground*, as the Beaſts were. And this indeed is the Senſe of the *Hebrew* Text in Ch. i. ver. 20; and it ſhould have been render'd; *And let the Fowl flie above the Earth.* And thus it is both in the *Samaritan Hebrew* Text, and in the *Syriac* Verſion. So that the LXX Interpreters and the other *Greek* Tranſlators took the Word *Jeopheph* for a Participle inſtead of a Verb; or elſe we muſt ſuppoſe in all their Verſions the Word ἔσω to be underſtood, *viz.* πετεινὰ [ἔσω] πετόμενα, as the *Septuagint*, or πετεινὸν [ἔσω] ἱπτάμενον or πετόμενον as *Aquila*, *Theodotion*, and *Symmachus* render it.

(9) It appears from the ingenious Parable of *Protagoras* in *Plato* that it was a very ancient Opinion that Man was laſt created after the other living Creatures. *Plat. Protag.* p 320, 321. *Serran.*

and by which they were able to rule and keep them in Subjection.

They are therefore ſaid to be created *in the Likeneſs and Image of God* on Account of the intellectual Faculties of their active rational Soul which reſemble the divine Perfections. Their Soul was not formed out of the Waters or Earth as the other living Creatures were, but was breathed into them immediately by God, (Ch. ii. 7.) and now the Creation was finiſhed on the ſixth Day, ver. 24, 31. (10) And the following or ſeventh Day was *ſanctifyed* by God, (Ch. ii. 3.) to be a Memorial of the Works of his Creation; and this is a Reaſon for keeping this Day *holy*, to worſhip and praiſe God for the Works of his Creation and Providence that is immutably obligatory to all Mankind who have, or ſhall receive, the Knowledge of it, ſo long as the the World ſhall endure, and till the Heavens and Earth ſhall be no more.

The *Moſaic* Hiſtory of the Creation and the Patriarchal Genealogies following to the univerſal Deluge, was not any Revelation peculiarly delivered to *Moſes*, but was known long before his Time, and from the Beginning to *Adam* and his Deſcendants before the Flood, and to *Noah* and his Family after the Flood; and was propagated in *Chaldæa*, *Phœnicia*, and *Egypt*, and from theſe Countries amongſt the ancient *Greeks* and other Nations.

The Remains of the oldeſt *Chaldæan* Accounts of the Creation (corrupted and imperfect as they were) are preſerved in *Georgius Syncellus* from *Alexander Polyhiſtor*, who took them from *Beroſus*, who was Prieſt of *Belus* at *Babylon*, and lived in the Time of *Alexander the Great*. He related from the ancient *Babylonian* Records, that *Oannes*, the moſt ancient *Chaldæan* Sea-God taught the Uſe of Letters before the Flood, and wrote concerning the Origine of Things. He (11) ſaid

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(10) In *Gen.* ii. 2. it is ſaid; *On the ſeventh Day God ended his Work*, &c. This is the Reading of the *Hebrew*, *Vulgate*, and *Chaldee* Paraphraſe, but it is undoubtedly wrong; and ought to be read *on the ſixth Day*, as it is in the *Samaritan Hebrew* Copy, and in the *Septuagint*, and in the *Syriac*, and *Joſephus*, and *Philo Judæus*; and this Reading is confirmed from Ch. i. ℣ 31.

(11) Γενέσθαι φησὶ χρόνον ἐν ᾧ τὸ πᾶν σκότος καὶ ὕδωρ εἶναι — οὕτως δὲ τῶν ὅλων συνεστηκότων ἐπανελθόντα Βῆλον σχίσαι τὴν γυναῖκα μέσην, καὶ τὸ μὲν ἥμισυ αὐτῆς ποιῆσαι γῆν,

“ There was a Time when all Things were *Darkneſs* and *Water*” (this was the *Moſaic* Chaos) this Chaos conſiſting of Darkneſs and Water he allegorically repreſented as a “ Woman whom (12) *Belus (Baal* “ or God) divided into two Parts; and of one Part made the Earth, “ and of the other the Heaven: the Meaning of which was, that *Be-*“ *lus* (their *Jupiter* or *Jehova*) by dividing the Darkneſs ſeparated the “ Earth from the Heaven and formed the World into Order.”

He added, “ That after the Formation of Beaſts, Birds, and Men, “ *Belus* perfected the Formation of the Stars, and the Sun and Moon, “ and the other five Planets.” This Relation is ſo far agreeable to the Hiſtory of Scripture, but mixed with Fable. After this *Syncellus* gives an Account both from *Alexander* and *Abydenus* out of *Beroſus* of the univerſal Deluge which agrees very nearly to the Hiſtory of Scripture, as I ſhall have Occaſion to obſerve in another Place. The ancient *Phœnicians* had their Account of the Creation and firſt Ages of the World from *Taaut* the Grandſon of *Ham*, which was publiſhed in the *Phœnician* Language, by *Sanchoniatho* Prieſt of *Berytus* before the Time of the *Trojan* War, and out of the Temple Records of *Berytus* or *Tyre*. This Account is preſerved in the *Præparatio Evangelica* of *Euſebius* from *Philo* of *Byblus* who tranſlated it into *Greek*.

Sanchoniatho related from the Annals of *Taaut*, that the Principle or primary Matter of the Univerſe was “ A dark and windy or ſpi-“ rituous Air, (13) and a gloomy confuſed Chaos: that theſe were

“ boundleſs,

τὸ δὲ ἄλλο ἥμισυ οὐρανόν. — ἀλληγορικῶς δέ φησιν τοῦτο μὲν φυσιολογεῖσθαι — τὸν δὲ Βῆλον ὃν Δία μεθερμηνεύουσι μέσον τεμόντα τὸ σκότος χωρίσαι γῆν καὶ οὐρανὸν ἀπ' ἀλλήλων καὶ διατάξαι τὸν κόσμον — ἀποτελέσαι δὲ τὸν Βῆλον καὶ ἄστρα καὶ ἥλιον καὶ σελήνην καὶ τοὺς πέντε πλανήτας. *Chronograph.* p. 29, 30,

(12) He calls the Woman *Omoroca*, which in the *Chaldee* Language was *Thalath*, and in the *Greek* ſignified *Sea*; ἄρχειν δὲ τούτων πάντων γυνὴ ᾗ ὄνομα Ὁμορῶκα, εἶναι δὲ τοῦτο χαλδαϊστὶ μὲν Θάλατθ, Ἑλληνιστὶ δὲ μεθερμηνεύεται Θάλασσα. ibid. The Place is corrupt, ſee *Voſſ. de Septuagint. Interpret.* p. 409, 410.

(13) Τὴν τῶν ὅλων ἀρχὴν ὑποτίθεται ἀέρα ζοφώδη καὶ πνευματώδη ἢ πνοὴν ἀέρος ζοφώδους, καὶ χάος θολερὸν ἐρεβῶδες. ταῦτα δὲ εἶναι ἄπειρα καὶ διὰ πολὺν αἰῶνα μὴ ἔχειν πέρας. ὅτε δὲ, φησὶν, ἠράσθη τὸ πνεῦμα τῶν ἰδίων ἀρχῶν καὶ ἐγένετο σύγκρασις, ἡ πλοκὴ ἐκείνη ἐκλήθη πόθος, αὕτη δὲ ἀρχὴ κτίσεως ἁπάντων. — Καὶ ἐκ τῆς αὐτοῦ συμπλοκῆς τοῦ πνεύματος ἐγένετο Μώτ. τοῦτό τινές φασιν ἰλύν· οἱ δὲ ὑδατώδους μίξεως σῆψιν. Καὶ ἐκ ταύτης ἐγένετο πᾶσα σπορὰ κτίσεως καὶ γένεσις τῶν ὅλων. ἦν δέ τινα ζῶα οὐκ ἔχοντα αἴσ-

boundleſs, and for a long Duration had no Bounds ſet to them; but when the windy or ſpirituous Subſtance became enamoured with its own Principles, and a Mixture was thereby made, that Conjunction was called *Deſire* (14) (Love) which was the Principle of the Creation of all Things. From the Copulation of Spirit or Wind (with Love or Deſire) a Subſtance was produc'd call'd ***Mot***, which ſome called *Mud*, and others a watry fermented Mixture, from which the Seed was formed whence the Univerſe was generated. Some Animals were formed which had no Senſation (or Life) and from theſe were produced ſenſible Animals in the Form of an Egg, (lying in an oval Form in the Fœtus) which were called *Zophaſemin*, that is, *Contemplators of Heaven.*" I ſuſpect the Word *Zophaſemin* is not rightly render'd *Contemplators of Heaven:* For the *Phœnicians* call'd *Heaven*, *Samen* or *Samin*, as is afterwards obſerved by *Philo*; and theſe Animals being preſently after ſaid to be *rouſed with the Noiſe of Thunder, and to move in the Water and on the Earth, Male and Female*, they were no other than *Fiſhes* and *Beaſts*; and could not without Abſurdity be called *Contemplators of Heaven*, as if they were rational Creatures, which were not yet formed. So the Word, I think, muſt mean ſomething elſe.

θησιν, ἐξ ὧν ἐγένετο ζῶα νοερά, καὶ ἐκλήθη Ζωφασημίν, τοῦτ᾽ ἔστιν οὐρανοῦ κατόπται, καὶ ἀνεπλάσθη ὁμοίως ὠοῦ σχήματι. lib. i. c. 10. p. 33.

(14) *Philo* has render'd the *Phœnician* Word by πόθος, but perhaps the Word was אהבה *Aeba*, and ſhould have been render'd by ἔρως *Love*, and it is well known that in the *Orphic* Coſmogony, which is as old as *Sanchoniatho* and was follow'd by *Heſiod*, and the oldeſt Philoſophers, *Parmenides*, *Empedocles*, *Plato*, and others, *Love* was eſteemed the firſt and moſt ancient Deity, and the harmonious Principle of the whole Creation. Therefore the *Orphic Argonautic* Poem calls *Love*, πρεσβύτατόν τε καὶ αὐτοτελῆ πολύμητιν ἔρωτα, ℣ 422. So likewiſe *Pluto* in *Conviv.* p. 1178. and *Plutarch* explains the Senſe of *Heſiod.* Ἡσίοδος δ᾽ ἢ φυσικώτερον ἐμοὶ δοκεῖ ποιεῖν ἔρωτα πάντων πρεσβύτατον, ἵνα πάντα δι᾽ ἐκεῖνον [f. ἐκείνου] μετάσχῃ γενέσεως. *Amator.* p. 756. And he has a beautiful Paſſage in his Treatiſe *De Facie in Orbe Lunæ*, where he repreſents it to be the Opinion of *Empedocles*, *Parmenides*, and *Heſiod*, that the World at firſt conſiſted of Principles which had no Connection or Agreement or Tendency to Conjunction, Order, and Harmony, till *divine Providence infuſed into Nature the amiable and deſirable Principle of Conjunction and Love.* p. 926. By this they ſeem to have meant the Principle of mutual Attraction or Gravitation, by which the whole Univerſe is preſerved and ſupported.

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Sanchoniatho added; (15) "The *Mot* ſent forth Light, and the Sun, "Moon, and Stars ſhone in their Orbs." And having mentioned the Names of the Winds, he ſaid, (16) that "of the Wind *Colpia* and "his Wife *Baau*, interpreted *Night*, two Mortals were begot, called "*Protogonus* (*i. e.* firſt-born) and *Æon* (*i. e.* Life.)" Theſe were *Adam* and *Eve*, the firſt Parents of Mankind.

This Deſcription of the Coſmogony by *Sanchoniatho* was the Foundation of what *Orpheus*, *Heſiod*, and other *Greek* Poets and Philoſophers wrote about it.

Orpheus taught (17) "that in the Beginning God created an Æther "which was inveloped on every ſide by a Chaos: and gloomy Night

(15) ἐξέλαμψε Μὼτ, ἥλιός τε καὶ σελήνη, ἀστέρες τε — εἶτά φησι γεγενῆσθαι ἐκ τοῦ Κολπία ἀνέμου καὶ γυναικὸς αὐτοῦ Βάαυ, τοῦτο δὲ νύκτα ἑρμηνεύειν, Αἰῶνα καὶ πρωτόγονον θνητοὺς ἄνδρας οὕτω καλουμένους. p. 33, 34.

I queſtion whether *Philo* has rightly rendered the word Μὼτ by *Mud*; or whether the Word was not Μοὺτ or Μοὺθ, which *Plutarch* tells us was the Egyptian Name or Surname of *Iſis*, and ſignified *Mother*: for ſhe was allegorically *the Mother of all Things* and *univerſal Nature*; and this Senſe is more ſuitable to its being ſaid that from this Μὼτ, or Μοὺτ, *the Seed was formed from which the Univerſe was generated.* This is very agreeable to the *Egyptian* myſterious Name of *Iſis*, *Mout*, as being prolific generative Nature and *Mother* of all Things.

(16) *Sanchoniatho* might mean by the Wind *Colpia* (wrote probably *Kol-Pi-Jah*) *i. e.* the Voice of the Mouth of *Jehova*, as *Grotius* and *Bochart* underſtand it) the Spirit or Wind of God, mentioned by *Moſes*, *Gen.* i. 2. For in all the ancient Accounts the Wind which impregnated the dark and confuſed Chaos, was thought to have a divine Energy in it. But I am not ſatisfied with the Criticiſm of *Bochart* (Geog. Sac. p. 706.) on the Word *Baau*, which he thinks ſhould be read *Baaut*, and ſignifies *Night*, as being derived from *But*, which in the *Syriac* and *Chaldee* Languages is *pernoctare*. But he produceth no Inſtance of *Night* being called *Baaut*, nor is any ſuch Word to be found in theſe Languages. *Philo* might well enough interpret *Baau*, *Emptineſs* or Vacuity, by the Word *Night*.

(17) ἐξέθετο Ὀρφεὺς ταῦτα, ὅτι ἐξ ἀρχῆς ἀνεδείχθη ὁ αἰθὴρ ἀπὸ [ὑπὸ Suid.] τοῦ θεοῦ δημιουργηθείς· καὶ ἐντεῦθεν κἀκεῖθεν τοῦ αἰθέρος ἦν Χάος, καὶ νὺξ ζοφερὰ πάντα κατεῖχε καὶ ἐκάλυπτε τὰ ὑπὸ τὸν αἰθέρα. σημαίνων τὴν νύκτα προτερεύειν [ita Suidas et Cedrenus, ſed Malala habet προτεύειν male pro πρωτεύειν] εἰρηκὼς ἐν τῇ αὐτοῦ ἐκθέσει, ἀκατάληπτόν τινα καὶ πάντων ὑπέρτατον εἶναι, καὶ προγενέστερον δὲ [f. δὴ] καὶ δημιουργὸν ἁπάντων καὶ τοῦ αἰθέρος αὐτοῦ καὶ τῆς νυκτὸς καὶ πάσης τῆς ὑπὸ τὸν αἰθέρα οὔσης καὶ καλυπτομένης κτίσεως. τὴν δὲ γῆν εἶπεν ὑπὸ τοῦ σκότους ἀόρατον οὖσαν· ἔφρασε δὲ, ὅτι τὸ φῶς ῥῆξαν τὸν αἰθέρα ἐφώτισε τὴν γῆν καὶ πᾶσαν τὴν κτίσιν. εἰπὼν ἐκεῖνο εἶναι τὸ φῶς τὸ ῥῆξαν

"covered all beneath the Æther, meaning that Night preceded the "Creation of all Things. *Orpheus* added; that the Æther, and "Night, and all Things that were under the Æther and cover'd "with Darkneſs, were made by a Creator who is eternal, incompre-"henſible, and ſupreme over all. He ſaid, the Earth lay inviſible "under the Darkneſs; but that Light breaking through the Æther, "illuminated the Earth and the whole Creation. And this Light he "explained to be him whom before he call'd Supreme over all; and "whom he was taught by the Oracle to call *Wiſdom, Light, and* "*Giver of Life.*" *Orpheus* related alſo the Formation of the Sun, "Moon, and Stars, Earth and Sea; and that Man was formed out "of the Earth by God, and endued by him with a rational Soul."

This remarkable Coſmogony aſcribed to *Orpheus* by *Timotheus* an ancient Chronologer, from whom *Cedrenus*, and *John Malala* of *Antioch*, and *Suidas* tranſcribed it, ſeems to be a Remain of the oldeſt Pagan Coſmogony, which *Orpheus* was taught in the Myſteries of *Egypt* and *Phœnicia*; for *Suidas* ſaies he was inſtructed in many Myſteries: and the Account is agreeable to the *Moſaic* Hiſtory of the Creation, though related in a leſs clear, and more imperfect Manner. We may obſerve that *Orpheus* ſpeaks of an archetypal Light which broke through the Æther inveloped with the Chaos, which was precedent to the Formation of the Sun, Moon, and Stars. This was the Light mentioned by *Moſes*, *Gen.* i. 3. And *Plutarch* (18) tells us that *Empedocles* thought there were *two Suns, one the Original, the*

τὸν αἰθέρα τὸν προειρημένον, τὸ ὑπέρτατον πάντων· οὗ ὄνομα ὁ αὐτὸς Ὀρφεὺς ἀκούσας ἐκ τῆς μαντείας ἐξεῖπε — Βουλή, Φῶς, Ζωοδοτήρ· etc. *Joan. Malalæ Chronograph.* p. 89, 90. Cedren. Hiſt. Compend. p. 46. Suid. Voc. Ὀρφεύς. But it muſt be obſerved, that in the abovecited Paſſage, the Edit. of Suidas after δημιουργὸν ἁπάντων corruptly hath τόν γε ὑπέρτατον αἰθέρα, inſtead of the true Reading καὶ τοῦ αἰθέρος αὐτοῦ, which corrupt Reading intimates the Æther to be *the ſupreme Creator of all Things*, and is accordingly rendered by the learned Editor, ſummum ætherem rerum opificem: which ſenſe is directly contradictory both to what goes before [ὁ αἰθὴρ ὑπὸ τοῦ θεοῦ δημιουργηθεὶς] and alſo to what follows [τὸ φῶς τὸ ῥῆξαν τὸν αἰθέρα — ὑπέρτατον πάντων] and I wonder the learned Editor, who is κριτικώτατος, did not ſee this Corruption of the Text of *Suidas*.

(18) Lib. ii. de Placit. Philoſ. c. 20.

other that which we ſee: which ſeems to be an Alluſion to the *Orphic Light* which diſpelled the Chaos.

We have the oldeſt *Egyptian* Explanation of the Coſmogony in a Book entitled *Hermes Triſmegiſtus*, in which it is ſaid (19); "There "was a boundleſs Darkneſs upon the Deep (or Abyſs) and Water and "an ætherial intelligent Spirit acted by divine Power on the Chaos; "then an holy Light iſſued forth, and the Elements were compacted "of the moiſt ſandy ſubſtance, and all the Gods (*viz.* Angels or ce-"leſtial Beings) diſtributed the ſeminative Principles of Things." And *Diodorus Siculus* (20) gives the old phyſical Account of the Formation of the World, and of Animals and Men, as all proceeding (according to the *Egyptians)* from a Chaos impregnated with Wind.

Orpheus carried the *Egyptian* and *Phœnician* Coſmogony with their Myſteries amongſt the *Greeks:* and *Ariſtotle* (21) obſerves that the Theologers and natural Philoſophers agreed that all things were produced, as the firſt ſaid, *out of Night*, or, as the latter, *out of a confuſed Mixture.* Thus the moſt ancient *Greek* Poet *Linus*, the Maſter of *Orpheus*, is cited as teaching (22) *that there was a Time when all Things were mixed together.* And *Heſiod* mentions the Chaos as being prior to the Creation; and *Zeno* of *Cittium*, the Founder of the Stoics, ſaid *Heſiod* meant by his Chaos, *Water*, (23) *out of which all things were formed, which draining off left Mud, which by Concretion became firm Earth.* And *Plutarch* ſaies moſt Writers underſtood it in like manner (tom. ii. p. 955.) *Anaxagoras* (24) taught that *all things were mixed*

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(19) ἦν σκότος ἄπειρον ἐν ἀβύσσῳ, καὶ ὕδωρ καὶ πνεῦμα λεπτὸν νοερὸν δυνάμει θείᾳ ὄντα ἐν χάει. ἀνείθη δὲ φῶς ἅγιον καὶ ἐπάγη ὑπ' ἄμμῳ ἐξ ὑγρᾶς οὐσίας στοιχεῖα· καὶ θεοὶ πάντες καταδιαιροῦσι φύσεως ἐνσπόρου. *Serm. Sac.* c. 3. *init.*

(20) *Biblioth. Lib.* i. p. 7. *Edit. Rhod.*

(21) Καί πη ὡς λέγουσιν οἱ θεόλογοι οἱ ἐκ νυκτὸς γεννῶντες, ἤ, ὡς οἱ φυσικοί, ἦν ὁμοῦ πάντα χρήματα. *Metaphyſ.* lib. xiv. c. 6.

(22) ἦν ποτε τοι χρόνος οὗτος ἐν ᾧ ἅμα πάντ' ἐπεφύκει.

(23) Ζήνων τὸ παρ' Ἡσιόδου χάος ὕδωρ εἶναί φησιν, ἐξ οὗ τὰ πάντα γίνεται. οὗ συνιζάνοντος ἰλὺν γίνεσθαι, ἧς πηγνυμένης ἡ γῆ στερεοῦται. *Schol. in Apollon. Rhod. Argonaut.* iv. on the Words

—— ἐξ ἰλύος ἐβλάστησε
χθὼν αὐτή.

(24) πάντα χρήματα ἦν ὁμοῦ, εἶτα νοῦς ἐλθὼν αὐτὰ διεκόσμησε. ap. *Diog. Laert.*

mixed together, and that *Mind formed them into Order.* The ſame is taught by *Plato* in his *Timæus*. And *Ovid's* elegant Deſcription of the Creation, which is very agreeable to the Account of *Moſes*, is known to all.

Suidas (25) mentions the Hiſtory of an old *Tuſcan* Writer, who repreſented the ſix Days Creation as ſo many thouſand Years: and that in the firſt Chiliad *God made the Heaven and Earth*; *in the ſecond*, *the Firmament*, *calling it Heaven: in the third*, *the Sea and all the Waters that are on the Earth: in the fourth*, *the great Lights*, *the Sun and Moon*, *and alſo the Stars: in the fifth*, *every living Creature*, *of Fowls*, *creeping things*, *and Beaſts*, *which inhabit the Air*, *Earth*, *and Water:* in the ſixth, *he created Man.* Whether this Account was taken from ſome ancient *Tuſcan* Annals or Tradition, the *Tuſcans* being one of the oldeſt People of *Italy*, and the firſt who had Letters amongſt them, is not known: but it agrees ſo nearly with the Hiſtory of *Moſes* (except in the odd Fancy of putting Chiliads of Years for Days) that one would ſuſpect it was either derived from it, or from ſome other original Account.

The *Moſaic* Computation of Days by *Evenings and Mornings* was uſed by the (26) *Athenians* and other Nations in ancient Times.

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p. 34. and his Scholar *Euripides* wrote in his *Menalippe*, *viz.*

> Ὡς οὐρανός τε γαῖά τ' ἦν μορφὴ μία·
> Ἐπεὶ δ' ἐχωρίσθησαν ἀλλήλων δίχα,
> Τίκτουσι πάντα κἀνέδωκαν ἐς φάος
> Δένδρη, πετεινά, θῆρας, οὕς θ' ἅλμη τρέφει
> Γένος τε θνητῶν.

But for κἀνέδωκαν, I would read κἀξέδωκαν, *i. e.* καὶ ἐξέδωκαν. And *Ariſtophanes*, *in Avibus*, ℣ 694. etc.

> Χάος ἦν καὶ νὺξ, Ἔρεβός τε μέλαν πρῶτον, καὶ Τάρταρος εὐρύς·
> Γῆ δ', οὐδ' ἀὴρ, οὐδ' οὐρανὸς ἦν· Ἐρέβους δ' ἐν ἀπείροσι κόλποις
> Τίκτει πρώτιστον ὑπηνέμιον νὺξ ἡ μελανόπτερος ὠόν, etc.

The *Greek* Ἔρεβος was form'd from the *Hebrew Ereb*, *Gen.* i. 5. to expreſs *Darkneſs.*

(25) Voce Τυῤῥηνία.

(26) Eos (i. e. Athenienſes) a ſole occaſo ad ſolem iterum occidentem omne id medium tempus unum diem eſſe dicere. A. Gell. Noct. Attic. lib. iii. c. 2. p. 208.

The (27) *Druids* and ancient *Galli* and *Germans* reckoned Time in the ſame manner.

From the preceding, moſt ancient, recondite Accounts of the Creation amongſt the *Phœnicians*, *Chaldæans*, and *Egyptians*, which were preſerved and taught in their Myſteries, and derived from them to the *Greeks* and other Nations, it is evident that from the higheſt Antiquity the Hiſtory of the Creation which *Moſes* delivered to the *Jews*, was known among all the Deſcendants of *Noah*, and was originally founded on divine Revelation. It could not otherwiſe with Probability have happened, that the Hiſtory of the Creation ſhould be preſerved and related in ſo nearly the ſame Manner, in the moſt ancient Myſteries of *Chaldæa*, *Phœnicia*, and *Egypt*, as *Moſes* has related it. That a Notion ſhould ſo univerſally prevail, that the *Matter* of the viſible World was originally a dark and confuſed Mixture or Chaos; that a ſpiritual or divine Wind from God or the ſupreme Mind acted upon it, and by Degrees brought the Maſs into Order: that Light iſſued out of the Chaos before the Sun and Moon were made, or ſhined in their Orbs: and that after the Formation of the Elements, and the Trees, and Herbs of the Earth, and the ſeveral Kinds of brute Animals, Fiſhes, and Fowls, and other living Creatures, Man and Woman were at laſt created.

That this Hiſtory, in which the one ſupreme Mind or God was taught to be the Creator of all Things, ſhould be mixed with Fable after Idolatry prevailed, is no Wonder. And therefore after the Worſhip of the Sun, Moon, Stars, and Planets ſuppoſed to be inhabited by celeſtial Dæmons and deifyed Heroes, was almoſt univerſally received, the *Chaldæan*, *Phœnician*, and *Egyptian* Prieſts and Philoſophers taught the People that theſe were the firſt, eternal, and ſupreme Gods:

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(27) Nec dierum numerum ut nos, ſed noctium computant, ſic conſtituunt, ſic condicunt: nox ducere diem videtur. Tacit. de Mor. German. and Cæſar relates of the *Druids* and *Galli*; Spatia omnis temporis non numero dierum ſed noctium definiunt: et dies natales et menſium, et annorum initia ſic obſervant, ut noctem dies ſubſequatur. The *Numidians* computed their Time in the ſame manner by Nights, which they probably learned from the *Phœnicians*. Οὐ ταῖς ἡμέραις ἀλλὰ ταῖς νυξὶν αὐτῶν ἀριθμοῦσι τὸν χρόνον. Nic. Damaſcen. de Numidis.

and this Idolatry, at firſt ſet up by Kings and Miniſters of State, was every where the popular and political Religion in (28) *Aſia*, *Europe*, and *Africa*. But their ſecret Doctrine taught in their Myſteries was, that one ſupreme Mind or God filled the whole Univerſe with his Preſence, Power, and Providence, and both formed and governed it: and that the celeſtial Luminaries, or Gods reſiding in them, were the ſubordinate Miniſters of the divine Providence in the ſeveral Parts of the World; and ſymbolically repreſented the Properties, Perfections, and Power of the ſupreme Deity. So that they thought the ſupreme Mind or God to be *all in all*; and referred all the ſubordinate Deities to him as ſupreme Head; and reſolved their Power and miniſterial Government of the World into him, as being the Fountain of all Being, Power, and Perfection.

Theſe were the ſecret *Hermetic* Doctrines of the *Egyptians*, as we learn from *Jamblicus* who had throughly ſtudied the *Egyptian* Theology; and alſo from *Hermes Triſmegiſtus* (29) who treats largely of the ſacred *Egyptian* Doctrines concerning God, Providence, and the Formation of the World. And *Simplicius*, (30) who held with *Ariſtotle* the World's Eternity, affirms that the *Moſaic* Hiſtory of the World's Creation by God was a fabulous Tradition derived from the *Egyptians*: and the Oracle of *Apollo* cited by *Euſebius* from (31) *Porphyry*, declared that the *Chaldæans* and *Hebrews* had the *true Knowledge of God, who worſhiped in an holy Manner God the unoriginated Being.*

But to return to the Hiſtory of *Moſes*:

Adam the firſt Man, as ſoon as he was created, was placed by God in Paradiſe or the *Garden of Eden*, ſituated between the two famous Rivers called *Tigris* and *Euphrates* in *Babylonia* or the Land of *Shinar*, as is moſt probable, which extended on both Sides theſe Rivers. Here God had provided every Thing for him that *was pleaſant to the Sight, and good for Food*. (*Gen.* ii. 8, 9.) and here it was that God revealed to him the Hiſtory of the Creation, to afford him Matter for ſolemnizing the firſt (32) Sabbath or ſeventh Day's Reſt in celebrating the Power and Goodneſs of his Maker, and paying ſuitable Adoration to him as the Author of his Being, for the Benefits of his Creation and Providence. God, at the ſame Time, inſpired him with Language, and Knowledge of the Works which he had made for him; ſo that he was immediately able to give Names to the Fowls and Beaſts which were preſented before him, agreeable to the ſeveral Properties belonging to them: and as their Names were given to them by Inſpiration from God, we muſt conclude that they were the moſt proper and ſuitable to their Natures that could be given them. Plato reflecting on this Subject ſaies, (33) *it is moſt true that a Power more than human gave the firſt Names to Things: ſo that we muſt needs think they were rightly given.*

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(28) See *Diod. Sic.* lib. i. Init. and *Euſeb. Præp. Evang.* lib. iii. p. 87—103.

(29) *Sermon. Sac.* c. 3. and c. 5. and c. 16. fin. Edit. 4°. 1574.

(30) *Comment. in Phyſ. Ariſtot.* lib. viii.

(31) *Præp. Evang.* lib. ix. c. 10.

Adam having viewed the ſeveral Kinds of Fowls and Beaſts, and given Names to them, perceived that they were Male and Female, and could expreſs by Sounds and Motions a mutual Benevolence and Affection for one another: but that they were all inferior in Nature to him; were deprived of Speech, and not made to be his Companions, ſo that his Condition, though ſuperior to all the animal Creation, was ſolitary and imperfect 'till a ſuitable Companion was provided for him, to whom he might communicate his Knowledge and expreſs his Love, which he ſaw prevailed amongſt all the Kinds of living Creatures. God therefore immediately made for him a Conſort whom he might delight in: and whilſt he lay faſt aſleep, his Senſes wearied and Spirits exhauſted (we may ſuppoſe) with the Variety of entertaining Objects they had been employed upon, God formed a Woman out of his Side of one of his Ribs, and brought and preſented her to him, adorned with all the Beauty and Perfections both of Body and Mind. As ſoon as *Adam* ſaw her, he was inſpired with the Senſe of her Relation to him, and filled with the Love of her, and declared her to be the dear Companion of his Life; and called her Name *Woman*, and afterwards *Eve* or *Heve* which is the true Name, *Gen.* iii. 20. as knowing ſhe was formed out of him and that ſhe was to be the Mother of all the Race of Mankind.

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(32) As the ſeventh Day *Sabbath* was inſtituted by God to preſerve the Memory of the Creation, and was given to *Adam* for this Purpoſe; there can be no Doubt but it was religiouſly kept by him, and that he taught his Children and Deſcendants to keep it holy. And as the Reaſon of the Inſtitution was always the ſame, the *Sabbath-Day* probably continued to be obſerved in all the Ages before the Flood by all the righteous Worſhipers of God: and alſo after the Flood by *Noah* and his Family and their Deſcendants; from whom it was received by *Abraham* and tranſmitted from him to the *Iſraelites*: And it is evident that it was obſerved by the *Jews* before the Delivery of the Law, and was well known and had probably been kept by them in *Egypt*. See *Exod.* xvi. 5, 22--30. The Inſtitution of the *Sabbath* being carried by the Deſcendants of *Noah* into all Countries whither they were diſperſed, laid the Foundation every where of reckoning by *Weeks* or a Period of ſeven Days; and alſo of eſteeming the ſeventh to be a ſacred Day. But after Idolatry prevailed, and dead Men were worſhiped inſtead of the true God, the *Sabbath* was laid aſide, and by Degrees the Reaſon of its Inſtitution was loſt, and the Days of the Week were conſecrated to the Planets and celeſtial Deities ſuppoſed to inhabit them.

(33) *Οἶμαι μὲν ἐγὼ τὸν ἀληθέστατον λόγον περὶ τούτων εἶναι, ὦ Σώκρατες, μείζω τινὰ δύναμιν εἶναι ἢ ἀνθρωπείαν τὴν θεμένην τὰ πρῶτα ὀνόματα τοῖς πράγμασι· ὥστε ἀναγκαῖον εἶναι αὐτὰ ὀρθῶς ἔχειν.* *Cratil.* p. 300. Edit. *Ficin.*

How long the new created Pair continued in the Garden of *Eden*, we are not told. It ſeems to have been no longer than till *Eve* was capable of conceiving and being with Child; for they had no Children in Paradiſe, or before they tranſgreſſed in eating the Fruit of the forbidden Tree.

Some ancient *Jewiſh* Traditions contained in a Book called the *Small Geneſis*, (34) relate that *Adam* and *Eve* lived ſeven Years in Paradiſe, and were ejected in the eighth Year. And this Account is not improbable.

It is a Queſtion amongſt Chronologers at what Time or Seaſon of the Year the Earth was created, and the annual Motion of it commenced. Many are of Opinion that the firſt Year began at the Autumnal Equinox; others think it more probable that it began at the vernal Equinox; and ſome of the Ancients thought that it began at the Summer Solſtice.

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(34) Apud *Syncel. Chronograph.* p. 8. This Book was alſo call'd *Jubilæa. Epiph. adv. Hæreſ.* lib. i. p. 287.

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The *Egyptians* (and alſo as is probable the *Syrians*, *Phœnicians*, and *Canaanites*) began their Year originally at the Autumnal Equinox: for the *Egyptian* Month call'd *Thoth* was the firſt Month of their original Year, and commenced in the *Roman* Month *September*, and contained Part of *September* and Part of *October*. This the ancient and modern Chronologers all agree in. And that the Month called *Thoth* was the firſt of the Year is evident from their always placing the five intercalary Days which were added to the End of the Year, after it was found to have in it 365 Days, between the Month called *Meſori* anſwering to *Auguſt*, and *Thoth*: and they always called *September Thoth*, even after they reckoned the Year to begin at the *Heliacal* Riſing of their *Sothis* or Dogſtar, which was the Beginning of their canicular Year. But then, though the *Egyptians* began their ordinary Year at the Autumnal Equinox, and this was their original and moſt ancient Beginning of it, yet they thought that the World was created after the Summer Solſtice when the Sun was in *Leo*: and this was owing to their ſuperſtitious Veneration of the *Sothis* or Dogſtar, which they placed in that Conſtellation.

When the *Iſraelites* went into *Egypt*, and whilſt they dwelt there, they uſed the *Egyptian* Year and reckoned by it, and ever after continued to begin their civil Year about the Autumnal Equinox in *Tiſri*, which correſponded to Part of *September* and Part of *October*, as the *Egyptian Thoth* did. And though the ſacred eccleſiaſtical Year by God's ſpecial Command to *Moſes* began at the vernal Equinox in the Month *Abib* or *Niſan*, which was Part of *March* and Part of *April*; yet the *Sabbatical* and *Jubilean* Year ſtill commenced at the Autumnal Equinox; and all their Deeds of Contracts, Purchaſe, and Sale, had a Reference to the civil Year only.

The *Attic Greeks* began their Year at or about the Summer Tropic or Solſtice, or at the new Moon which was neareſt to it. This is agreed by all. But *Scaliger* (35) thinks that they had two Beginnings of their Year; one and the oldeſt at the Winter Solſtice, and the other at the Summer Tropic: But for this he has not the leaſt Evidence or

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(35) *Emendat. Temp.* p. 41. *Canon. Iſagog.* lib. iii. p. 232. &c.

Foundation, and our learned Mr. *Dodwell* (36) following *Scaliger*, thinks that the Inſtitution of the Year at the Summer Solſtice, was occaſioned by *Meton*'s Cycle of nineteen lunar Years which took its Epoch from that cardinal Point of the Year. But this learned Chronologer does not bring any direct Teſtimony to ſhew that the *Athenian* Year ever began at the Winter Solſtice: and *Meton* probably made the Epoch of his lunar Cycle commence at the ſame Time with the ancient ſolar Year. This is more natural to ſuppoſe than that any Change was made in the Year. *Meton* corrected the *Athenian* Months which were lunar; and by his Cycle brought them as near as he could to the ſame cardinal Points in a Period of nineteen Years; and by proper Intercalations to the ſame Point of the Zodiac with the Sun alſo. But ſtill the civil ſolar Year commenced always at the Summer Solſtice or at the new Moon which was neareſt to it, and ſometimes preceded and ſometimes followed it.

The beſt Argument which *Scaliger* and *Dodwell* have for the Winter Solſtice being the Beginning of the old *Attic* Year, is, that the intercalary Month was a ſecond *Poſideon*, which was *December*; and all intercalary Months or Days were added at the End of the Year.

It is true, we find a firſt and ſecond *Poſideon* in a very antient *Athenian* Inſcription, which (37) *Spon* publiſhed from *Wheeler*; and a firſt *Poſideon* is mentioned by (38) *Ptolemy*: but this was either peculiar to the *Attic* lunar Cycle, which might begin at the Winter Solſtice, or elſe the *Greeks* placed the intercalary lunar Month in the middle of the Year, becauſe they had an Intercalation of five Days (after they knew the Year conſiſted of 365 Days, which they learned from the *Egyptians)* at the End of the ſolar Year in the Summer Tropic. So this is no Proof of the *Attic* ſolar Year having ever begun at the Winter Solſtice. And it does not appear that the *Greeks* intercalated their *Months* at the End of the Year, but only the (39) five Days Surplus of the old ſolar Year.

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(36) *Diſſert.* 1ª. *De vet. Cyclis.*
(37) De Pag. Attic. p. 5. ad fin. Meurſ. Theſ.
(38) Magn. Conſtruct. lib. iv. p. 106.
(39) Illi (Græci) ultimo anni ſui menſi ſuperfluos interſerebant dies, ut

It is, I think, ſufficiently evident that the old *Attic* Year began about the Summer Tropic, before the Cycle of *Meton* and *Euctemon* was known. *Thucydides* ſaies (40) the *Peloponneſian* War began *in the Beginning of Spring, when Pythodorus had two Months to continue Archon:* that is, before the chuſing of a new one, which was always at the Beginning of the Year. Therefore *Plato* (41) repreſents *Socrates* commanding all the Magiſtrates to meet the Day before the Beginning of the new Year, juſt after the Summer Tropic. Now as *Thucydides* and *Socrates* both lived before the *Metonic* Cycle was inſtituted, they muſt refer to the old civil Year, and not to that which is ſuppoſed to have been reformed and inſtituted after this new Cycle was made by *Meton* and *Euctemon*, the Year before the *Peloponneſian* War began. Had any Alteration been then made in the Commencement of the ſolar Year, it muſt have been known to *Thucydides* and *Plato*; and they could not, in ſpeaking of Times contemporary with this Alteration, have avoided taking Notice of it, had the Commencement of the Year they ſpeak of been then newly inſtituted. We may therefore with Certainty conclude that the ſolar Year of the *Athenians* did not by a new Inſtitution commence at or about the Summer Solſtice, when *Meton* made his Lunar Cycle; but was the old Civil Year, always reckoned from that Solſtice.

The *Chaldæans* and *Babylonians* who were the moſt ancient People, and from whoſe Country the firſt Inhabitants of the World after the

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refert Glaucippus, qui de ſacris Athenienſium ſcribit. *A. Macrob. Saturnal.* lib. i. cap. 13.

(40) Πυθοδώρου ἔτι δύο μῆνας ἄρχοντος Ἀθηναίοις, — καὶ ἅμα ἦρι ἀρχομένῳ. lib. ii. init. p. 98. Edit. Duker. The words are corruptly cited by *Petavius*, Πυθοδώρου ἄροντος [pro ἄρχοντος] ἔτι δύο μῆνας. Doct. temp. lib. i. c. 12. The old Scholiaſt explains them, τουτέστι δέκα μῆνας. Καθ' ἐνιαυτὸν γὰρ ἠλλάσσοντο. in loc. *Thucyd.*

(41) ἐπειδὰν μέλλῃ ὁ νέος ἐνιαυτὸς μετὰ τὰς θερινὰς τροπὰς τῷ ἐπιόντι μηνὶ γίγνεσθαι. De Leg. lib. 6. — Theodore Gaza (lib. de Menſibus) ſaies; καὶ Ἀθηναῖοι μὲν τοῦ ἐνιαυτοῦ ἤρχοντο ἀπὸ ἑκατομβαιῶνος, διὰ τὸ τὰς τροπὰς γίνεσθαι περὶ αὐτόν· ἀπὸ γὰρ θερινῶν τροπῶν ἡ ἀρχὴ ἦν ἐκείνοις τοῦ ἔτους. ὥσπερ Ῥωμαίοις ὕστερον ἀπὸ τῶν χειμερινῶν. And he cites *Simplicius* (Lib. in Phyſ. Ariſtot.) ſaying; ἃς μὲν ἡμεῖς ποιούμεθα ἀρχάς, ἐνιαυτοῦ μὲν περὶ θερινὰς τροπάς, ὡς Ἀθηναῖοι· ἢ περὶ μετοπωρινάς, ὡς οἱ περὶ τὴν νῦν καλουμένην Ἀσίαν (*i. e.* the *Macedonian Aſiatics*) ἢ περὶ χειμερινάς, ὡς Ῥωμαῖοι· ἢ περὶ ἐαρινάς, ὡς Ἄραβες καὶ Δαμασκηνοί. Apud Petav. Uranolog. p. 284.

Flood were diſperſed, and where the firſt aſtronomical Obſervations were made, always reckoned the Year from the vernal Equinox, as did likewiſe the *Chineſe* in their moſt early Times. *Beroſus* (42) found in the ancient *Babylonian* Records, that the *Noachic* Deluge began in the ſecond *Chaldæan* Month, which was called *Jiar* or *Jar*, and correſponded with the *Macedonian* Month called *Dæſius*, which was part of *April* and part of *May*. Whence it appears that the *Chaldæans*, and from them the *Medes* and *Perſians* who had the ſame Year, thought that it originally began at the vernal Equinox.

The Year of *Romulus*, and of the *Latins* before him, began in the Spring, or about the vernal Equinox, the firſt Month being called by him from *Mars*, his ſuppoſed Father, *Martius:* and the older *Alban* Year began in the Spring and ended in *February:* and this continued for ſeveral Ages before *Julius Cæſar* changed the Beginning of it to the Winter Solſtice and the Month of *January:* and all their Intercalations were made in *February*, or at the End of it, to ſhew that it was the laſt Month, and ended the Year in the moſt ancient *Roman* Calendar. On this account *Virgil* thought the World had its Beginning in the Spring (43).

Philo Judæus (44), from ancient *Jewiſh* Traditions, thought that God's Command to *Moſes* to make *Niſan* or *Abib* the Beginning of the Year, was reſtoring it to the original Epoch of it at the Creation: and the Oriental Chronicle agrees with him, and relates that the Children of *Iſrael* ſacrificed the Paſchal Lamb on *Wedneſday* the 19th Day of *March* or *Niſan*, on the 14th Day of the Moon at the vernal Equinox, *at which Time the World was created.* And many ancient Chriſtian Writers were of the ſame Opinion.

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(42) Apud Syncel. p. 30, 38. ex Alex. Polyhiſt. et Abyden.

(43.) Non alios prima creſcentis origine mundi
Inluxiſſe dies, aliumve habuiſſe tenorem
Crediderim: ver illud erat, etc. Georg. lib. ii. ℣ 336, &c.

(44) ἕβδομος ὢν ὁ μὴν οὗτος (Abib) ἀριθμῷ τε καὶ τάξει κατὰ τὸν ἡλιακὸν κύκλον, δυνάμει πρῶτός ἐστι· διότι καὶ πρῶτος ἐν ταῖς ἱεραῖς βίβλοις ἀναγέγραπται. αἴτιον δὲ, ὥς γε οἶμαι, τόδε· τὴν ἐαρινὴν ἰσημερίαν ἀπεικόνισμά τε καὶ μίμημα συμβέβηκεν εἶναι τῆς ἀρχῆς ἐκείνης καθ' ἣν ὅδε ὁ κόσμος ἐδημιουργεῖτο. καθ' ἕκαστον οὖν ἐνιαυτὸν ὑπομιμνήσκων ὁ Θεὸς τῆς τοῦ κόσμου γενέσεως ἀνέφηνε τὸ ἔαρ, ἐν ᾧ πάντα ἀνθεῖ καὶ βλαστάνει. διόπερ οὐκ ἀπὸ σκοποῦ πρῶτος ἀναγέγραπται μὴν ἐν τοῖς νόμοις, ἔπειτα τρόπον τινὰ τῆς πρώτης ἀρχῆς ἐκμαγεῖόν ἐστιν, ἀπ' ἐκείνης ὥσπερ ἀρχετύπου σφραγῖδος τυπωθείς. *This Month being the ſeventh in Number and Order according to the Courſe of the Sun* (i. e. *reckoned from the autumnal Equinox, whence the civil Year commenced) is virtually the firſt; and is therefore called the firſt in the ſacred Writings. And the Reaſon, I think, is this: becauſe the vernal Equinox is the Image and Repreſentation of the original Epoch of the Creation of the World. God therefore notified the Spring, in which all things put forth*

From the foregoing Account it appears, that all the Ancients in all Nations (that we know of) agreed that the World was created and the Year began at one of the cardinal Points of the Zodiac; either at one of the Equinoxes, or at the Summer Solſtice. And as this is highly probable, ſo I think there is moſt Reaſon to place the cardinal Point of the World's Æra in the vernal Equinox, where the *Chaldæans* and other ancient Eaſtern Nations placed it.

Moſes, indeed, has not directly told us what Time of the Year the Earth was created (if he had, there would need no farther Enquiry about it) but yet the natural and regular Order and Conſtitution of things, as will be obſerved preſently, lead us to conclude that the vernal Equinox is more likely to have been the Epoch of it, than any of the other cardinal Points of the Zodiac. And *Moſes* himſelf alſo intimates this in his Relation of the *Noachic* Deluge; which began, as he tells us (*Gen.* vii. 11.) in the *ſecond Month* of the Year. For it is obſervable that *Moſes* with all the other Writers of the Old Teſtament always reckons the Months from the vernal Equinox, or *Abib*, or *Niſan*. This will be evident to any one who examines all the Paſſages where the ſeveral Months are mentioned. *Moſes* calls the *firſt*

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and flouriſh, to be an annual Memorial of the World's Creation. Wherefore this Month is properly called the firſt in the Law, as being the Image of the firſt original Month, ſtamped upon it as it were from that Archetypal Seal. De Septenar. et Feſt. p. 1190, 1191. Dies qua præceperat Deus Moyſi et Aaroni immolare agnum in terra Ægypti, ea nocte qua egreſſi ſunt, fuit feria quarta vigeſima tertia menſis Barmehati, et decima nona Martii, et decima quarta Lunæ Niſan, quæ erat Luna Di-Alhagia. Erat autem dies iſte in quo Sol ingreſſus eſt primum ſignum Arietis, et eſt *initium annorum mundi.* Chron. Orient. edit. ab Abrahamo Ecchellenſi Syro Maronita e Libano Pariſ. 1685. And Syncellus relates from an old *Jewiſh* Book called the *Life of Adam*, that the World was created in the Month *Niſan*, at the vernal Equinox. Chronograph. p. 5.

vernal Month *Abib*, the firſt Month of the Year; and it is called *Niſan*, which was the *Syriac* or *Chaldæan* Name, *Eſth.* iii. 7. The *ſecond* Month is called *Zif*, 1 *Kings* vi. 1. which was the *Hebrew* Name of the *Chaldæan* ſecond Month *Jiar* or *Jar*, which anſwers to part of *April* and part of *May:* the *ſeventh* Month ſo called was *Tiſri*, *September*, *etc.* *Chiſleu*, or *November*, *etc.* is the *ninth* Month, *Zech.* vii. 1. *Tebeth*, or *December*, *etc.* is called the *tenth* Month, *Eſth.* ii. 16. The *eleventh* Month is called *Sebat*, which was *January*, *etc.* *Zech.* i. 7. The *twelfth* Month is *Adar*, *February*, *etc.* *Eſth.* iii. 7. and 2 *Maccab.* xv. 36. So that all the Months called *firſt*, *ſecond*, *etc.* till the *Jews* received the *Chaldæan* Names, had always a Reference to the Year beginning with *Abib* or *Niſan*, at the vernal Equinox. And it is particularly to be noted, that when *Moſes* ſpeaks of the Commencement of the civil Year, which was at the autumnal Equinox in the Month *Tiſri*, he never calls it the *firſt* Month of the Year, but always the *ſeventh*. So it is called *Levit.* xxv. 9. and the *Jubilean* Year which then began, and the Feaſt of Tabernacles, were both in the *ſeventh* Month, *Numb.* xxix. 1. *Levit.* xxiii. 34. *Neh.* viii. 14. All this demonſtrates that *Moſes* reckoned the Months of the Year from *Niſan* or the vernal Equinox. And therefore the ſecond Month when the Flood began, by the conſtant Computation of *Moſes* in all other Places, and of all the Writers of the Old Teſtament, muſt be the ſecond reckoned from the vernal Equinox: and had *Moſes* meant the ſecond Month reckoned from the autumnal Equinox, he would have called it not the *ſecond* but the *eighth* Month, as it is ſeveral times called elſewhere, and agreeably to his calling the *firſt* Month of the civil Year, the *ſeventh* Month, *i. e.* from *Niſan*. Therefore as *Moſes* ſaies the Flood began in the *ſecond* Month of the Year reckoned, as we have ſeen, from the vernal Equinox; as it is reaſonable to think, and is generally allowed that he meant the ſecond Month of the antediluvian Year, we may juſtly conclude that this Year originally and at the Creation of the World commenced at the vernal Equinox. And in further Confirmation of this it may be added, that as the Account of the antediluvian Ages, and of the Flood and following Ages down to *Abraham*, was brought by *Abraham* out of *Chaldæa*, and preſerved by his Poſterity,

rity, from whom *Moſes* received it; the Months of the Year muſt have been reckoned from the moſt ancient *Chaldæan* Epoch of the Year commencing at or about the vernal Equinox.

This Situation of the Earth in the ſolar Orbit was moſt agreeable to the Place where our firſt Parents lived. It is natural to ſuppoſe that God would let them enjoy the increaſing Light of the Sun, and the firſt growing Products of the new Earth; that all Nature ſhould appear young, gay, vigorous, and healthful at the (45) Creation; the Earth be adorned with freſh and thriving Graſs and Herbs, a ſweet Repaſt both for Man and other living Creatures; Corn ripe and fit for Food; and the Trees abounding with their ſeveral Fruits, ſome ripe and prepared to pleaſe the Taſte and ſatisfy the Appetite; others growing to Maturity, and others blooming and promiſing a future Pleaſure. This would be the natural Repreſentation of the Earth, if it was created at the vernal Equinox; but if it was created at the autumnal Equinox, the Face of the new-born Earth would have naturally appeared all faded; not as having juſt received Life, but as going to die; its Graſs and Herbs withered and decayed; and all its Fruits fallen, and moſt of them rotten; the Day conſtantly ſhortening and gloomy Night encreaſing. It is well known that in the warm Climate where the Land of *Eden* was, between the *Tigris* and *Euphrates*, in the South Parts of *Meſopotamia*, *Babylonia*, and *Chaldæa*, both which it might comprehend, the Fruits of the Earth are all gathered before the autumnal Equinox, as they were in *Judæa*, *Exod.* xxiii. 16. So that it muſt be very abſurd to ſuppoſe the Earth to be created at that Seaſon, when it is naturally deprived of all its Beauty and Fruits, and nothing can grow for the proper Suſtenance either of Man or Beaſt.

It being proved that the Earth was created at the vernal Equinox, the firſt Parents of Mankind, *Adam* and *Eve*, were created when the

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(45) *Ovid*, ſpeaking of the Year, thus elegantly deſcribes the Spring, *viz.*

Nam tener et lactens, puerique ſimillimus ævo
Vere novo eſt. tunc herba nitens, et roboris expers
Turget, et inſolida eſt; et ſpe delectat agreſtem.
Omnia tum florent; florumque coloribus almus
Ridet ager, etc. Metamorph. xv. 201, etc.

Sun entered either the *ſixth* or the *third* Degree of *Aries* (as Aſtronomers commonly ſpeak) or the then vernal equinoctial Sign, according as we reckon the annual Motion of the Earth to have begun either on the firſt or on the fourth Day of the Creation. So they were created about the Middle of *March*, in the firſt Year of the World, and in the Year 5426 before the vulgar Chriſtian Æra. This Date of the Æra of the Creation will be particularly and fully proved hereafter.

Suppoſing, as hath been before obſerved from an ancient *Jewiſh* Book called the *Small Geneſis*, that *Adam* and *Eve* lived together in Paradiſe ſeven Years before their Expulſion for Diſobedience to the divine Command, and eating the forbidden Fruit; then it is probable that *Cain* was born the Year after, in the latter End of the eighth Year of the Creation, *Anno ante Chr.* 5418. *Gen.* iv. 1. The forementioned *Small Geneſis* makes *Abel* to be born ſeven Years after *Cain*, that is *Anno ante Chr.* 5411. And this is the ſooneſt we can reaſonably ſuppoſe the Birth of *Abel.* For it is probable that *Eve* gave ſuck to *Cain* not leſs than ſix or ſeven Years, but rather nine or ten Years, in Proportion to the Term of Maturity and long Lives of the Antediluvians, which were ten times longer or more than they now commonly are (46).

(46) That the firſt Race of Men lived to about a thouſand Years of Age was known to all the Ancients, both the Eaſtern, *Greek*, and *Latin* Writers. *Joſephus* (Antiq. Jud. lib. i. c. 3.) makes mention of many of the oldeſt *Chaldæan*, *Phœnician*, *Egyptian*, and *Greek* Writers, who related that in the moſt ancient Times Men lived a thouſand Years: and Varro, the moſt learned of the *Latin* Writers, having obſerved this univerſal Tradition, endeavoured to aſſign the Reaſon why the Ancients were thought to have lived a thouſand Years.

Lactantius (Inſtitut. ii. Sect. 12.) ſpeaking of Mankind immediately after the Fall, ſaies; Sic facta hominis vita eſt temporaria, ſed tamen longa, quæ in mille annos propagaretur: quod divinis literis proditum, et per omnium ſcientiam publicatum cum Varro non ignoraret, argumentari nixus eſt, cur putarentur antiqui mille annos victitaſſe. Varro reſolved theſe thouſand Years into Months, or lunar Years; which was a very weak Solution; becauſe in his Days it was common for Men to live longer than a thouſand Months, or eighty-three Years. But *Onomacritus*, in his *Orphic Argonauts*, mentions a People, called *Macrobii*, who lived twelve thouſand Months, or a thouſand Years.

Abel

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Abel was a Shepherd, and *Cain* a Tiller of the Ground, *Gen.* iv. 2. And we hear of no more Children of *Adam* till the Birth of *Seth*, when he was two hundred and thirty Years old: but we muſt believe that *Adam* had, beſides *Cain* and *Abel*, many Children, both Sons and Daughters, before the Birth of *Seth*. We may well ſuppoſe him to have had twenty-three (if *Eve* bare no Twins) which is a Child in every ten Years: and ſeveral of theſe were married and had Children before the Birth of *Seth*.

As God had promiſed, *Gen.* i. 28. that our firſt Parents ſhould be *fruitful and multiply*, there is no doubt but that they had Children as faſt as the Courſe of Nature would permit; and that *Eve* always conceived again as ſoon as any Child ſhe had before was weaned.

Adam and his Family lived together, and worſhiped God with Prayer, Thanſgivings, and (47) Sacrifices in the ſame Place for many

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— Πολέας ζώεσ' ἐνιαυτοὺς,
Δώδεκα χιλιάδας μηνῶν.

Agreeably to this Account *Heſiod* deſcribing the ſecond Race of Men, ſuppoſes them to be infants, and not grown to Maturity, at the Ages of *an hundred Years.*

Ἀλλ' ἑκατὸν μὲν παῖς ἔτεα, παρὰ μητέρι κεδνῇ
Ἐτρέφετ' ἀτάλλων μέγα νήπιος ᾧ ἐνὶ οἴκῳ. Op. et Dies, ỷ 130, 131.

And the ten *Chaldæan* antediluvian Reigns in *Beroſus* help to confirm this Number of Years; for they are ſucceſſive Reigns of Fathers and Sons; ſeveral of whom reigned 180 Years: and others 130, 120, and 100 Years.

(47) The firſt Sacrifices of Beaſts were probably appointed by God, as *Euſebius* hath obſerved, *Demonſt. Evang.* lib. i. c. 10. p. 35. Ed. Pariſ. 1628. And hence came the Diſtinction of Beaſts *clean* and *unclean*, *Gen.* vii. 2. Thoſe were accounted *clean* which were offered in Sacrifice, and thoſe *unclean* which might not be ſacrificed. And with the Skins of ſacrificed Beaſts our firſt Parents were cloathed, *Gen.* iii. 21. And though they had lived naked in Paradiſe where they had no need of Garments; yet being driven out thence into the higher and colder Country on the North-eaſt of *Eden*, they would want Clothes, not only to conceal their Nakedneſs, but alſo to keep them warm in this colder Region. Theſe Clothes were made of the Skins of Animals which they offered in Sacrifice: for they were not allowed to kill them to eat. And Sacrifices were moſt probably appointed by God to be the perpetual Type and Repreſentation of the propitiatory Sacrifice of the Meſſias who was promiſed to *Adam* and *Heve* immediately after their Fall, as *the Seed of the Woman*, which was *to bruiſe the Serpent's Head*, and deliver them and their Deſcendants from the Curſe of Mortality, which they had incurred by the Temptation of the Serpent, *i. e.* the *old Serpent*, *the Devil*, as St.

Years: till in Proceſs of Time it happened that *Cain* finding his Offerings which he made to God were not accepted (on account of his ſecret Wickedneſs and Impiety) and that the Offerings of his Brother *Abel* were accepted, he immediately formed a Deſign againſt his Brother's Life, though God admoniſhed him not to be angry with him, *Gen.* iv. 3, 4, 5, 6, 7, 8. and ſoon after murdered him in the Field, and buried his Body in the Ground, as is intimated ℣ 10, 11. where the Blood of *Abel* is ſaid to *cry from* or *out of* the Ground, as the *Greek* Tranſlation has it, and as *Joſephus* (48) underſtood it: and *the Earth* is ſaid *to have opened her Mouth to receive it.*

The Reaſon of God's accepting the Offerings of *Abel* (which probably was ſhewn by conſuming them with (49) Fire from Heaven)

John and St. *Paul* call him, *Rev.* xii. 9. xx. 2. *Heb.* ii. 14. Thus *Chriſt was the Lamb ſlain from the Foundation of the World:* His Death being preordained by the Purpoſe of God, and typified and repreſented by the Sacrifice of Lambs, *etc.* from the Beginning, *Rev.* xiii. 8. 1 *Pet.* i. 19, 20. This through the Mercy of God was their Comfort after they were driven out of *Paradiſe* and from the *Tree of Life*, that a Redeemer ſhould be born of the Woman's Seed, who ſhould be made a Sacrifice for Sin and the Reſtorer of that Immortality which they had loſt by eating of the forbidden Fruit: and which Fruit, probably, by a malignant and deadly Quality inherent in it, altered the Conſtitution of our firſt Parents, and brought Death on their Bodies by ſlow Degrees, which was propagated to all their Deſcendants; and could not be prevented but by eating the Fruit of *the Tree of Life*, from which they were for ever to be debarred and excluded. Thus God, in his juſt Judgment on our firſt Parents, remembered Mercy, and promiſed a Redeemer, and appointed Sacrifices of innocent Animals to prerepreſent the Sacrifice of his future Death; and to preſerve the Knowledge and belief of it till his coming in the Fleſh: and to make thoſe who offered them with true Faith and Repentance acceptable to God. All this Account is agreeable to true Reaſon and Philoſophy.

(48) Antiq. Jud. lib. i. c. 2.

(49.) So *Theodotion* underſtands it. And *Jerome* agrees with him, Unde ſcire poterat *Cain* quod fratris munera ſuſcepiſſet Deus, et ſua repudiaſſet: niſi illa interpretatio vera eſt, quam *Theodotion* poſuit, viz. *Et inflammavit Dominus ſuper Abel & ſuper ſacrificium ejus: ſuper Cain vero et ſuper ſacrificium ejus non inflammavit.* Ignem vero ad ſacrificium devorandum ſolitum venire de cœlo, et in dedicatione templi ſub *Salomone* legimus; et quando *Elias* in monte *Carmelo* conſtruxit altare. *Quæſt. in Geneſ.* p. 511. *Edit. Pariſ.* 1699.

and rejecting the Offerings of *Cain*, was undoubtedly the grateful and religious Temper of the one, and the profane and irreligious Diſpoſition of the other. The Reaſon which St. *John* gives is very good, viz. *Becauſe his* (Cain's) *Works were evil, and his Brother's righteous*, 1 *Joh.* iii. 12. But the principal Reaſon is ſuggeſted by *St. Paul*, *Heb.* xi. 4. that *Abel* offered his Sacrifice *in Faith*, viz. of the *promiſed Seed* revealed to his Parents which was to break the Serpent's Head, and to deliver Mankind from the Curſe of Mortality by a Reſurrection from the Dead. On the other Hand *Cain* offered his Sacrifice without this Faith; and probably was ſo profane as to deſpiſe or disbelieve the divine Promiſe: though the firſt Sacrifices were inſtituted on Account of the Sacrifice of the *promiſed Seed*, by which the Redemption of Mankind was to be procured and publiſhed in the Goſpel-Revelation; and ſeem intended from the Beginning to be a Type and Repreſentation of it. Hence it appears that the primitive Faith in the future *Meſſias* who was the promiſed Seed, inferred the Belief of a Reſurrection through him, from Death to a State of Immortality. This throws great Light upon both the *Jewiſh* and *Chriſtian* Revelation, and ſhews their Connection and mutual Dependance, and how the latter has *brought to Light that Life and Immortality* which was promiſed and typifyed in the former. Farther, *Abel offered the Firſtlings of his Flock*, the beſt and fatteſt of them, with Thankſgiving to God for the Encreaſe of it, *Gen.* iv. 4. But *Cain* did not offer the Firſt-fruits of his Land and the beſt of them; but ſeparated out of the Fruits of his Ground the worſt Part, which he offered grudgingly unto God, ℣ 7. This is more clearly expreſſed in the *Greek* Tranſlation than it is in the *Hebrew* Text.

The Senſe of the *Greek* Verſion is, *If thou haſt offered thy Sacrifice rightly, but haſt not made a right Separation of it* (from the reſt of thy Fruits, and haſt not offered the beſt of them) *haſt thou not ſinned? Hold thy Peace therefore, repent, and be not angry with thy Brother: Thou ſhalt ſtill keep the Privilege of thy Primogeniture, and rule over him.* ℣ 6, 7.

As *Seth* was born ſoon after the Murder of *Abel*, when *Adam* was 230 Years of Age, it is probable that *Cain* was at leaſt 220 Years old when he ſlew his Brother. He was then married, but how long he had been ſo, is not ſaid; nor is it certain that (50) *Abel* was married.

As *Adam* for his Diſobedience was turned out of the Garden of *Eden*; ſo *Cain* for the crying Sin of Murder which he had committed, was driven out from the Preſence of God, *Gen.* iv. 14. *To be a Fugitive and a Vagabond in the Earth.* He therefore went out and dwelt *on the Eaſt of Eden*, ℣ 16. beyond *Tigris*, probably in the inland Parts of *Suſiana*, whither he carried his (51) Wife and Family, to be ſafe from his Brethren, who he feared would find and ſlay him, ℣ 14. Here he had a Son called *Henoch*; and afterwards builded a City which he called after his Name, ℣ 17. This was probably the *Anuctha* of *Ptolemy*, which he places in (52) *Suſiana.* Some Remains of it might be left after the Flood; and it might then be rebuilt, or another City be builded in the ſame Place, and called by the ſame Name.

After God had pronounced his Curſe and Sentence of Baniſhment upon *Cain*, he felt a Remorſe for what he had done, and was grieved at the Thoughts of being driven from his Father and his native Country into a deſolate Place; and eſpecially that he muſt leave the Place of divine Worſhip where *the Preſence of God was*; and this made him deſpair of being reconciled to the divine Favour, ver. 13, 14. However God aſſured him by a Sign or Token which he gave him, that he ſhould not be ſlain by any of his Brethren, ver. 15.

Sanchoniatho (53) related from the *Hermetic Phœnician* Annals that *Cain* prayed to the Sun as the only Lord of Heaven, whom he therefore called *Beelſamen*, that is, *Lord of Heaven.* So much may be true; that *Cain* being driven from the *Face* or *Preſence* of God, which was probably repreſented by a *Schechinah* of Light, before which he uſed to worſhip God; he might make his Prayers and pay his Adorations towards the Sun, as being the beſt Repreſentation of the Preſence or Glory of God. But I think it not probable that he forſook the Worſhip of God, or really worſhiped the Sun as the only Lord of Heaven, which he could not but know was created by God. And as *Cain* and his Deſcendants might worſhip and pray to the Lord of Heaven, looking towards the Sun as the moſt glorious Emblem of the divine Preſence or *Face* of God; ſo the Tradition of this Worſhip might in after-Ages lay the Foundation of worſhiping the Sun as the Lord of Heaven and Governor of the World, which was the moſt ancient Superſtition practiſed in *Phœnicia*, *Chaldæa*, and *Egypt.* (54).

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(50) *Epiphanius adv. Hæreſ.* lib. i. p. 287, thinks that *Abel* was not married.

(51) His Wife's Name is not mentioned; but as ſhe was his Siſter and probably the eldeſt Daughter of *Adam* and *Heve*, her Name might be called *Caina*, as *Sanchoniatho* found in the Annals of *Taaut* the Son of *Miſor* or *Miſraim*, as he ſays. He probably wrote her Name קינה *Caina*, which *Philo* of *Byblus* rendered Γενεὰ, as he did *Cain* by Γένος. *Apud Euſeb. Præp. Evang.* lib. i. p. 34. *Epiphanius* ſays from the *Small Geneſis* that the Name of *Cain's* Wife was *Save. Adv. Hæreſ.* lib. i. p. 287. The *Small Geneſis* in *Syncellus* calls her Name *Aſua. Chron.* p. 9.

(52) *Geograph.* lib. vi. p. 150.

(53) *Apud Euſeb. Præp. Evang.* lib. i. p. 34.

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(54) It ſeems as if the Family of *Cain* began to neglect the true Worſhip of God about the Time of the Birth of *Enos*, which was in the Year of the World 436. And therefore the other Part of *Adam's* Family, who lived ſeparately from them, were diſtinguiſhed by their religious Worſhip of God, and were called after his Name, *Sons of God:* and *Cain's* Race, for their Contempt of or Profanation of the divine Worſhip, and being addicted to worldly Buſineſs and Pleaſures of Life, were called *Sons of Men*; as having little or no Regard to the Service and Worſhip of God, or worſhiping him in an impure and unholy Manner. This may be inferred from *Gen.* iv. 26. where it is ſaid, that when *Enos* was born, *Men began to call themſelves* (or *to be called*) *by the Name of the Lord*; as it is rendered in the Margin of our Bibles, and by *Aquila* the *Jewiſh* Interpreter. And hence, *Gen.* vi. 2, 4. they are called *Sons of God*, in Diſtinction to the Deſcendants of *Cain*, called *Daughters of Men.* This ſeems to be the beſt Senſe of the Words which are ambiguous, becauſe the *Hebrew* Word (הוחל) ſignifies either *began* or was *profaned.* And if the Words be taken in the latter Senſe, as the ancient *Jews* generally underſtood them; viz. *Then was the Name of the Lord profaned in Invocation:* in this Senſe they referred to *Cain* and his Family, who had then begun to profane the Name of God in their Invocations and Worſhip. And this might be, as *Sanchoniatho* relates, by their praying to the Sun as being the divine *Schechinah*, and calling him *Lord of Heaven*, which was a Profanation of God's Name. But I prefer the firſt Senſe of the Words.

After the Baniſhment of *Cain Moſes* in a Digreſſion gives a ſhort Genealogy of his Family, and enumerates ſix of his Deſcendants. Then he relates the Birth of *Seth*; and in the fifth Chapter delivers the Genealogy of *Adam's* Deſcendants in the Line of *Seth* down to the Flood.

This Genealogy is as follows: from the *Hebrew* and *Samaritan* Texts; and the *Greek* Verſion of the LXXII, and *Joſephus.*

Gen. ch. v.

	Lived Years before the Son's Birth.				*After the Son's Birth.*				*Length of Lives.*			
	Heb.	*Sam.*	LXXII	*Joſ.*	*Heb.*	*Sam.*	LXXII	*Joſ.*	*Heb.*	*Sam.*	LXXII	*Joſ.*
Adam	130	130	230	230	800	800	700	700	930	930	930	930
Seth	105	105	205	205	807	807	707	707	912	912	912	912
Enos	90	90	190	190	815	815	715	715	905	905	905	905
Cainan	70	70	170	170	840	840	740	740	910	910	910	910
Melaleel	65	65	165	165	830	830	730	730	895	895	895	895
Jared	162	62	162	162	800	785	800	800	962	847	962	962.
Enoch	65	† 65	165	165	300	300	200	200	365	365	365	365
Mathuſelah	187	67	187	187	782	653	782	782	969	720	969	969
Lamech	182	53	188	182	595	600	565	595	777	653	753	777
Noah at the Flood	600	600	600	600								
To the Flood	1656	1307	2262	2256								

In the preceding Table I have given the Numbers of the Years from the Creation to the Flood as they are found in the *Hebrew* and *Samaritan* Texts, and in the Verſion of the LXXII *Greek* Interpreters, or the *Septuagint* as it is commonly called; and alſo in the third Chapter of the firſt Book of the *Jewiſh* Antiquities of *Joſephus*. The *Hebrew* makes theſe Years 1656, the *Samaritan* 1307, the *Septuagint* 2262, and *Joſephus* 2256, which laſt is, I think, the true Number of Years. The *Samaritan* differs from the *Hebrew* 349 Years; and from the *Septuagint* 955 Years; and from *Joſephus* 949 Years. The Reaſon of this great Corruption of the *Samaritan Hebrew* Text will be particularly ſhewn and cleared. The Difference between the *Jewiſh Hebrew* Text and *Joſephus*, from his *Hebrew* Text, is juſt 600 Years: and the Ground of this Difference is evident: viz, That in ſix of the Generations, namely, the firſt, ſecond, third, fourth, fifth, and ſeventh, a Century is taken away in the preſent *Maſoret Hebrew* Text, from the Years of the Patriarchs before they begat their Sons, and is added to the remaining Term of their Lives: and that the preſent *Jewiſh Hebrew* Text has been altered by the *Jews* will be fully proved.

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† *Enoch* has no more than 60 Years in the Copy of *Euſebius* of the *Samaritan Hebrew* Text in *Syncellus* p. 83. But *Syncellus* wrote from *Euſebius* 65 (ξε not ξ') as is evident from his making the *Samaritan* differ from the *Septuagint*. whoſe Number he ſays was 2242) 935 Years: and he alſo ſays that the Years of the *Samaritan* Copy from the Creation to the Flood are 1307. *Chronograph.* p. 85, 89.

We may obſerve there is no more than a Difference of ſix Years between the Numbers of the *Septuagint*, and thoſe of *Joſephus*; and theſe ſix Years are in the Life of *Lamech* before he begat *Noah:* All the *Greek* Copies of the *Septuagint* but one, (the *Oxford* which gives him 180 Years (55) to the Birth of *Noah)* giving him 188 Years, and *Joſephus* no more than 182.

That the Number 188 Years was in all the ancient and beſt *Greek* Copies, appears from the following concurring Evidence. This Number was in the moſt ancient *Cottonian* Manuſcript, lately burnt. It is in the *Vatican*, *Alexandrine*, *Venetian* or *Aldine*, and *Complutenſe* MSS. and Copies. (56) *Theophilus*, Biſhop of *Antioch*, in the ſecond Century, has this Number. (57) And *Africanus* and (58) *Origen* in the third Century; and (59) *Euſebius* and *Jerome* in the fourth. The *Chronicon Paſchale*, the Eccleſiaſtical Computation of *Maximus*, the *Chronography* of *Georgius* (60) *Syncellus*, and the *Chronography* of *Ni-*

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(55) *Chryſoſtom* has 180. *Hom.* 21. in *Gen.*

(56) *Ad Autolyc.* lib. iii.

(57) *Apud Syncell. Chronograph.* p. 81. alſo p. 20.

(58) *Sched. Combef. ap. Montfauc. Hexap. in Gen.* c. v. p. 22.

(59) *Apud Syncell.* p. 82. *Chronic.* lib. i. p. 7. where the Number is by Miſtake, 187 for 188.

(60) p. 81, 114.

cephorus Patriarch (61) of *Conſtantinople*, the *Anglo-Saxon* Chronicle of *Bede*, have all of them this Number: and alſo all thoſe ancient and correct *Greek* Copies, which (62) *Auguſtine* mentions, and which made *Mathuſelah* die ſix Years before the Flood, and accordingly he ſays they reckoned from *Adam* to the Flood 2262 Years, but that the *Hebrews* reckoned no more than 1656 Years. Laſtly, the ſame Number appears from the *Jewiſh* Hiſtory of (63) *Demetrius*, who was not far diſtant in Time from the *Greek* Interpreters themſelves. He lived in the Reign of *Ptolemy Philopator*, and about 220 Years before the Chriſtian Æra. He reckoned 3624 Years from *Adam* or the Creation to the Migration of *Jacob's* Family into *Egypt*; and from the Flood to the ſame Time he computed 1360 Years, or rather 1362 Years (the 2 Years of *Sem* after the Flood to the Birth of *Arphaxad* being added.) Theſe 1362 Years being deducted from 3624, he muſt have computed from the Creation to the Flood 2262 Years: And ſo he muſt have given 188 Years to *Lamech* before the Birth of *Noah*. From the foregoing Teſtimonies it is highly probable that the Number of the *Septuagint* 188 is not an Error of any Tranſcriber, but was the original Number of the *Greek* (64) Interpreters themſelves. On the other Hand, the Number 182 which is in all the preſent Copies of the *Hebrew* Text is ſupported by no leſs Evidence of its being the original Reading of that Text.

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(61) *Apud Syncell. Fin. Chronograph.*

(62) *De Civ. Dei*, lib. xv. c. x. Antequam gigneret [*Lamech*] filium qui vocatus eſt *Noe*, ſex minus (annos) habet in *Hebræis* (codicibus) quam in noſtris. And theſe he ſays were 188, c. 11. And *Quæſt.* 2. *in Gen.* he ſays: Verum etiam in LXX interpretatione *Mathuſalem* in codicibus paucioribus, ſed veracioribus, ſex annos ante diluvium reperitur fuiſſe defunctus. Again, *De Civ. Dei*, lib. xv. c. 20. he ſays: Ex *Adam* uſque ad diluvium computantur anni ſecundum codices noſtros duo millia ducenti ſexaginta duo: ſecundum *Hebræos* autem mille ſexcenti quinquaginta ſex.

(63) *Ap. Euſeb. Præp. Evang.* lib. ix. c. 21. p. 425.

(64) The *Oriental* Chronicle publiſhed by *Abraham Ecchellenſis* a *Syrian Maronite* from Mount *Libanus*, gives to *Lamech* before the Birth of *Noah*, 182 Years from the *Septuagint*, p. 2. and alſo the *Alexandrine* Annals of *Eutychius* give him the ſame Number from the *Greek* Verſion, p. 28. *Edit. Pocock.* This ſhews that ſome *Greek* Copies agreed with the *Hebrew* Number, but the moſt ancient and correct Copies had 188 Years.

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Not only the *Vulgate*, *Chaldee Paraphraſe*, *Syriac*, and *Arabic* Verſions have this Number; but *Joſephus* had it in his *Hebrew* Copy, which might be that belonging to the Temple which he had Liberty to make Uſe of. *Jerome* (65) alſo ſays that he found this Number in the old *Samaritan Hebrew* Text. The *Oriental* (66) Chronicle, and the *Anglo-Saxon* Chronicle (67) of *Bede*, have both of them this Number. And laſtly, *Euſebius* (68) found this Number in the *Hebrew* Text. For having obſerved that *Mathuſelah* had 187 Years given him to the Birth of *Lamech*, he adds that *he lived to the Time of the Flood:* which ſhews that *Lamech* had in the Text 182 Years to the Birth of *Noah*, and ſo *Mathuſelah* died the ſame Year that the Flood came.

From the foregoing Evidence we may very reaſonably conclude, that the Number of 182 Years aſcribed in the *Hebrew* Text, and by *Joſephus* to *Lamech* before the Birth of *Noah*, is the original Number of that Text; and therefore is to be thought the true Number: and there is an Error of ſix Years in the Verſion of the LXXII, which ſeems to have proceeded from their miſtaking the numeral Letter which denoted *two*, for that which ſignified *Eight*. And hence alſo it appears that the *Jews* have made no other Alterations in the Years of the *Antediluvian* Patriarchs, before the Birth of their Sons, but taking exactly a Century from ſix of them, and adding it to the after-Term of their Lives.

Whether the Numbers of the *Septuagint*, or thoſe of *Joſephus* in the preceding Table be admitted, they make a Difference only of ſix Years in Chronology from the Creation to the Flood. And it appears from the Numbers of both, that *Mathuſelah* with the reſt did not ſurvive the Deluge: and that he died either in the Year of the Flood, a little Time before it drowned the Earth, according to the *Hebrew* Account; or ſix Years before, according to the Computation of the *Septuagint*.

(65) *Quæſt. in Gen.* Tom. 2. p. 513. *Edit. Martianan.*
(66) p. 2.
(67) *Edit. Smith.*
(68) *Apud Syncel. Chronograph.* p. 82. His Words are, Μαθȣσάλα γενόμενος ἐτῶν ρπζ. (i. e. 187.) γεννᾷ τὸν Λάμεχ, καὶ ἐπέζησεν ψπϐ. (i. e. 782.) ἕως αὐτȣ̃ τȣ̃ κατακλυσμȣ̃.

But a different Reading in the *Septuagint* of the Years of *Mathuſelah* before the Birth of *Lamech*, cauſed a great Difficulty amongſt the ancient Chriſtian Writers and Chronologers. It appeared in moſt of the ancient *Greek* Copies that *Mathuſelah* was no more than 167 Years old when he begat *Lamech:* and as all the Copies agreed that he lived 969 Years, this carried his Life fourteen Years beyond the Time of the Flood, whereas it was acknowledged to be certain from the *Moſaic* Hiſtory that none ſurvived the Deluge but *Noah* and his Family.

This Number of 167 Years of *Mathuſelah* before the Birth of *Lamech* is in the *Vatican* Manuſcript of the *Septuagint*, which is one of the moſt ancient Copies known to be extant. And the Reading of this Number is as old as *Origen*, who had it in his *Hexaplar* Copy: And this Copy was followed by (69) *Euſebius*, *Jerome*, (70) *Syncellus*, and others. *Auguſtine* found this Number in the common Copies; and it is in *Bede's* (71) *Anglo-Saxon* Chronicle.

That this Reading was in the *Septuagint* Copy of *Origen's Hexapla* appears from (72) *Combefiſius's* Extracts of it publiſhed by *Montfaucon:* and therefore *Origen* was the firſt who obſerved (73) *there was a Diſagreement of fifteen* (rather *fourteen*) *Years in the Age of Mathuſelah*; which carried him ſo many Years beyond the Flood, according to the Reckoning of the entire Term of his Life, which all agree to be 969 Years. For they who gave him 167 Years to the Birth of *Lamech*, and 802 Years after, as all the Copies did which had this Number, to make up the whole Term of his Age 969 Years, carried him fourteen Years beyond the Flood, which by this Computation was in the Year of the World 2242. For

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(69) Chron. lib. prior. p. 7. and *Apud Syncel. Chronograph.* p. 82.

(70) *Chronograph.* p. 20, 81. &c.

(71) p. 3.

(72) Τὸ Ἑβραϊκὸν ϗ τὸ Σαμαρειτικόν· Καὶ ἔζησε Μαθουσάλα ἔτη ρπζ. (187) ϗ ἐγέννησε τ̃ Λάμεχ. Ό. (i. e. LXX) Καὶ ἔζησε Μαθουσάλα ἑπτὰ ἔτη ϗ ἑξήκοντα ϗ ἑκατὸν, καὶ ἐγέννησε τ̃ Λάμεχ. *Montfauc. Hexap.* p. 21. et Not. p. 22.

(73) Περὶ τοῦ Μαθουσάλα εὑρίσκεται διαφωνία ἐτῶν ιε΄. rectius ιδ΄. ibid. p. 22.

167

167 Years of *Mathuſelah*, and 188 Years of *Lamech* to the Birth of *Noah*, and 600 Years of *Noah* to the Flood, made no more than 955 Years, which are leſs by fourteen Years than the whole Age of *Mathuſelah*.

How *Origen* ſolved this Difficulty of the *Septuagint* Reading we do not know. He might eaſily have ſolved it either by correcting this Number of 167 by the *Hebrew* and *Samaritan* Numbers which were 187, as he obſerved in his *Hexapla*; or by following the moſt ancient Copies of the *Septuagint*, which, as we ſhall prove, had this Number: or elſe he muſt have ſhortened the Years of *Mathuſelah* after the Birth of *Lamech*; and made his entire Age leſs by fourteen Years than both his *Hebrew* and *Greek* Copy made it.

The Method which *Euſebius* took to reſolve the Difficulty was, as we learn from *Syncellus*, (74) to take the remaining Term of the Life of *Mathuſelah* after the Birth of *Lamech* from thoſe Copies which had 782 Years, as all had which agreed with the *Hebrew* Text in giving him 187 Years to the Birth of *Lamech*. For *Euſebius* ſuppoſing 167 to be the true Year of *Mathuſelah*'s Life to the Birth of *Lamech*, and finding in ſome Copies that *Mathuſelah* lived after 782 Years, he joined together theſe Numbers of different Copies, and thereby ſhortened the Life of *Mathuſelah* twenty

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(74) Τινὲς δὲ φασὶν, ὧν εἷς ὁ Εὐσέβιος, ἔχειν τινὰ τῶν ἀντιγράφων ὅτι ψπϐʹ. [782] ἐπέζησεν μετὰ τὸ γεννῆσαι αὐτὸν (*Lamech.*) ὡς γίνεσθαι πάντα τῆς ζωῆς αὐτοῦ χρόνον ἔτη ϡμθʹ. [949] ὅπερ οὐκ εὖ ἔχειν δοκεῖ. ἔσονται γὰρ κατὰ τοῦτον τὸν λόγον αἱ ἀνὰ πάσας τὰς ἐκκλησίας τοῦ Θεοῦ ἱεραὶ βίβλοι τῆς Γενέσεως διεσφαλμέναι, ϡξθʹ. ἔτη ἰσοροῦσαι τὸν Μαθουσάλα. Ἀλλ' οὐδὲ Ἀφρικανῷ πειθόμεθα προστιθέντι τὰ αὐτὰ [leg. ἄλλα] κʹ. ἔτη, καὶ ϡπθʹ. [989] λέγοντι τοῦ Μαθουσάλα ἀντὶ ϡξθʹ. [969] *Chronograph.* p. 114. The Error of *Syncellus* in the latter Part of the Words was, he ſuppoſed that *Africanus* not only gave 187 Years (as he ſays he did p. 20.) to *Mathuſelah* before the Birth of *Lamech*; but alſo that he gave him after 20 Years more than *Euſebius* had done from ſome Copies, or 802 Years. Whereas his Copy, and all the Copies which had 187 Years to the Birth of *Lamech*, had no more than 782 Years after, which made the true Term of *Mathuſelah*'s Life. This Error was owing to *Syncellus*'s never having ſeen a Copy which gave 187 Years to the Birth of *Lamech*, though he mentions ſuch Copies p. 20, and therefore he ſuppoſed that they gave to *Mathuſelah* 802 Years after the Birth of *Lamech*, as his own and the Copies commonly uſed did: whereas they gave no more than 782 Years, and agreed in the Sum total with the common Copies, though in each of the Particulars they differed 20 Years.

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Years; and made him die ſix Years before the Flood, which he placed in the Year of the World 2242. *Syncellus* blames very juſtly this Conduct of *Euſebius*, as making the Years of *Mathuſelah's* Life no more than 949 Years, which all agreed were 969. But he greatly miſtakes in ſaying that *Africanus* added 20 Years to the Life of *Mathuſelah* and made it 989 Years. The 20 Years which he added more than *Euſebius* had, were only to his Years preceding the Birth of *Lamech*; the Years after were the ſame; and ſo he gave *Mathuſelah* no more than 969 Years, which was the true Sum of them.

Syncellus (75) took another Method to ſolve the Difficulty; and whereas all agreed that *Mathuſelah* lived 969 Years; and, as he ſays, died in the Year of the Flood (though this is not true, for all who followed the Copies which gave *Mathuſelah* 187 Years to the Birth of *Lamech*, placed his Death ſix Years before the Flood) he thinks it moſt probable that *Mathuſelah* was born in the 151ſt Year of *Enoch*, and in the Year of the World 1273. And this laſt Number added to 969 the Years of *Mathuſelah*, brought his Death to the Year of the World 2242, where he placed the Flood This Solution was a mere Hypotheſis and void of all Evidence, as *Syncellus* himſelf was ſenſible; and therefore afterward he ſuppoſes that *Mathuſelah* really lived *fourteen* (76) *Years* after the Flood, and was miraculouſly preſerved from it.

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(75) Ὁμολογούμενόν ἐστι πᾶσιν, ὅτι πάντων ἀνθρώπων μακροβιώτατος ὢν ὁ Μαθουσάλα, καὶ ὅτι ἐν τῷ κατακλυσμῷ τέθνηκεν. διὸ μᾶλλον ἄν τις τῷ ἑκατοστῷ πεντηκοστῷ τρίτῳ (leg. πρώτῳ) ἔτει τοῦ Ἐνὼχ ὑπολάβοι τὸν Μαθουσάλα γεννηθῆναι. τοῦτ᾽ ἔστιν τῷ χιλιοστῷ διακοσιοστῷ ἑβδομηκοστῷ τρίτῳ ἔτει τοῦ κόσμου. τούτοις γὰρ προστιθέμενα τὰ ἐννακόσια ἑξήκοντα ἐννέα ἔτη τῆς τοῦ Μαθουσάλα ζωῆς ποιεῖ ͵βσμβ΄.[2242] οἷς καὶ ὁ κατακλυσμὸς συντρέχει, καθ᾽ ὃν τέθνηκεν ὁ Μαθουσάλα. *Chronog*. p. 20.

Here it is plain *Syncellus* wrote or ſhould have wrote the 151ſt Year of *Enoch*, and not the 153d, as his Copies have it; becauſe this latter Number made only a Difference of 12 Years inſtead of 14, and ſtill carried *Mathuſelah* two Years beyond the Flood: and alſo by his own reckoning (p. 81.) the Year of the World 1273 was the 151ſt Year of *Enoch*.

(76) Οὗτος (Μαθουσάλα) κατὰ τὰς ἁπανταχοῦ τῆς γενέσεως βίβλους ὑπερέβη τὸν κατακλυσμὸν ἔτεσι ιδ΄. (ita leg. non ut Edit. ιε΄.) ὡς ἄπορον εἶναι πῶς διεσώθη ἐν τῷ κατακλυσμῷ. Λοιπὸν οὖν κρεῖσσον εἶναι δοκεῖ τὴν καθ᾽ ὅλην τὴν οἰκουμένην ἑπομένους ἱεραῖς βίβλοις ͵βξθ΄.

Jerome alſo followed the Septuagint Number of *Origen* and *Euſebius*, but ſolved the Difficulty by correcting it by the truer Numbers of the *Hebrew* and *Samaritan* Text, which had 187 Years to the Birth of *Lamech*, and gave him 182 Years to the Birth of *Noah*, and ſo brought the Death of *Mathuſelah* to the Year of the Flood.

Auguſtine (78) makes mention of the ſame Difficulty about the Death of *Mathuſelah:* but obſerves that there were a few *Greek* Copies

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[969] λέγειν τῆς ζωῆς Μαθουσάλα, εἰ καὶ τὸν κατακλυσμὸν ὑπερβέβηκεν ἔτεσι ιε΄. (leg. ιδ. 14.) τοῦ Θεοῦ κἀκεῖνον ἴσως, ὡς τὸν Ενὼχ, περισώσαντος παραδόξως, καθ' οὓς οἶδεν τρόπους καὶ τόπους. Ibid. p. 114.

(77) *Et vixit Mathuſela annis centum ſexaginta ſeptem, et genuit Lamech. et vixit Mathuſala poſtquam genuit Lamech annos octingentos duos — et fuerunt omnes dies Mathuſalæ quos vixit, anni nongenti ſexaginta novem, et mortuus eſt.* Famoſa quæſtio et diſputatione omnium Eccleſiarum ventilata, quod juxta diligentem ſupputationem quatuordecim annos poſt diluvium Mathuſala vixiſſe referatur. etenim quum eſſet Mathuſala annorum centum ſexaginta ſeptem, genuit Lamech. rurſum Lamech, quum eſſet annorum centum octoginta octo, genuit Noe. et fiunt ſimul uſque ad diem nativitatis Noe, anni vitæ Mathuſalæ trecenti quinquaginta quinque. Sexcenteſimo autem anno vitæ Noe diluvium factum eſt. Ac per hoc habita ſupputatione per partes nongenteſimo quinquageſimo quinto anno Mathuſalæ diluvium fuiſſe convincitur. quum autem ſupra nongentis ſexaginta novem annis vixiſſe ſit dictus, nulli dubium eſt quatuordecim eum annos vixiſſe poſt diluvium. et quomodo verum eſt quod octo tantum animæ in arca ſalvæ factæ ſunt? reſtat ergo ut quomodo in pleriſque, ita et in hoc ſit error in numero. ſiquidem et in Hebræis et Samaritanorum libris ita ſcriptum reperi: *et vixit Mathuſala centum octoginta ſeptem annis, et genuit Lamech. et vixit Mathuſala poſtquam genuit Lamech, ſeptingentos octoginta duos annos — et fuerunt omnes dies Mathuſalæ anni nongenti ſexaginta novem, et mortuus eſt. et vixit Lamech centum octoginta duobus annis, et genuit Noe.* A die ergo nativitatis Mathuſalæ uſque ad diem ortus Noe, ſunt anni trecenti ſexaginta novem: his adde ſexcentos annos Noe; quia in ſexcenteſimo vitæ ejus anno factum eſt diluvium: atque ita fit, ut nongenteſimo ſexageſimo nono vitæ ſuæ Mathuſala mortuus ſit, eo anno quo cœpit eſſe diluvium. Quæſt. Hebraic. in Gen. p. 512, 513, Edit. Martianau. The *Samaritan* Copy of *Jerome* was more uncorrupt than that of *Euſebius*, in which the Centuries abovementioned were taken away, and the Numbers the ſame with thoſe in our preſent Copies. Ap. Syncel. Chronog. p. 82, 83.

(78) Quæri ſolet quomodo Mathuſalem ſecundum annorum computationem vivere poſt diluvium potuerit, cum omnes præter eos qui in arcam ingreſſi ſunt, periiſſe dicantur. ſed hanc quæſtionem plurium codicum mendacitas peperit. non ſolum quippe in Hebræis aliter invenitur; verum etiam

more correct than the common ones were, to which alſo he ſaies one *Latin* and one *Syriac* Copy agreed, which made *Mathuſelah* die ſix Years before the Flood. This *Latin* and *Syriac* Copy were undoubtedly derived from thoſe moſt ancient *Greek* Copies of the Septuagint, which gave to *Mathuſelah* 187 Years to the Birth of *Lamech*, and which we ſhall ſee was the original Number both of the *Hebrew* Text and of the Septuagint Verſion.

Origen was the firſt, we know of, who eſpouſed that Reading of the Septuagint which gave no more than 167 Years to *Mathuſelah* before the Birth of *Lamech*; and cauſed the Difficulty ſo much agitated in the Chriſtian Church which uſed the *Greek* Verſion of the Scriptures, about the Time of the Death of *Mathuſelah*. The true Number was 187, which cleared the Difficulty, and according to the Computation of the Septuagint made *Mathuſelah* die ſix Years before the Flood.

The moſt ancient *Cottonian* Manuſcript had this Number; the *Alexandrian* Manuſcript has it; and all thoſe from whence the (79) *Aldine*, *Argentorate*, and *Baſil* Copies were deduced, have it. And before the Time of *Origen*, it was in the Copy of (80) *Theophilus* Biſhop of *Antioch*,

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in LXX. interpretatione *Mathuſalem* in codicibus paucioribus, ſed veracioribus, ſex annos ante diluvium reperitur fuiſſe defunctus. Quæſt ii. in Geneſ. init. libri. What theſe Copies were he tells us, in his book De Civit. Dei, lib. xv. c. 13. fin. In quibuſdam etiam Codicibus, Græcis tribus, et uno Latino et uno etiam Syro inter ſe conſentientibus inventus eſt Mathuſalem ſex annis ante Diluvium fuiſſe defunctus. This ſhews that the correct Copies he ſpeaks of, gave 187 Years to *Mathuſelah* before the Birth of *Lamech*, and 188 Years to *Lamech* before the Birth of *Noah*, and ſo made *Mathuſelah* die ſix Years before the Flood. Hence we may correct an Error in the preceding Words, *viz.* Rurſus monet, cur in octava generatione antequam de *Mathuſale* naſceretur *Lamech*, quum apud Hebræos legantur centum LXXXII. viginti minus inveniuntur in codicibus noſtris, ubi potius addi centum ſolent. Now as the common Copies of the Septuagint, he is ſpeaking of, read 167, it is evident that 20 more added, which he ſaies were in the *Hebrew* Copies, made the Number not Centum LXXXII. but Centum LXXXVII.

(79) Walton. Prolegom. ad Bibl. Polyglot. p. 67. ſect. 57.

(80) Lib. iii. ad Autolyc. where the Number is ϱπζ'. 187. and yet ſoon after, p. 138. he places the Flood in the Year of the World 2242. which ſuppoſes the preceding Number to have been 167, and ſo ſome Copies have

tioch, and other Copies had it in *Origen's* Time, which his cotemporary (81) *Julius Africanus* followed; and the *Chronicon Paſchale* (82) ſaies theſe were correct Copies.

The Oriental Chronicle (83), and the *Alexandrine* Annals of *Eutychius* (84), and the Eccleſiaſtical Computation of *Nicephorus* (85) Patriarch of *Conſtantinople*, have all the ſame Number. (86) *Epiphanius* alſo had this Number. And ſeveral Ages before all theſe *Demetrius* (87) had the ſame Number in his Copy of the Septuagint about 220 Years before the vulgar Chriſtian Æra; and which Copy might be taken from the original Manuſcript of the *Greek* Verſion, which was in the *Alexandrian* Library, and had been wrote about ſixty five Years before. And as this alſo was the Number of both the ancient *Samaritan* and *Hebrew* Text, and *Joſephus* alſo had it in his *Hebrew* Copy, it is be-

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it. But I think it more probable that the Number 187 is right, and that there is an Error in the numeral Letters of the Sum total, and that inſtead of βσμβʹ, *i. e.* 2242. *Theophilus* wrote βσξβʹ, *i. e.* 2262. But of this let the learned Reader judge.

(81) τινὰ δὲ τῶν ἀντιγράφων τῷ ἑκατοστῷ ὀγδοηκοστῷ ἑβδόμῳ ἔτει αὐτοῦ Μαθουσάλα φέρουσιν τὴν γέννησιν Λάμεχ· οἷς καὶ ὁ Ἀφρικανὸς ἀκολουθήσας τῷ δισχιλιοστῷ διακοσιοστῷ ἑξηκοστῷ δευτέρῳ ἔτει τοῦ κόσμου τὸν ἐπὶ Νῶε κατακλυσμὸν ἐστοιχείωσεν. — δοκεῖ δέ μοι ὁ Ἀφρικανὸς τῷ βσξβʹ [2262] ἔτει τοῦ κόσμου τὸν κατακλυσμὸν στοιχειῶσαι διὰ τὸ τοὺς ἐννακοσίους ἑξήκοντα ἐννέα χρόνους τῆς ζωῆς Μαθουσάλα ἀρχομένους ἀπὸ τοῦ ασπζʹ [1287] ἔτους τοῦ κόσμου λήγειν εἰς τὸ βσνϛʹ [2256] ἔτους (leg. ἔτος) τοῦ κόσμου, ἐντὸς τῶν βσξβʹ ἐτῶν. Apud Syncel. Chronograph. p. 20. alſo ibid. p. 81, 83. And this ſhews the groſs Error of *Syncellus*, mentioned above in charging *Africanus* with giving to *Mathuſelah* 989 Years; which would have carried him 14 Years beyond the Flood; whereas he owns in the Paſſage above, that by his Computation *Mathuſelah* died ſix Years before the Flood.

(82) ἐν τῷ ἑκατοστῷ ἔτει τοῦ Σήμ, ἑξακοσιοστῷ δὲ τοῦ Νῶε καὶ βσξβʹ ἔτει γενέσεως κόσμου ἐγένετο ὁ κατακλυσμὸς ἐπὶ τῆς γῆς. τοσαῦτον δὲ μέχρι τοῦ ἐνταῦθα καὶ ὁ Ἀφρικανὸς ἐπήγαγεν, ἐπειδὴ καὶ τὰ ἀκριβῆ τῆς γενέσεως βιβλία ρπζ φαίνει τοῦ Μαθουσάλα ἔτη, καὶ οὕτως αὐτὸν γεννῆσαι τὸν Λάμεχ. p. 21.

(83) P. 2. and Chryſoſtom had the Number 187. in his Copy, in Gen. v. Homil. 21.

(84) P. 28.

(85) Ad fin. Syncel. Chronograph.

(86) It appears that Epiphanius followed the Copies which had this Number, becauſe he places the Flood in the Year of the World 2262. παρῆλθε δεκάτη γενεὰ δι' ἐτῶν δισχιλίων διακοσίων ἑξηκονταδύο. adv. Hæreſ. lib. i. p. 5.

(87) Ap. Euſeb. Præp. Evang. lib. ix. c. 21. p. 425.

yond all doubt that this was the original Number both of the *Hebrew* Text of *Moſes*, and of the *Greek* Verſion of it. And as the Number 167 had paſſed into ſo many ancient *Greek* Copies, that the moſt learned *Origen*, and after him the very learned *Euſebius* was impoſed upon by it; it can hardly be ſuppoſed to have been an Error of a Tranſcriber of the *Greek* Verſion, but rather to have been a deſigned Corruption of it: and if ſo, it muſt have been the Work of the *Helleniſt Jews*, and done in order to degrade and expoſe the *Greek* Verſion of the LXXII. as being guilty of ſuch an abſurd Error as to make *Mathuſelah* live fourteen Years after the Flood: whereas they had taken care in their *Hebrew* Copies, corrupted as they were, to let the true Number ſtand, and to make him die the Year of the Flood.

It has been fully proved above from the original *Hebrew* Numbers of the Years of the antediluvian Patriarchs preſerved in *Joſephus*, and from which the original *Greek* Numbers differ only ſix Years; that the *Noachic* Flood commenced in the Year (88) of the World 2256. For it is to be obſerved, that when it is ſaid in Scripture that *Adam* lived 230 Years and begat his Son *Seth* (and ſo of the Years of the reſt when they begat their Sons) the meaning is, that *Adam* (and ſo of the reſt) was in the 230th Year of his Age when *Eve*, or *Heve*, as ſhe is rightly called, conceived *Seth*, and was aged 230 Years complete when *Seth* was born.

It is the Style of Scripture to ſay a Perſon is ſo many Years old, or lived ſo many Years, when the particular Year mentioned was begun. So in *Gen.* vii. 6. it is ſaid; *Noah was ſix hundred Years old when the Flood of Waters was* (or *came) upon the Earth.* Yet he was really no more than 599 Years old complete, and in the 600th Year of his Age, as is expreſly ſaid ℣ 11. Therefore the Flood began according to the true *Hebrew* Chronology in the Year of the World 2256: and it continued a whole Year from the Beginning to the End of it, from the 27th Day of the ſecond Month in the Year of the World 2256, to the 27th Day of the ſecond Month in the Year of the World

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(88) The Reading of the preſent Copies of *Joſephus* is 2656. But as the particular Sums amount to no more than 2256, it is evident that he wrote not *διϲχιλίων ἑξακοσίων πεντήκοντα ἕξ.* but *διϲχιλίων διακοσίων πεντήκοντα ἕξ.* Antiq. Jud. lib. i. c. 3.

2257, when *Noah* went out of the Ark; and this was the 601ſt Year of his Life. *Gen.* vii. 11. viii. 13, 14. I have reckoned the Flood to be exactly a Year, and no more. The *Hebrew* and *Samaritan* Texts make it ten Days longer; in which Copies it is ſaid to begin on the 17th Day of the ſecond Month, and to end the 27th Day of the ſecond Month of the following Year. But I have choſe to follow the Number of the Septuagint and *Joſephus*, who agree that the Flood began on the 27th Day (89) of the ſecond Month. And the *Latin* Vulgate agrees with the Septuagint in the viiith Chapter and 3d and 4th Verſe, that the End of the 150 Days of the Flood, when the Waters were abated and the Ark reſted on one of the Mountains called *Ararat* in (90) *Armenia*, was on the 27th Day of the ſeventh Month: and therefore the Flood by this reckoning muſt begin not on the 17th Day, as the *Hebrew* and *Samaritan* and Vulgate have it in the viith Chapter and 11th Verſe; but on the 27th Day, according to the *Greek* Verſion here, and as the *Greek* and Vulgate both have it in the viiith Chapter and 4th Verſe. And the Number of *Joſephus* in this laſt Place, which is the 7th Day

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(89) τὴν δ' ἐπομβρίαν ἄρξασθαί φησιν (Μωυσῆς) τῇ ἑβδόμῃ τοῦ προειρημένου μηνὸς καὶ εἰκάδι. ibid. They read in their *Hebrew* Copies, *Aſarim* or *Aſrim* (עשרים) in the plural Number, *i. e. twentieth*; and the preſent Copies have *Aſar* (עשר) in the ſingular Number, *i. e. tenth*.

(90) It is univerſally agreed that the Ark reſted on a Mountain in *Armenia*, called *Ararat*; and might be one of them which was near the Mouth of the River *Araxes*, and which might have its Name from that River. *Joſephus*, Antiq. Jud. lib. i. c. 3. tells us, that the *Armenians* called this Mountain ἀποβατήριον, that is by a Name in their Language which ſignified *Deſcent*, or the *Mountain of Deſcent*. And he cites *Beroſus* the *Chaldæan* Prieſt of *Belus*, who ſaid that in his Time the Mountain where the Ark reſted was thought to be one of the *Cordyæan* or *Gordyæan* Mountains in *Armenia*. And *Syncellus* relates the ſame from *Beroſus*, Chronograph. p. 31. *Nicolaus* of *Damaſcus* wrote, that it was one of the Mountains of *Armenia*, near the *Minyæ*, called *Baris*, a Name given it from the reſting of the Ark there. Apud Joſ. ibid. and ſee the Notes there. And the oriental Writers agreed that it was one of the *Gordyæan* Mountains. Abul-Pharajius, Dynaſt. p. 8. who calls it *Giuda*. The *Nubian* Geographer calls it *Al-Giudi*, p. 202. *Elmacin* calls it *Gurdi*. And *Eutychius*, Patriarch of *Alexandria*, calls it *Alluda*, p. 40. *Epiphanius* calls it *Lubar*, and ſaies it was one of the Mountains of *Ararat*, which lay between *Armenia* and the *Cordyæan* Mountains. Adv. Hæreſ. lib. i. p. 5. See Bochart. Geog. Sac. p. 16—21.

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of the ſeventh Month, is evidently corrupt, and ſhould be the 27th agreeably to his preceding Number, and his reckoning with the Scripture 150 Days from the 27th Day of the ſecond Month, which muſt end on the 27th Day of the ſeventh Month (91).

It is farther to be obſerved, that the Flood came in the ſame Seaſon of the Year in which the World was created, *i. e.* in the Spring, and fifty-ſix Days after the vernal Equinox. So by our preſent reckoning this Equinox to commence on the 10th of *March*, the Flood began on the 6th Day of *May*. The Account which *Moſes* gives of the Deluge is ſhort and plain. He ſaies, *Gen.* vii. 11, 12. that *all the Fountains of the great Deep were broken up*; *and the Windows* (or *Flood-gates) of Heaven were opened: and the Rain was upon the Earth forty Days and forty Nights.* Theſe were the two great Sources of the Deluge. The ſubterraneous Waters of the Deep or Abyſs, wherein was lodged a great Part of the Waters which before the Creation covered the Face of the Earth, *Gen.* i. 1. were let out through Chaſms upon the Earth's Surface; and at the ſame time immenſe Quantities of Rain poured down from the Firmament or Clouds, where it had been a long time gathering together, and continued forty Days and forty Nights without Intermiſſion, and more or leſs for 150 Days, as *Moſes* intimates ℣ 24. This forty Days Rain falling as is repreſented in Scripture, in Spouts or Cataracts would naturally raiſe to a great Height the ſubterraneous Waters which it met breaking out of the Abyſs upon the Earth. This is well known to thoſe who have ſeen ſuch Falls of Waters in Columns called Spouts, in the *Eaſt* and *Weſt Indies*, when it is obſerved that the Waters of the Sea, the outward Compreſſion of the Air being taken from them, riſe to meet them, agreeably to the Laws of Nature.

To theſe were added the Floods of the River *Euphrates*, which in the Beginning of *June* (92), or about the Summer Solſtice, being

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(91) The ſolar Year of the *Egyptians*, which *Moſes* uſed, conſiſted of twelve Months, of Thirty Days each, and five Days were added to the laſt Month.

(92) ὁ γὰρ Εὐφράτης ποταμὸς ῥέων ἐκ τῶν Ἀρμενίων ὀρῶν — ἦρος ὑποφαινομένου καὶ πολὺ δὴ μάλιστα ὑπὸ τροπὰς ἄσινας τοῦ θέρους ὁ ἥλιος ἐπιστρέφει, μέγας τε ἐπέρχεται καὶ ὑπερβάλλει ὑπὲρ τὰς ὄχθας εἰς τὴν γῆν τὴν Ἀσσυρίαν. τηνικαῦτα γὰρ αἱ χιόνες αἱ

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raiſed to a great Height by the melted Snow which ran from the Mountains of *Armenia*, uſed to overflow all the low Lands of *Meſopotamia*, *Babylonia*, *Chaldæa*, and *Suſiana*, where the firſt Race of Mankind chiefly dwelt.

After 150 Days the Waters began to decreaſe, which was occaſioned by the ceaſing of the Rain; and principally by an extraordinary or miraculous Wind, like that which moved upon the Waters at the Beginning of the Creation. This Wind of God *paſſed over the Earth*, as *Moſes* relates in the viiith Chapter and 1st Verſe: and by its powerful Energy, as at the Creation, carried off part of the Flood of Waters into the Firmament or Atmoſphere whence it came, and drove the other part into the Abyſs again, from which it had broke out, and whither it would naturally run back after the ceaſing of the Rain; and the Sun would alſo exhale great Quantities of it in Vapours: ſo that in the Space of twelve Months, the Earth was every where dried, and brought forth Graſs and Fruits as before.

One may with ſome Probability ſuppoſe, that in the Decreaſe of the Waters of the Deluge Fiſhes of ſeveral Kinds would be left upon Mountains, where their Bones and Shells are ſtill found: and that others would ſink with the Waters below the broken Surface of the Earth to ſeveral Depths, where their Shells and Bones alſo are now found. But it is not probable that the Deluge could diſſolve the Earth into a fluid State to any Depth: and that Bones and Shells of Fiſhes and other Animals ſhould thereby be come ſoft, and being mixed with the Subſtance of Stone reduced to a fluid Matter, ſhould by Degrees harden and petrify, as we ſee them at this Day. A Deluge has no natural Tendency to produce theſe Effects; nor are any ſuch Effects intimated to have been then wrought by the miraculous Power of God, which brought the Deluge upon the Earth. So that the fore-mentioned Phænomena may be better accounted for from the Chaos which preceded the Creation or Formation of the Earth. This Chaos was an unformed fluid Maſs, covered with Water to a conſiderable Depth at leaſt: and when

ἐπὶ τοῖς ὄρεσι τοῖς Ἀρμενίοις κατατηκόμεναι αὔξουσιν αὐτοῦ τὸ ὕδωρ ἐπὶ μέγα. ὅτι ἐπιπολῆς ἐστιν αὐτοῦ καὶ ὑψηλὸς ὁ ῥοῦς ὑπερβάλλῃ ἐς τὴν χώραν. Arrian. de Exped. Alex. lib. vii. p. 489, 490.

the Water was ſeparated by the raiſing of the Earth above it, Bones and Shells of Fiſhes and other Animals which were diſſolved and mixed with the chaotic Matter before the Formation of the preſent Earth, would naturally be laid in the Tops of Mountains, and alſo within the Earth, and would there harden in and with the earthy Subſtance, and petrify as they are found.

I ſhall now offer ſome farther Reaſons to prove that the preſent *Hebrew* Numbers, both *Jewiſh* and *Samaritan*, of the Ages of the Patriarchs from the Creation to the Flood, are erroneous and corrupt.

In the *Jewiſh Hebrew* Computation, which places the Flood in the Year of the World 1656, we may obſerve that in the firſt five Generations, and alſo in the ſeventh, there is a whole Century leſs in the Years before the Patriarchs begat Children, than there is in the Numbers of *Joſephus* from his *Hebrew* Copy, and in that from which the LXXII. made their *Greek* Verſion. Alſo that there is a great Diſproportion and Diſſonancy between theſe and the Numbers of the ſixth, eighth, and ninth Generations, which agree to *Joſephus*, and alſo to the *Greek* Numbers, except only in ſix Years in the Age of *Mathuſelah*.

On the other hand, all the Numbers of *Joſephus* and the Septuagint are uniform, and ſhew that the antediluvian Patriarchs began to get Children when they had lived about a fifth Part of their whole Age, which is agreeable to the Courſe of Nature. But according to the *Hebrew* Numbers, five of the Patriarchs, *Seth*, *Enos*, *Cainan*, *Malaleel*, and *Enoch* (ſuppoſing it probable that he would have lived as long as the other if he had not been tranſlated) began to have Children before they had lived a ninth or tenth Part of their natural Age (juſt as if Men ſhould now beget Children at ſeven or eight Years of Age) and much ſooner alſo than ſeveral of the Patriarchs after the Flood begat their Children, as we ſhall ſee, though they lived not to half the Age of the antediluvian Patriarchs. This is a direct Abſurdity againſt the regular and ever uniform Courſe of Nature. Beſides, no Reaſon can be given why the before-mentioned ſhould begin to beget Children at 105, 90, 70, and 65 Years of Age, when *Jared* lived 162 Years, *Mathuſelah* and *Lamech* lived the one 187 Years and the other 182 Years before they begat Children. And for a farther ſtrong Confirmation that none of the antediluvian Fathers began to have Children till they were more than an hundred Years of Age, or ſooner than the time of their Ages mentioned in *Joſephus* and the *Greek* Verſion, it is remarkable that the three Sons of *Noah*, who were all near an hundred Years old at the Deluge, had not then begun to have Children: and I think it is very probable they had not been long married, or would have been married ſo young, but that it was neceſſary for the Propagation of Mankind after the Flood, that they ſhould take Wives with them into the Ark: though yet their lives were far ſhorter than thoſe of their Forefathers. We find that one of them, *Sem*, had a Son two Years after the Flood, when he was an hundred Years old, *Gen.* xi. 10. But we do not read that the other two Brothers, one of which, *Japhet* ſeems to have been older than *Sem*, had Children ſo ſoon. And ſurely it is abſurd to ſuppoſe that theſe Sons of *Noah* ſhould be older before they begat Children, than ſeveral of their Anceſtors whoſe Lives were half as long again.

Another Evidence of the Corruption of the *Hebrew* Copies, is the Diſagreement between the Weſtern and Eaſtern Copies. The Weſtern *Hebrew* Copies all reckon the Flood to commence in the Year of the World 1656. But we are told by an (93) Author of good Credit, that all the *Hebrew* Copies of *Geneſis* uſed by the Eaſtern *Jews* give no more than 1556 Years to this Period; that is, they placed the Deluge in the Year of the World 1556, and ſo made the Time a Century leſs than the Weſtern *Jews* did. Hence it appears that the *Ba-*

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(93) Textus autem Hebraici inde patet corruptela, quod a caſu Adami ad diluvium computet annos 1556. Iſmael Sciahinſchiah apud Abrah. Ecchel. Maronit. in Hiſt. Arab. ad fin. Chron. Orient. Edit. Pariſ. 1685. p. 172, 173. Upon which Words *Ecchellenſis* remarks, *viz.* Summa ſeu periodus quam a creatione mundi ad diluvium ex Hebraico textu ſuæ ætatis quem in Perſide, ubi ſcripſit, conſuluit, centum annis ab illa exceditur quam noſtra nunc exhibent in occidente exemplaria. Ille tamen non ſemel teſtatur non ſolum ſe plura evolviſſe ejuſmodi Hebraica exemplaria, ſed etiam Rabbinos et gentis Doctores adhibuiſſe, quemadmodum fecit quoque ante illum in ſuo chronico conficiendo Hamadaddinus Iſmael princeps Hemat. Ex quo plane colligere eſt, exemplaria quibus uſus eſt uterque Iſmael differre ab iis quæ legunt nunc in Europa Judæi, nec ita ſibi ubique conſtare, ut blaterat et rudit noſter Judæus.

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bylonian Hebrew Text, which was followed by the Eaſtern *Jews*, left out a Century in the Age of *Jared* before he begat *Enoch*, which ſtood in the *Tiberian Hebrew* Text, which was uſed in *Judæa* and by all the Weſtern *Jews*. The aſcribing to *Jared* 62 Years inſtead of 162 before he begat *Enoch*, without any other Alteration in the Ages of the Patriarchs, makes the Number of the *Hebrew* Chronology from the Creation to the Flood 1556, inſtead of 1656. And ſo there is no doubt but the Alteration was made in the Age of (94) *Jared* only before he begat *Enoch*.

Auguſtine (95) relates that the *Jews* were ſuſpected of having corrupted their Copies, and altered the Periods of the Ages of the antediluvian Patriarchs before and after their begetting Children, out of Envy to the Chriſtians, and to diminiſh the Authority of the *Greek*

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(94) The learned Gentleman who was the Author of *The Diſſertation on the Chronology of the Septuagint*, printed at *London*, 1741, not ſuſpecting the Century wanting in the Eaſtern *Hebrew* Copies to have been taken from the Age of *Jared*; and ſuppoſing it taken either from the Years of *Mathuſelah*, or *Lamech*, ſaies, that *the preſent Eaſtern Copies of the* Hebrew *Text of* Geneſis *muſt of Neceſſity differ in ſome other Ages of the antediluvian Patriarchs from our preſent Weſtern Copies of the ſame Text*; *particluarly in the Number of Years that* Lamech *and* Mathuſelah *lived*; *for if in thoſe* Lamech *was made to live* 777 *Years, and* Mathuſelah 969 *Years, as all our Weſtern Copies do, the former muſt have ſurvived the univerſal Deluge* 95 *Years, and the latter* 100 *Years, which is abſurd to imagine.* p. 8. But this Abſurdity is wholly removed by the Century of Years being taken from the Age of *Jared*, before he begat *Enoch*; and then the Eaſtern *Hebrew* Copies agreed with thoſe *Samaritan* Copies, which left out the Century before *Jared's* Age of begetting *Enoch*, and retained, as *Jerome* found, the preſent *Hebrew* Numbers of *Mathuſelah* and *Lamech* in this Period of their Lives before their having Children. And the learned Author's own Obſervations, p. 10, 11. might eaſily have led him to ſee that the Difference of the Eaſtern and Weſtern Copies lay where I have ſuppoſed it.

(95) Non admittunt, quod magis hic eſſe potuerit error interpretum, quam in ea lingua eſſe falſum, unde in noſtram per Græcam ſcriptura ipſa tranſlata eſt. Sed inquiunt non eſſe credibile Septuaginta Interpretes, qui uno ſimul tempore unoque ſenſu interpretati ſunt, errare potuiſſe; aut ubi nihil eorum intereſſat, voluiſſe mentiri: Judæos vero dum nobis invident quod lex et prophetæ ad nos interpretando tranſierunt, mutaſſe quædam in codicibus ſuis, ut in noſtris minueretur autoritas. Hanc opinionem vel ſuſpicionem accipiat quiſque ut putaverit. De Civ. Dei, lib. xv. c. 11.

Scriptures uſed by the Chriſtian Church: and that on the other hand the LXX Interpreters could have no Intereſt or View to ſerve in deviating from the *Hebrew* Text. *Auguſtine* (96) himſelf is not willing to lay the Blame either on the Septuagint Interpreters or on the *Jews*, as having wilfully and maliciouſly altered the ſacred Text: but as the Alteration was plainly deliberate and deſigned, as the Uniformity of it, he obſerves, demonſtrates; he aſcribes it to a firſt Copier of the *Greek* Verſion, and ſuppoſes it to have been done to make the Time of Puberty more natural and agreeable to the Lives of the Patriarchs. But as the ſuppoſed Reaſon given by *Auguſtine*, to render the Years of Puberty probable and agreeable to Nature, is a Proof that the Numbers of the Septuagint are right and have not been altered; ſo it ſerves to prove that the *Jews*, not regarding the natural and proportionate Time of Puberty to the Term of Life after it, have altered the Numbers, as the ancient Chriſtians thought, to ſerve other Purpoſes: had the *Greek* Numbers been originally the ſame with the preſent *Hebrew* Numbers, and been induſtriouſly altered by ſome Copier of the Septuagint; this muſt ſoon have been diſcovered. For as there were many Copies taken from the Original at *Alexandria*, which were read in the Synagogues, any Alteration made in the firſt Copy would immediately be found out by the others, and by comparing them with the *Hebrew* Text: and ſuch an Alteration and Diſagreement of the Copies would neither have been endured by the *Greek* or *Hebrew Jews*, and could not have lain long undiſcovered.

And had *Auguſtine* been aware that the *Hebrew* Copies agreed with the *Greek* in the Chronology before the Flood, and after to the Time of *Chriſt*, and a Century after, as appears from *Joſephus* and other ancient Writers compared together, he could not have doubted but that the *Jews* had wilfully altered the Chronology of their Scriptures in order to bring a Diſcredit on the Septuagint Verſion uſed by the Chriſtians, as not being faithfully taken; and alſo to confound their Computations of the Time of the coming of *Chriſt*.

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(96) In his autem in quibus continuatur ipſius mendoſitatis ſimilitudo, ita ut ante genitum filium qui ordini inſeritur alibi ſuperſint centum anni, alibi deſint: poſt genitum autem, ubi deerant ſuperſint, ubi ſupererant deſint, ut ſumma conveniat; et hoc in prima, ſecunda, tertia, quarta, quinta, ſeptima generatione invenitur, videtur habere quandam, ſi dici poteſt, error ipſe conſtantiam: nec caſum redolet ſed induſtriam. Itaque illa diverſitas numerorum aliter ſe habentium in codicibus Græcis et Latinis, aliter in Hebræis — nec malitiæ Judæorum, nec diligentiæ vel prudentiæ Septuaginta Interpretum, ſed ſcriptoris tribuatur errori, qui de bibliotheca ſupradicti regis (Ptolomæi) codicem deſcribendum primus accepit, etc. Ibid. c. 13.

It was much eaſier for the *Jews*, by the Authority of their Sanhedrim, to whom the whole Body of the People every where would readily ſubmit, to alter the *Hebrew* Scriptures, which were known but to few Chriſtians; than for the Chriſtians to alter the *Greek* Copies which were diſperſed in all *Greek* Countries of the *Roman* Empire; and which had they attempted, muſt immediately have been diſcovered by the Variation of the Copies; and the *Greek Jews* who uſed theſe Copies as well as the Chriſtians, would have been ready to diſcover the Cheat, and to upbraid the Chriſtians with it, if they had been able: and the Forgery muſt thereby have been evident to this Day. Whereas therefore it appears that the *Greek* Copies unanimouſly and uniformly agree in the Years we are conſidering, and alſo agreed with the *Hebrew* Text in the firſt Times of Chriſtianity and in the Time of *Joſephus*; whereas alſo there is not now the ſame Agreement between the *Hebrew* Copies as there is amongſt the *Greek*, there being a Difference of an hundred Years between the Eaſtern and Weſtern *Hebrew* Copies; ſince likewiſe the Variation in the *Hebrew* Copies from the *Greek*, is uniform, ſo that this Variation muſt have been made deſignedly, either in the *Greek* Verſion or in the *Hebrew* Text, it muſt be evident to every intelligent and judicious Perſon, that the Variation was made by the *Jews*, and that the *Hebrew* Copies have been purpoſely altered by them. This Point, which is of great Importance, will be farther conſidered. The next thing at preſent to be obſerved is the Variation and Corruption of the *Samaritan Hebrew* Text in the Chronology from the Creation to the Flood. The *Samaritan* Period is no more than 1307 Years, which is leſs than the original *Hebrew* Computation of *Joſephus* by 949 Years, and leſs than the preſent *Maſorete Hebrew* Account by 349 Years: and therefore the *Samaritans* have in this Period corrupted the ſacred Text much more than the *Jews* have done.

The Reaſon of the Shortneſs of the Chronology of the *Samaritan Hebrew* Text is the leaving out the Centuries of Years in the Ages of *Jared*, *Mathuſelah*, and *Lamech* before they begat Children, which are left in the Weſtern *Jewiſh Hebrew* Copies: and making the Age of *Mathuſelah* 67 Years inſtead of 187, and the Age of *Lamech* 53 Years inſtead of 182, which makes the Difference to be 349 Years. The Age of the *Samaritan Hebrew* Copy, whence the Copies which we have were taken, cannot be certainly known. It does not appear that *Africanus* ever ſaw it. But *Origen* muſt have ſeen and conſulted the *Samaritan Hebrew* Text, if the Obſervations or Notes found in Extracts of the *Hexapla* from the *Samaritan* Text were his, as they (97) ſeem to be. One of theſe was taken Notice of above, on *Gen.* v. 25, where the Age of *Mathuſelah* when he begat *Lamech* is mentioned from the *Samaritan* Text, and is the ſame which *Jerome* found in this Text alſo.

There is another Obſervation on *Num.* ch. xiii. ℣ 1. where *Origen* ſays he had added what he found in the *Samaritan* (98) *Hebrew* Text, and which was alſo *written in the Beginning of Deuteronomy; and that he had tranſlated the Words of the Samaritan Text* into Greek, *agreeable to the Verſion of the Septuagint in the Place of Deuteronomy.* And the Paſſage which *Origen* tranſlated from the *Samaritan* is extant in our preſent Copy of the *Samaritan* Text in *Num.* xiii. 1. The Copy which *Origen* had of the *Samaritan* Text agreed, as far as appears, with the *Jewiſh Hebrew Numbers,* from the Creation to the Flood; and was altered between his Time and that of *Euſebius,* or about the End of the third Century, as is probable, to what it has been ſince, and we now find in the preſent Copies. The Numbers of the *Jewiſh Hebrew* Copies were altered or corrupted all at once; but the *Samaritans* altered theirs by Degrees, and at different Times, as is evident from the Copies of *Origen* and *Euſebius.*

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(97) *Euſebius* ſeems to mean that *Origen* had a Copy of the Scriptures wrote in the *Samaritan* Letters, in ſaying, *that he learned the* Hebrew *tongue and procured a Copy of the* Jewiſh *Scriptures wrote in the original* Hebrew *Letters.* τὴν Ἑβραΐδα γλῶτταν ἐκμαθεῖν· τάς τε παρὰ τοῖς Ἰουδαίοις ἐμφερομένας ΠΡΩΤΟΤΥΠΟΥΣ αὐτοῖς Ἑβραίων στοιχείοις γραφὰς κτῆμα ἴδιον ποιήσασθαι. Eccleſ. Hiſt. lib. vi. c. 16. *Euſebius* knew that the Original and proper *Hebrew* Letters were thoſe which the *Samaritans* uſed. And though not many Copies of the *Hebrew* Scriptures wrote in the *Samaritan* Letters probably remained in *Origen*'s Time amongſt the *Jews*, yet as they were not regarded by the *Jews*, after they uſed the *Chaldee* Letters, he might eaſily procure one of theſe Copies; and it is probable that in the Margin of his *Hexapla* he noted the Differences which he found between that and the *Hebrew* Copy commonly uſed and wrote in *Chaldee* Letters.

(98) Ο'. Καὶ ἐλάλησε κύριος, &c. *Ad Marg. Baſilienſis.* Καὶ τούτων μνημονεύει Μωϋσῆς ἐν τοῖς πρώτοις τοῦ Δευτερονομίου· ἃ καὶ αὐτὰ ἐκ τοῦ τῶν Σαμαρειτῶν Ἑβραϊκοῦ μετεβάλομεν καταλλήλως τῇ τῶν Ο'. Ἑρμηνείᾳ τῇ ἐν τῷ Δευτερονομίῳ φερομένῃ. *Apud Hexapl. Montfauc.* p. 158. *Montfaucon* ſays upon the Place, Hæc Nota *Origenis* eſſe videtur: etſi codex *Baſilienſis*, unde illam mutuamur, id non indicet. Monet autem ea quæ ſequuntur in *Samaritano* haberi, ex *Deut.* i. 20. deſumpta; et ſane extant quoque in *Samaritano* hodierno textu, et in verſione *Samaritana*, neque ullatenus ab hac Græca verſione diſcrepant.

The Weſtern *Hebrew* Copies, or thoſe of *Judæa,* which followed the Copies of the School of *Tiberias,* retained the Century of Years in the Age of *Jared* before he begat Children; but the Eaſtern or *Babylonian* Copies left it out, becauſe the adding it to his remaining Years was conſiſtent with his dying before the Flood, whilſt the Centuries ſtood before the Ages of *Mathuſelah* and *Lamech,* which lengthned the Term of the Flood to the Year of the World 1556. Therefore the *Samaritan* in this Correction of the Age of *Jared,* followed the Order of the Eaſtern Copies. The *Jews* had a Mind to have left out a Century in the Ages of all the Patriarchs before they begat Children, and to have added it to the after-Term of their Lives: but they found, that if they dropped the Centuries of the Ages of *Jared, Mathuſelah,* and *Lamech,* before they begat Children, as they had done of all the reſt, and added them to the Remainder of their Lives, they muſt by this Reckoning have extended their Lives beyond the Flood, contrary to the Hiſtory of Scripture. The Flood would have been placed in the Year of the World 1356, and *Jared,* who was born in the Year 460, and lived 962 Years, would have died in the Year 1422, which would have been 66 Years after the Flood. *Mathuſelah* would be born by the ſame Computation in the Year 587, and living 969 Years, would have died in the Year 1556, and 200 Years after the Flood. *Lamech* alſo would be born in the Year 674, and having lived 777 Years, would die in the Year 1451, which is 95 Years after the Flood. On this Account the *Jews* not daring to ſhorten the Lives of their Patriarchs, left the original Numbers ſtanding before *Mathuſelah* and *Lamech*; and the Weſtern *Jews* alſo before *Jared:* though they took away the Century before *Enoch*, and added it to the reſt of his Age after he begat Children, becauſe his Life was not half ſo long as any of the reſt of the *Antediluvians*, he being tranſlated into Heaven when he had lived 365 Years. The *Samaritans* at firſt ventured not to ſhorten the Years of the Lives of *Jared*, *Mathuſelah*, and *Lamech*, but only took away an hundred Years of the Age of *Jared* before he begat Children and added them to the remaining Term of his Life, as the Eaſtern *Jews* alſo had done, and thus their Copies ſtood, as is probable, in the Time of *Origen*, and ſeveral of them remained in the Time of *Jerome*. But after the Time of *Origen* they grew leſs ſcrupulous, and took away a Century from the Age of all the *Antediluvian* Patriarchs before they begat Children, that the whole Genealogy might be uniform: and then that none of them might live beyond the Flood, they ſhortened the Remainder of their Lives. And by taking off 20 Years more than a Century from the firſt Part of the Life of *Mathuſelah*, and 29 more than a Century from that of his Son *Lamech*, they reduced the Period of the Flood to the Year of the World 1307. Thus by their Computation, as it was corrected, *Jared* was born in the Year 460, and having 15 Years detracted from the latter Part of his Life, died after he had lived 847 Years, in the Year of the World 1307, which was made the Year of the Flood. *Mathuſelah* was born in the Year 587 and lived 720 Years to the Year of the Flood 1307, whereby his Age was ſhortened 249 Years. *Lamech* was born in the Year 654, and lived 653 Years, that is, to the Year 1307, as before. This is the Chronology of our preſent *Samaritan* Copies, in which the Ages of the three before-mentioned Patriarchs are evidently ſhortened on purpoſe to avoid the Abſurdity of their ſurviving the univerſal Deluge.

Euſebius (99) obſerved that the *Samaritan* Copy made the three Patriarchs before-mentioned die in the Year of the Flood, which ſhews

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(99) *Ap. Syncel. Chronograph.* p. 83.

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that the Numbers ſtood in his Time as we find them in the preſent *Samaritan Hebrew* Text. That the Years of *Jared*, *Mathuſelah*, and *Lamech* have been altered and ſhortened on purpoſe in the *Samaritan* Copies, is evident not only from their entire Diſagreement in the Ages of theſe Patriarchs with all the Copies both of the *Greek* Verſion, and alſo of the *Jewiſh Hebrew* Text, but alſo from their exact Agreement in the Years of all the reſt of the Antediluvian Patriarchs with the *Greek* and *Jewiſh Hebrew* Copies.

One great Abſurdity attending this ſhort Chronology of the preſent *Samaritan* Copies is, that they make *Noah* who was the tenth in Deſcent from *Adam* to live 223 Years with him. Another Abſurdity in the *Samaritan* Chronology is, that it ſuppoſes ſome of the Antediluvian Patriarchs to be of Maturity to beget Children when they were arrived to the 9th, 10th, 11th, 12th Part of their Age or under; which is contrary to the Courſe of Nature, and as if Men now ſhould beget Children at ſix, ſeven, or eight Years of Age. This has been taken Notice of with Reſpect to the *Jewiſh Hebrew* Chronology; but it is more abſurd and contradictory in the *Samaritan*, than it is in the *Hebrew* Chronology, becauſe the *Samaritan* ſuppoſes the Patriarchs after the Flood, from *Arphaxad* to *Abraham*, not to beget Children till they were older and even double the Age of many of the Antediluvians, and yet their Lives were not half ſo long as thoſe of their antediluvian Forefathers, and who conſequently came to Maturity much ſooner than their Anceſtors. For in the Genealogies after the Flood, the *Samaritan* agrees with the *Septuagint* in the natural Proportion of Life before the begetting Children, to the Remainder of Years after, with Reſpect to the firſt four Generations; but by following the *Hebrew* Numbers of the Term of the Lives of the four next ſucceeding, it has varied very abſurdly from this Proportion, and ſuppoſed *Peleg*, *Reu* or *Ragu*, *Serug* and *Nahor* not to beget Children till they had lived above half their Days.

The great and wilful Corruptions in the *Samaritan* Copies, as well as the leſſer in the *Hebrew* Copies in the Times before the Flood, are unpardonable, and cannot but juſtly throw a Diſcredit on them. The *Samaritans* at firſt copied the Corruptions of the *Jews* in the antediluvian Ages, and afterwards improved them by adding others to them.

But by the good Providence of God the faithful *Septuagint* Tranſlation of the Books of *Moſes* made many Years before any Corruptions were introduced into them by the Malice of the *Jews* againſt Chriſtians, or even before they were ſo much as thought on; and alſo the invaluable Works of the faithful and moſt learned *Jewiſh* Hiſtorian *Joſephus* wrote alſo before theſe Corruptions were made in the ſacred Scriptures, do agree in delivering to us the genuine Account of the Period from the Creation to the univerſal Deluge to the great Confirmation of the Truth of that Period, and the Advancement of ſacred Knowledge in Matters of the higheſt Antiquity and the Hiſtory of the firſt Ages of the World; which without theſe Writings muſt have been paſt Diſcovery.

What has been already obſerved is ſufficient Evidence that the *Hebrew* and *Samaritan* Computations from the Creation to the Flood are erroneous and corrupt, and neither agree with one another, nor with the *Hebrew* Copy of *Joſephus*, nor with the original Text of the *Septuagint* Verſion: and are alſo attended with ſeveral Abſurdities. But I ſhall farther add the Teſtimonies of the ancient *Jews* againſt the Computations of their preſent corrupt Copies, and in Defence of the *Septuagint* Verſion.

We have the Teſtimony of a very ancient *Jewiſh* Book aſcribed to the antediluvian Patriarch *Enoch*; and which Book is certainly older than the Chriſtian Æra; and probably near as old, if not older, than the *Septuagint* Tranſlation itſelf, and is referred to by *Eupolemus* (100) and the Apoſtle *Jude* ℣ 14, and St. *Peter*, 2 Epiſt. ii. 4, and by many of the moſt ancient Chriſtian Writers.

(100) Τȣ̃ Ενὼχ γενέσθαι ὑὸν Μαθȣσάλαν, ὃν πάντα δι' ἀγγέλων Θεȣ̃ γνῶναι, ϗ ἡμᾶς ȣ̔́τως ἐπιγνῶναι. *Euſeb. Præp. Ev.* lib. ix. c. 17. p. 419. *Mathuſalah was the Son of Enoch, who was inſtructed in all Things by the Angels of God, and hence we received the Knowledge of them.* A large Account of theſe ancient Traditions ſuppoſed to be delivered by Angels to *Enoch*, is found in the Book aſcribed to him. Though this Book was juſtly thought *Apocryphal* and to be mixed with Fables, yet it contains many Things of Note and of the higheſt Antiquity, and was eſteemed by the primitive Chriſtian Writers. The oldeſt Author which mentions it, after *Eupolemus*, that we know of, was *Alexander Polyhiſtor* about 90 Years before the Chriſtian Æra, from whom

In an Abſtract of this Book preſerved by *Syncellus*, we are told that the *Egregori* who were Deſcendants of *Seth*, called (1) *Sons of God*, *Gen.* vi. 2. came down from the (2) high Country of *Eden*, where they

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Syncellus has preſerved large Extracts. It is frequently cited in an ancient Book wrote in the firſt Century by a *Jewiſh* Chriſtian, and called *The Teſtament of the twelve Patriarchs*. The Apoſtolic Conſtitutions ſay it was wrote by an *ancient Author*, meaning a *Jewiſh*, lib. vi. c. 16. p. 348. It is cited by *Clemens of Alexandria*, in the latter End of the ſecond Century, *Eclog. Script. Prophet.* p. 801, 808. *Tertullian*, who wrote about the ſame Time with *Clemens*, maintains the Genuineneſs of this Book. Cum *Enoch* eadem ſcriptura etiam de Domino prædicarit, a nobis quidem nihil omnino rejiciendum eſt, quod pertinet ad nos. — Eo accedit, quod *Enoch* apud *Judam* Apoſtolum teſtimonium poſſidet. *De habitu mulieb.* c. 3. He cites it alſo, *De cult. fœm.* c. 10. and *De Idololat.* c. iv. 15. *Origen*, in the third Century cites it with Approbation, though he does not reckon it an authentic Book of Scripture. Ἐν ταῖς ἐκκλησίαις οὐ πάνυ φέρεται ὡς θεῖα τὰ ἐπιγεγραμμένα τοῦ Ἐνὼχ βιβλία. *Cont. Celſ.* lib. v. p. 267. *Edit. Spenſ.* Ὡς ἐν τῷ Ἐνὼχ γέγραπται, εἴ τῳ φίλον παραδέχεσθαι ὡς ἅγιον τὸ βιβλίον. *Com. in Joan.* p. 132. He ſpeaks favourably of it in his 28th Homily on *Numbers*, and cites it ſeveral Times in his Books *De princip.* *Auguſtine* mentions this Book, but rejects it as fabulous, *De Civ. Dei*, lib. xv. c. 23. lib. xviii. c. 38. *Jerome* ſays, *Judas* frater *Jacobi* parvam, quæ de ſeptem Catholicis eſt, epiſtolam reliquit, et quia de libro *Enoch*, qui apocryphus eſt, in ea aſſumit teſtimonium, a pleriſque rejicitur; tamen auctoritatem vetuſtate jam et uſu meruit, et inter ſanctas ſcripturas computatur. *Catalog. Script. Eccleſiaſt.*

(1) Οὓς ὠνόμασεν ἀγγέλους Θεοῦ, οὐχὶ ἐκ τῶν οὐρανῶν, ἄπαγε — τούτους δὲ ἀνθρώπους καλεῖ ὀνομαστοὺς καὶ σαρκικοὺς καὶ θνητούς· φησὶ γὰρ [*Gen.* vi. 3.] διὰ τὸ εἶναι αὐτοὺς σάρκας — ὅτι τὸ ἐκλεκτὸν γένος τοῦ Σὴθ ἄγγελοι τοῦ Θεοῦ παρὰ τοῦ Μωϋσέως ὠνομάσθησαν, αὐτὴ ἡ γένεσις διδάξει. The Author adds Οὗτοι οὖν οἱ τοῦ Σὴθ ἀγγέλοις ὁμοιωθέντες καὶ ἀγγελικὸν ὕμνον ἐπικαλεσάμενοι ἐκείνοις τοῖς ἀποβλήτοις τοῦ Κάϊν συνήφθησαν, καὶ τὸ θεῖον ὠργίσθη. *Chron. Paſchal.* p. 22.

Αὐτὸς δὲ (Σὴθ) καὶ οἱ ἐξ αὐτοῦ γεννώμενοι ἐγρήγορες καὶ υἱοὶ Θεοῦ γενόμενοι. *Cedren. Hiſtor. Compend.* p. 7. *Edit. Baſil.* and *Suidas* ſays; Οἱ τοῦ Σὴθ καὶ Ἐνὼς καὶ Ἐνὼχ παῖδες υἱοὶ Θεοῦ νοείσθωσαν· οἵτινες ἁλόντες ἀκολασίᾳ πρὸς τὰς θυγατέρας Κάϊν εἰσῆλθον· ἐξ ὧν οἱ ἐκ τῆς καταλλήλου μιαιγαμίας γίνονται γίγαντες, &c. *voce* Μιαιγαμίαι. The learned Editor of *Suidas* reads; Ἐξ ἧς ἀκαταλλήτου μιαιγαμίας, &c. but the true Reading, I think, is, Ἐξ ὧν τῆς (or ἐκ τῆς) καταλλήλου μιαιγαμίας, &c. that is, from whoſe mutual polluted Intermarriages Giants were born. See *in voce* Σὴθ.

(2) *Cedrenus* ſays that the Deſcendants of *Seth* inhabited the higher Country of *Eden*, near to *Paradiſe*, where they led an Angelical Life till the 1000th Year of the World, when they were ſmitten with the Beauty of the

dwelt, in the Days of *Jared*, and fell in Love with the beautiful Daughters of Men, *viz.* of the Family of *Cain* who dwelt in the low Parts of the Country of *Suſiana*, and took them for Wives. And the Time (3) when they took their Wives is ſaid to be in the 1170th Year of the World. This is utterly inconſiſtent with the *Hebrew* Chronology, which makes *Jared* to be born in the Year of the World 460, and his Son *Enoch* was born 162 Years after, in the Year of the World 622. So according to the *Hebrew* Chronology, this Deſcent of the *Egregori* could not be in the Days of *Jared*, or before he had a Son born unto him, nor even before the Days of *Noah*. The Scripture Computation is contained in the Years of the Patriarchs when they begat their Sons without regarding the Sum of their whole Lives, as *Joſephus* (4) rightly obſerves. Now according to the *Greek* Chronology, it was from the Creation to the Birth of *Jared* 960 Years, and to the Birth of *Enoch* the Son of *Jared* 1122 Years, which Sum wants only 48 Years of the Time before-mentioned from the Book of *Enoch*. But the Word [ἑκατοστῷ] denoting an *hundred* is undoubtedly an Interpolation of the Text. *Africanus* (5) read it 1070. For he ſays that in the Year of the World 1077, the *Egregori* committed Whoredom with Women *openly*; ſo they began before to practiſe it; but then were arrived to the Height of their Wickedneſs. Others (6)

Daughters of Men deſcended from *Cain*. *Hiſtor. Compend.* p. 7. ſo that righteous *Seth*, whoſe Sons were diſtinguiſhed for their Piety and Zeal in the Worſhip of the true God, by the Appellation of *Sons of God*, lived to ſee his Deſcendants, in the fourth Generation, degenerated and corrupted by their forbidden Alliances with the Poſterity of wicked *Cain*: when about the Year of the World 1073, they ſet up a lawleſs Tyranny in the Countries of *Babylonia* and *Chaldæa*, and from thenceforth lived in an impious and diſſolute Manner amongſt the *Cainites*, till God deſtroyed them all (*Noah*'s Family excepted) by an univerſal Deluge of Water.

(3) Ἐν τῷ χιλιοστῷ ἑκατοστῷ ἑβδομηκοστῷ ἔτει τοῦ κόσμου ἔλαβον ἑαυτοῖς γυναῖκας, &c. *Syncel. Chronograph.* p. 12.

(4) Ταῦτα συναγόμενα τὰ ἔτη τὸν προαναγεγραμμένον συμπληροῖ χρόνον. ἐξεταζέτω δὲ μηδεὶς τὰς τελευτὰς τῶν ἀνδρῶν· τοῖς γὰρ αὐτῶν παισὶ καὶ τοῖς ἐκείνων ἀπογόνοις συμπαρεξέτεινον τὸν βίον. ἀλλὰ τὰς γενέσεις αὐτῶν μόνον ὁράτω. *Antiq. Jud.* lib.i. c. 3.

(5) *Apud Syncel. Chronograph.* p. 19.

(6) *Syncel. Chronograph.* p. 16.

read 1058, and the learned *Egyptian* Monk and great Chronologer (6) *Panodorus*, who wrote in the Beginning of the fifth Century, ſays the *Egregori* deſcended in the 1000th Year of the World, (and ſo ſays *Syncellus* himſelf) and ſet up their Tyranny in the Year of the World 1058, where *Panodorus* begins the *Egyptian* Dynaſty of Gods. From all which Teſtimonies it is evident that the numeral Word ſignifying *an hundred*, was not in the true Copy of *Enoch*, and is inconſiſtent with the Deſcent of the *Egregori* or Sons of *Seth* being in the Days of *Jared*, and places it in the Days of his Son *Enoch*, according to the Scripture Computation. But all the foregoing Teſtimonies agree that it was in the Days of *Jared*, that is, before the Birth of his Son *Enoch*: and ſo the true Reading of the Book of *Enoch* is, that the *Egregori* came down from the higher Parts of the Country where they inhabited, and had been ſeparated from the Deſcendants of wicked *Cain*, and took Wives of the Daughters of Men in the 1070th Year of the World, which was the 110th Year of *Jared*, and fifty two Years before he (7) begat *Enoch*. Now from *Jared* to the Flood, the *He-*

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(6) Ibid. p. 41, and p. 11. and *Abul-Pharajius*, *Hiſt. Dynaſt.* p. 6. ſays that this Deſcent happened in the 1000th Year of the World, and the 40th of *Jared*. *Epiphanius* ſays it was in the Days of *Jared*. *Adverſ. Hæreſ.* lib. i. p. 4. *Cedrenus* placeth the Deſcent in the 1000th Year of the World, and the 40th of *Jared*. *Hiſtor. Compend.* p. 7. *Joſephus* placeth this Deſcent of the Sons of God after the 7th Generation, and ſuppoſeth them to be *Angels*. *Antiq. Jud.* lib. i. c. 3.

(7) After the Marriages of the Poſterity of *Seth* with the *Cainites*, and their ſetting up a tyrannical inſtead of the patriarchal Government; the Deſcendants of *Seth* began to degenerate and fall off from their primitive Piety, and to imitate the Apoſtaſy of the *Cainites*; and Injuſtice, Violence, and Wars enſued. *Enoch*, who continued to worſhip God after the pious Example of his Forefathers, foreſaw that the Degeneracy and Unrighteouſneſs which generally prevailed in his Days would bring down the Judgments of God upon the whole Race of Mankind, as is intimated in a Prophecy aſcribed to him, and cited by St. *Jude* ℣ 14, 15. Therefore he oppoſed their Wickedneſs and Impieties, and preached Repentance to them. *Eccluſ.* xliv. 16. But when they deſpiſed his Preaching, and, as is probable, perſecuted him for his Integrity, Virtue, and Zeal for the Worſhip of God, as *Ahab* and *Jezebel* did *Elijah*, God delivered him from their Violence, by tranſlating him, as he afterwards did *Elijah*, into Heaven.

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brew Chronology agrees to the *Septuagint* within one hundred Years: ſo that this ancient Teſtimony out of the Book of *Enoch* is a great Confirmation of the Truth of the *Greek* Chronology of Scripture, and that the *Hebrew* Chronology originally agreed with it.

Another Paſſage of this ancient Book cited from *Alexander Polyhiſtor*, farther confirms the Chronology of the *Septuagint*, where it is ſaid, that in the 165th Year of *Enoch*, which was in the Year of the World 1286, the Arch-angel *Uriel*, who preſided over the Stars, diſcovered to *Enoch* (8) *what the Month was, and the tropical Year.* This agrees exactly to the *Greek* Chronology.

Another Evidence of the Truth of the *Greek* Chronology of Scripture, may be inferred from the ancient Book called the *Teſtament* of the XII Patriarchs. It is ſaid in the Teſtament of *Benjamin*, that *Cain* (9) was 200 Years old when his Afflictions began (after he was driven from the Preſence of God for the Murder of his Brother) and this being before the Birth of *Seth*, confirms the *Septuagint* Computation, that *Adam* was 230 Years old when *Seth* was born.

The old *Jewiſh* Traditions contained in the Book of *Enoch*, ſeem to be a Remain of older Traditions handed down from the Time of the Flood, concerning the firſt Beginning of a Kingdom in *Chaldæa*, ſet up by the antediluvian Giants (10) ſo called *Gen.* vi. 1, 4. and it is remarkable that the Time of the firſt antediluvian King of *Chaldæa* called *Al-Orus* by *Beroſus*, and alſo of the firſt *Egyptian* God-King, ſuppoſed to reign in *Egypt*, and called *Vulcan* by *Manetho*, begins at the the Æra of this old traditional Account of the Deſcent of the *Egregori* or Deſcendants of *Seth*, and the Hiſtory of the Giants there mentioned, who were born of their Marriages with the *Cainites.* It agrees alſo to the Age of *Tubal Cain*, who was called *Chryſor*, by the *Phœnicians* interpreted *Hephæſtus* or *Vulcan*; and whoſe Name was of the ſame Import with the *Phœnician* and *Greek Chryſor* and *Hephæſtus* or *Vulcan*, and the *Chaldæan Al-Orus*. And he might be the firſt Giant-King before the Flood, and began to reign in the Year of the World 1073 and 1183 Years before the Flood, in which Year the *Egyptian* Dynaſties of *Manetho*, and the *Chaldæan* of *Beroſus* began. This is a Point of great Importance in the moſt ancient Part of Chronology hitherto unknown; and it ſhall be ſufficient to hint it only here, but it will be more diſtinctly and fully conſidered in another Place of this Work where it will more properly occur.

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(8) *Syncel.* p. 33.

(9) Sect. 7. p. 248. where Διακοσίων ἐτῶν πάσχει, ſhould be Διακωσίων ὢν ἐτῶν πάσχει. *Apud Grab. Spicileg. Patr.* Tom. I.

(10) The old Paſchal Chronicle makes the antediluvian Giants to be the firſt Kings of *Chaldæa.* Παρὰ μὲν Χαλδαίοις πρῶτος ὁ ἄρξας αὐτῶν Ἄλωρος — Καὶ οἱ λοιποὶ ἄρξαντες αὐτῶν. Τούτους ἠνίξατο ἡ γραφὴ λέγουσα· οἱ Γίγαντες οἱ ἀπ' αἰῶνος οἱ ἄνθρωποι οἱ ὀνομαστοί. p. 23.

We may add to the foregoing Evidence for the Truth of the Chronology of the *Septuagint*, what the learned *Selden* relates from a Manuſcript Copy of *Eutychius's* Annals, Patriarch of *Alexandria*, *viz.* That the Eaſtern Nations had an ancient received Tradition, that *Seth* died in the 20th Year of *Enoch*; and that *Enos* died in the 53d Year of *Mathuſalah*; both which agree exactly with the Chronology of the *Septuagint*, but widely diſagree with that of our preſent *Hebrew* Copies. (11)

Abraham (12) *Ecchellenſis* a learned *Syrian Maronite*, chargeth the *Jews* with having corrupted the Chronology of their Scriptures, upon

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(11) See a learned Diſſertation on the Chronology of the *Septuagint* printed at *London*, *A. D.* 1741. 8vo. p. 19. and *Selden. De An. civili vet. Jud.* c. viii. p. 51. *Edit. Lugd. Bat.* 1683.

(12) Ad corruptelam illam in ætatum patriarcharum numeros invectam quod attinet, potius *Judæorum* malitiæ, ne pauperem *Meſſiam* præter ſpem et genium reciperent, confidenter adſcribenda eſt juxta *Orientalium omnium authorum opinionem*, quam LXX interpretibus; quod quidem ex iis quæ Rabbinorum antiquiſſimi perhibent de *Adami* ætate ante genitum *Seth* clariſſime evincitur. *In Bereſith Raba*, qui liber eſt maximæ authoritatis apud ipſos *Judæos*, tradunt Rabbini *Adamum* ab *Eva* uxore abſtinuiſſe poſt *Abelis* necem annos 130, quibus elapſis, cognovit eam iterum, quæ concipiens peperit ei *Seth*: ex his autem videntur *Judæi* putare annos *Adami* a morte *Abelis* ad nativitatem *Seth* ſolum, rejectis iis qui necem illam anteceſſerunt. Hanc *receptiſſimam Hebræorum traditionem* citant *R. Moſes Ægyptius*, *in more Nebochim*, lib. i. c. 7. *Midras Tanchuma* ſive *Jelammedenu*, *R. Selomo* in *Gen.* iv. 25. *Elias* in *Thiſbi* voce *Lilith*, et alii; at quis cordatus et intellectu præditus facile ſibi perſuadebit, eodem *Adami* creationis anno *Cainum* et *Abelem* genitos fuiſſe, ac eodem anno contigiſſe fratricidium? Neceſſario igitur ſequitur

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the Teſtimonies of their moſt ancient Rabbi's, who affirmed that *Adam* abſtained from his Wife *Heve*, after the Death of *Abel*, 130 Years; after which they ſaid, he knew her again, and begat *Seth* of her. Now it follows from this ancient Tradition of the Eaſtern *Jews*, how groundleſs ſoever it be, that they believed *Adam* lived more than 130 Years to the Birth of *Seth*. And it is obſervable that other ancient *Jewiſh* Traditions tell us that *Abel* was ſlain by his Brother *Cain* in the 99th Year of the World. The *Small Geneſis* (13), cited by *Syncellus*, relates from ancient *Jewiſh* Tradition, that *Cain* was born in the 70th Year of *Adam's* Life; and *Abel* in the 77th. That in the 97th Year of the World *Cain* brought his Sacrifice; and in the 99th Year *Abel* offered his to God, being in the 22d Year of his Age; and that in the ſame 99th Year of the World *Cain* ſlew his Brother *Abel*.

By this Account *Abel* was ſlain in the 99th Year of the World ending; and *Adam* lived after 130 Years when he begat *Seth*; therefore *Seth* was born when *Adam* was 230 Years old, exactly agreeable to the Chronology of the Septuagint.

Though this Argument ſeems to affect the *Jews* only, as being founded on their ancient Traditions; yet it plainly ſhews that the preſent *Maſoret* Copies have been altered, and the *Hebrew* Chronology much ſhortened from what it was in the ancient *Hebrew* Copies, from whoſe Chronology theſe Traditions were derived.

I proceed to the Conſideration of the *Hebrew*, *Samaritan*, and *Greek* Chronology, and alſo of *Joſephus*, after the Flood to the Birth of *Abraham*; whence it will appear moſt evident, that the *Jewiſh Hebrew* Computation is equally corrupt in this Interval as in the preced-

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Adamum cum genuit *Seth*, ætate majorem fuiſſe quam 130 annorum, quos ipſi tribuit præſens *Judæus Textus* a ſua creatione ad nativitatem *Seth*; et ſane multo vero ſimilius eſt ex illius temporis conditione *Abelem* vita defunctum fuiſſe annos agentem 100, qui additi annis 130, quibus *Adam* abſtinuit ab *Eva* poſt illam necem, confient anni 230, quos *Adamo* LXX editio tribuit. Huic opinioni de abſtinentia *Adami* eo temporis intervallo *Orientales omnes* adſtipulantur. *Hiſt. Orient. Supplement.* p. 175. To this may be added the Words of the *Jeruſalem Targum*, *viz.* Cognovit *Adam* rurſus uxorem ſuam, exactis centum et triginta annis poſtquam interfectus eſt *Habel*. In loc. *Gen.* iv. 25.

(13) Chronograph. p. 8, 9.

ing from the Creation to the Flood. And the Corruption of the *Hebrew* Chronology is of more Conſequence in this ſecond Æra of the World, as it makes the Scripture Hiſtory utterly abſurd and inconſiſtent with itſelf and with all other Hiſtories of ancient Times.

A Genealogical Table of the Patriarchs from the Flood to Abraham, *from the* Hebrew *and* Samaritan, *the* Septuagint *and* Joſephus. Gen. xi.

Lived Years before the Son's Birth.					*After the Son's Birth.*			*Length of Lives.*		
	Heb	*Sam*	LXXII	*Joſ.*	*Heb.*	*Sam*	LXXII	*Heb*	*Sam*	LXXII.
	100	100	100	100	500	500	[a]500	600	600	600
Sem, 2 Years after the Flood	2	2	2	*2						
Arphaxad	35	135	135	135	403	303	[b]403	438	438	538
Sala	30	130	130	130	403	303	[c]303	433	433	433
Eber	34	134	134	134	430	270	[d]270	464	404	404 or 56
Peleg, or *Phaleg*	30	130	[e]130	130	[f]209	109	209	239	239	339
Reu, or *Ragu*	32	132	132	130	[g]207	107	207	239	239	339
Serug	30	130	130	132	200	100	[h]200	230	230	330
Nabor	29	79	[i]79	129	119	69	[k]129	148	148	208
Terah	70	70	[l]70	70	135	75	[m]135	205	145	205
Years from the Flood to Abraham	292	942	942	992						
			1072							

This Number 1072 is the true Sum of the Septuagint Computation from the Flood to *Abraham*; becauſe it adds *Cainan* between

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* *Joſephus*, in his preſent Copies, makes *Sem* beget *Arphaxad* 12 Years after the Flood, contrary to the *Hebrew*, *Samaritan*, and *Greek* Copies: ſo that it is certain he wrote 2 Years, as the other Copies have it. And the Error ſeems to be owing not to a deſigned Corruption of his Text, but to the Negligence of the Tranſcriber.

But a real and great Corruption is found in his Text in the Words immediately preceding his Genealogy from the Flood to *Abraham*. It is ſaid that *Abraham* was born in the Year after the Flood 292. This Alteration of the Sum of *Joſephus* was made by ſome ignorant Scribe, and probably a *Jew*, in order to reconcile it to the preſent *Hebrew* Text. But the Fraud is plainly diſcovered by the particular Numbers of the ſeveral

Arphaxad and *Sala*, and gives him to the Birth of *Sala* 130 Years, and after that 330 Years, and in all 460 Years. But this Generation will be diſtinctly conſidered, and proved to be genuine.

Ages remaining unaltered. The Falſifier found the total Sum to be in his Copy 992 (129 Years being given to *Nabor* before he begat *Terah* in ſome Copies, as 120 are in others, and both which are evidently wrong,; and 129 is the Term he lived after the Birth of *Terah*.) And this Sum he could eaſily make 292, by altering only one numeral Letter, *viz.* ϡ, which ſignified 900, into C, which ſignified 200. The learned *Bernard* obſerved, that the Number 992 was read in a *Gallican* Mſ. of *Joſephus*, as he found in the Commentary of *Petit*, *viz* διέλεγω δ' ἔτη ϗ ἐνενηκοστῷ πρὸς ἐνεακοσίοις. Not. in Antiq. Jud. Joſephi, lib. i. c. 6. p. 26. and ſo Noldius read it. ibid.

[a] The *Aldine* Copy has 335. But all the other *Greek* Copies have 500, in which Number the *Hebrew*, *Samaritan*, *Chaldee* Paraphraſe, Vulgate *Latin*, *Syriac*, and *Arabic* Verſions all agree.

[b] The *Roman* Copy has 400. The Complute and MS. Alex. 430. The *Aldine* Copy has 330, and ſo the Paſchal Chronicle. The Chald. Par. Syncellus, p. 78. and the Oriental Chronicle, and *Bede*, 430. And ſo *Euſebius*, in his Chron. p. 9. But in *Syncellus* the Copy of *Euſebius* has 403, which I take to be the true Number.

[c] The *Roman* Copy has 330, and ſo the MS. Alex. and Syncel. p. 115. and the Oriental Chronicle. The *Cottonian* and *Oxford* MSS. have 230. The Complute 334. Euſeb. in Chron. has 300. But the *Hebrew*, *Samaritan*, Vulgate, *Chaldee* Paraphraſe, *Syriac*, and *Arabic* all agree in giving to *Sala* 433 Years: and ſo 303 after the Birth of *Eber*, which is the *Samaritan* Number, is the true Number of the Septuagint.

[d] The MS. Alex. Edit. Ald. and Comp. have 370. The Heb. Vulg. Chald. Par. Syr. Arab. have all 430. and *Euſebius* has the ſame Number 430, both in his *Hebrew* and *Greek* Copy. Ap. Syncel. p. 86, 87. ſo this may be the true Number. But *Euſebius* in his Chronicon has 270, with the *Roman* Copy and *Samaritan* Text; and the Paſchal and Oriental Chronicles have the ſame Number; and therefore I have choſe this Number as the genuine Number of the Septuagint. But the learned Reader muſt judge whether the Sum total 404 or 564, which I have alſo added, be the true Number of the Age of *Eber*.

[e] *Peleg* has 130 Years before he begat *Reu*, or *Ragu*, in *Joſephus*, the *Samaritan* Text, and all the *Greek* MSS. and Copies, except the Complute, which gives him 134 Years; with which Number *Moſes Chorenenſis* in his *Armenian* Hiſtory agrees. But *Euſebius* and all the *Greek* Writers have 130, which is undoubtedly the true Number.

[f] The Heb. Samar. Chald. Par. Syr. Vulg. Arab. all agree in giving to *Peleg* no more than 239 Years. But as they all (except the *Samaritan*) give to

Concerning the Computations of the Samaritan *and Septuagint from the Flood to* Abraham, *and the Genealogy of* Cainan.

The Computations or Chronology of thoſe two Copies are exactly the ſame, excepting that the Generation of *Cainan* is left out in the

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Peleg 209 Years after he begat *Reu*, or *Ragu*, as the Septuagint does, it is moſt probable that he lived 339 Years, according to the *Greek* Computation. And this is the Number of *Africanus* and *Euſebius*, the Paſchal and Oriental Chronicles, and the *Alexandrian* Annals of *Eutychius*, p. 56. and alſo of *Syncellus*, p. 85, 86.

[g] The Number 207 after *Reu*, or *Ragu*, begat *Serug* is fixed by all the *Greek* MSS. and Editions, to which the Heb. Vulg. Chald. Par. Syr. Arab. agree. This is alſo the Number of *Euſebius* and the Paſchal and Oriental Chronicles, and the *Alexandrian* Annals of *Eutychius*: and it was alſo the Number of the *Samaritan* Copy of *Euſebius*, apud Syncel. p. 88. and therefore the Number of the preſent *Samaritan* Copy, which is 107, is undoubtedly wrong, though I have not choſe to alter it.

[h] The Heb. Vulg. Chald. Par. Syr. Arab. agree with all the *Greek* MSS. and Editions, that *Serug* lived 200 Years after the Birth of *Nahor*. And this is the Number of *Euſebius*, and of the Paſchal and Oriental Chronicles, and *Alexandrian* Annals, *etc.* and therefore the *Samaritan* Number 100, which was alſo in the *Samaritan* Copy of *Euſebius* in *Syncellus*, p. 88. is undoubtedly wrong.

[i] The *Roman* and *Complute* Copies give to *Nahor* 179 Years to the Birth of *Terah*: and *Moſes Chorenenſis* has the ſame Number in his *Armenian* Hiſtory, p. 11. But the Number 79 is fixed by the *Alexandrian* MS. and *Aldine* Edit. and the *Samaritan* Text, which in the Copy of *Euſebius* in *Syncellus* p. 88. had alſo the ſame Number. *Theophilus* Biſhop of *Antioch* in the ſecond Century had the ſame Number; but by an Error of the Tranſcriber, οέ i. e. 75, is wrote for οϑʹ i. e. 79. This alſo is the Number of *Africanus* in *Syncellus* p. 86, and of *Euſebius*; the *Paſchal* and *Oriental* Chronicles, and alſo the Chronicon of *Bede*, and the *Alexandrian* Annals of *Eutychius*, and the Chronography of *Nicephorus* Patriarch of *Conſtantinople*, and the *Greeks* in general have this Number. And this was the Reading of *Demetrius*, as appears from his Computation from the Flood to *Abraham*, ſo that no Doubt can be made of the Genuineneſs of this Number. And beſides it is highly improbable that *Nahor* ſhould not beget Children till he was 179 Years old, when all his Predeceſſors, ſome of whoſe Lives were more than double in Years to his, began to beget Children many Years ſooner.

[k] The *Roman* and *Complute* Copies have 125, but I have choſen the Number of the MS. *Alex.* and *Aldine* Edit. which have 129. And this is the

Samaritan, as it is alſo in the *Hebrew* Text; and is added in the Verſion of the Septuagint, and makes a Difference of 130 Years between the Chronology of the *Samaritan Hebrew* Text, and the Verſion of the Septuagint in the Period from the Flood to the Birth of *Abraham.*

As I have demonſtrated that the *Hebrew* and *Samaritan* Numbers have been greatly and wilfully corrupted in the Ages of the antediluvian Patriarchs before they begat Children; and as the ſame Corruptions are evident in the *Hebrew* Copy of the Ages from the Flood to *Abraham*, and ſeveral Errors alſo are plainly committed in the *Samaritan* Text in this Period, it will be ſufficient to ſatisfy every learned and judicious Reader, if I can prove that *Cainan* was originally in the Text of the Septuagint, and conſequently, in the *Hebrew* Text from whence their Verſion was made; to which other Reaſons will be added to prove the Genuineneſs of this Generation.

That *Cainan* was originally in the *Greek* Copy of the LXXII, is proved from *Demetrius*, who lived about 220 Years before the Chriſtian Æra, and wrote in the Reign of the (13) fourth *Ptolemy* King of *Egypt*, called *Philopator.* In his Hiſtory of the *Jewiſh* Kings cited by *Alexander Polyhiſtor* in (14) *Euſebius*, he computes 1360, or rather 1362 Years [the 2 Years of *Sem* after the Flood when he begat *Arphaxad* being added] from the Flood to *Jacob's* going into *Egypt.* In which Computation it is evident he reckoned the 130 Years of *Cainan* to the Birth of *Sala.* And it ſtood thus: From the Flood to

Number of *Euſebius* in his Chronicon, p. 9. Though he has the *Hebrew* Number 119, in *Syncellus* p. 87. The preſent *Samaritan* as alſo the *Samaritan* Copy of *Euſebius*, have no more than 69, and ſo make the whole Years of *Nahor* the ſame with the *Hebrew* Text. The *Paſchal* Chronicle, and the *Alexandrian* Annals of *Eutychius* have 129, and this, I think, is the true Number.

[l] All Copies agree in giving *Terah* 70 Years to the Birth of *Abraham*, except the *Syriac* Verſion, which by Miſtake has 75.

[m] The *Hebrew* and *Greek* Copies and *Joſephus* all agree in this Number, and that *Terah* lived 205 Years; ſo that the *Samaritan* Number 75, which was alſo in the *Samaritan* Copy of *Euſebius*, is very probably wrong. But this Point will be conſidered diſtinctly elſewhere.

(13) *Ap. Clem. Alex. Strom.* I. p. 337.

(14) *Præp. Evang.* lib. ix. c. 21.

Abraham 1072 Years; thence to his Coming into the Land of *Canaan* 75 Years; and thence to *Jacob's* Going into *Egypt* 215 Years; which Numbers ſummed up make 1362 Years. And this Computation of *Demetrius* is greatly to be regarded, as being the moſt ancient that we have; and both as it contains the 130 Years of *Cainan*, and ſuppoſes the Remainder of Years from the Flood to *Abraham* to be exactly 942, as I have reckoned them, and is a great Confirmation of the other later Evidence for that Number of Years.

The Chronology of this ancient Writer taken from the Septuagint ſtood as follows: He reckoned 3624 Years from *Adam* or the Creation, to the Migration of *Jacob's* Family into *Egypt*; and from the Flood to the ſame Migration, he computed as above 1360 or 1362 Years: theſe 1362 Years being deducted from the firſt Sum of 3624 Years, leave from the Creation to the Flood 2262 Years, which I have before proved to be the original Number of the *Greek* Verſion, and exceeds the *Hebrew* Computation of *Joſephus* no more than ſix Years. So that we are within ſix Years certain of the Period of this firſt Æra of the World, or of the Age of the old World, notwithſtanding all the Confuſion and Corruption of the preſent *Hebrew* and *Samaritan* Copies.

How *Demetrius* reckoned from the Æra of the *Iſraelites* going into *Egypt* to the building of *Solomon's* Temple, may alſo be fixed to the Space of 12 Years. He reckoned as all Accounts do, from the *Iſraelites* going into *Egypt*, to their going out thence under *Moſes*, 215 Years; and if he reckoned from the Exodus to the Foundation of the Temple, as *Joſephus* did, 592 Years, this was in the Year of the World 4431; to which add to the vulgar Chriſtian Æra 1013 Years, which is the true Sum as will appear from Scripture, the Sums added bring the Chriſtian Æra to the Year of the World 5444, and that this was the Computation of *Demetrius* is probable from the ſame Computation of *Eupolemus*, mentioned alſo by *Clemens Alexandrinus* with *Demetrius*, and who wrote his Hiſtory of the *Jewiſh* Kings about 174 Years before the Chriſtian Æra, from the *Greek* Verſion as *Demetrius*

trius had done before him. (15) *Eupolemus* computed 5149 Years from the Creation to the 5th Year of the Reign of *Demetrius* in *Aſia*, and the 12th of *Ptolemy Soter* Son of *Lagus*; which laſt was in the Year before Chriſt 294, [though the 5th of *Demetrius* was in the 296th Year before Chriſt, and ſo he might write the 10th of *Ptolemy*] and this agrees very exactly with the Reckoning of *Demetrius*, and varies but a few Years from the true Scripture Chronology. For if we place the Flood in the Year of the World 2256 from the original *Hebrew* Computation, and reckon thence with *Demetrius* and *Eupolemus* to *Abraham* 1072 Years; and from his Birth to his coming into *Canaan* 75 Years, as they reckoned, and from thence to the *Iſraelites* coming out of *Egypt* 430 Years, as all Copies both *Hebrew* and *Greek* agree, and thence to the building of *Solomon's* Temple 579 Years [which I ſhall prove to be the true Number, and not 592, which is the Number of *Joſephus*] and from the Foundation of the Temple 1013 Years to the vulgar Chriſtian Æra, which is the Scripture Computation, and which their Computations ſuppoſe, the whole Sum will be 5425 Years, and brings the Chriſtian Æra to the Year of the World 5426. And as this is the moſt exact and trueſt Computation of the Time from the Creation to the Chriſtian Æra or the Birth of Chriſt, ſo it differs no more than 18 Years from the Computations of *Demetrius* and *Eupolemus*, which is a remarkably ſmall Difference in the Compaſs of ſo many thouſand Years. It evidently appears where ſix Years of this Difference lie, *viz.* between the *Hebrew* and Septuagint Computation from the Creation to the Flood; and the other 12 Years will eaſily be cleared, when we come to examine the Time from the Exodus to the Foundation of *Solomon's* Temple, in which Period they lie.

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(15) The Editions of *Clemens* are corrupt, which have, Ἄχρι τοῦ πέμπτου ἔτους Δημητρίου Πτολεμαίου, τὸ δωδέκατον βασιλεύοντος Αἰγύπτου. *Strom.* I. p. 338: The true Reading preſerved in a MS. *Societ. Jeſ.* is, Δημητρίου βασιλείας, Πτολεμαίου τὸ δωδέκατον [ἔτος] βασιλεύοντος Αἰγύπτου. And this the learned Editor might eaſily have ſeen, as I ſaw it long ago. See ad fin. Edit. *Oxon.* p. 1027. The next Words of *Clement* are more corrupt, where he reckons from the *Exodus* to the fifth of *Demetrius* ἔτη δισχίλια πεντακόσια ὀγδοήκοντα. i. e. 2580 Years, which is a monſtrous Parachroniſm. The moſt that *Clement* could reckon from the *Exodus* to the Time before-mentioned was 1580 Years; having a little before, p. 321, made *Moſes* cotemporary with *Inachus*, (as many of the ancients erroneouſly did) ſo *Clement* wrote ἔτη χίλια, &c. i. e. 1580, which carried *Moſes* to the Time of *Inachus*, firſt King of *Argos*, whom the Ancients, *Clement* and others, placed 1884 Years before the Chriſtian Æra: and the Number 1580 added to 296 the Time of the 5th of *Demetrius* before Chriſt, makes 1876 Years, which was the 9th of *Inachus*. This proves both my Corrections to be right.

Now as the great Difficulty has always been for ſixteen Hundred Years paſt, or more, to ſettle the Scripture-Chronology from the Creation to the Birth of *Abraham*, occaſioned by the different Computation of the preſent *Hebrew* Text, and of the *Greek* Verſion of the Septuagint in this Interval, which is a Difference of no leſs than 1386 or of 1380 Years, as we reckon from the Creation to the Flood either 2262 or 2256 Years; the Method which I have taken to ſhew that the Error is in the preſent *Hebrew* Text only, muſt be ſatisfactory and convincing, when it is proved that the *Greek* Computation has not been altered, ſince the Time that the Septuagint Verſion was made from the original *Hebrew*; and farther that the preſent *Hebrew* Text has been altered and wilfully corrupted by the *Jews* after the Chriſtian Æra.

The preceding Reckonings of *Demetrius* and *Eupolemus* which were produced with regard to reſtoring the 130 Years of *Cainan* to the Period from the Flood to the Birth of *Abraham* are of very great weight; and eſpecially when it is conſidered, that it cannot reaſonably be thought that in ſo few Years as paſſed from the Time of the *Greek* Verſion being made, to the Time of *Demetrius*, which did not exceed 66 Years, any material Differences were found between the *Hebrew* and *Greek* Copies, which undoubtedly agreed together (as the ancient *Jews* *Jews* univerſally owned) when the Tranſlation was made. *Philo Judæus*, who wrote in the Age of the Apoſtles, ſaies of the *Greek* Verſion, " that it was made with ſuch Care and Exactneſs, that " there was not the leaſt Variation in it from the (16) ſacred *Hebrew* " Original, either by Addition, Omiſſion, or otherwiſe." — He adds:

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(16) Δοκιμασθέντες δὲ εὐθὺς ἤρχοντο τὰ τῆς καλῆς πρεσβείας ἐπιτελεῖν. Καὶ λογισάμενοι παρ' αὐτοῖς ὅσον εἴη τὸ πρᾶγμα θεσπισθέντας νόμους χρησμοῖς διερμηνεύειν, μήτ' ἀφελεῖν τι μήτε προσθεῖναι, μήτε μεταθεῖναι δυναμένους, ἀλλὰ τὴν ἐξ ἀρχῆς ἰδέαν καὶ τὸν τύπον αὐτῶν διαφυλάττοντας, &c. — ἐάν τε Χαλδαῖοι τὴν ἑλληνικὴν γλῶτταν, ἐάν τε

"that the *Hebrews* (whom he calls *Chaldæans*) who underſtood the *Greek* "Language, or the *Greeks* who had learned the *Hebrew* (which he calls "the *Chaldæan*) Tongue, were ſo ſtruck with Admiration at the exact "Agreement between the Original and Tranſlation, as to adore them "not only as Siſters, but as one and the ſame both in Words and "Things; ſtyling the Tranſlators not mere *Interpreters*, but *Hierophants* and *Prophets*, who with a Purity of Spirit had entered into "the genuine Sentiments of *Moſes*."

Joſephus alſo expreſſes an high Opinion of the Integrity and Exactneſs of the *Greek* Verſion. He relates (17) "that when the Tranſlation was finiſhed, it was recited in the Preſence of the Interpreters, "to all the *Jews*, who were ſummoned by *Demetrius* to the Place "where it was made; and that they approved the Work, and deſired "*Demetrius*, who had procured it to be done, that it might be read "to their chief Men: and all of them, both the Prieſt and Interpreters, and the Rulers amongſt the *Jews*, requeſted that the Tranſlation being well done and finiſhed, it might remain unaltered. And "all approving this Motion, they gave order that if any one obſerved "any thing in the Law (tranſlated) that was ſuperfluous or defective, "he ſhould make a Reviſe, and ſhew it and correct it: acting wiſely "in this, that what was once maturely judged to be right, ſhould for "ever remain as was."

This ſhews that *Joſephus* found the *Greek* Verſion agreed with the *Hebrew* Text; and it is certain that this Tranſlation was ſo univerſally approved by the ancient *Jews*, as to be authoriſed by the High-prieſt

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Ἕλληνες τὴν Χαλδαίων ἀναδιδαχθῶσι, καὶ ἀμφοτέροις ταῖς γραφαῖς ἐντύχωσι, τῇ τε Χαλδαϊκῇ καὶ τῇ διερμηνευθείσῃ, καθάπερ ἀδελφὰς μᾶλλον δ' ὡς μίαν καὶ τὴν αὐτὴν ἔν τε τοῖς πράγμασι καὶ τοῖς ὀνόμασι τεθήπασι καὶ προσκυνοῦσιν· οὐκ ἑρμηνεῖς ἐκείνους, ἀλλ' ἱεροφάντας καὶ προφήτας προσαγορεύοντες οἷς ἐξεγένετο συνδραμεῖν λογισμοῖς εἰλικρινέσι τῷ (f. τοῦ) Μωσέως καθαρωτάτῳ πνεύματι. De Vit. Moſ. lib. ii. p. 658, 659, 660. Edit. Pariſ. 1640. *Philo* adds, that annually to his Time a public ſolemn Feſtival was celebrated by the *Jews* and many others in the Iſland *Pharos*, where the Tranſlation was made, to renew the Memory of it, and to return Thanks to God for ſo great a Benefit. This ſhews the great Veneration which the ancient *Jews* had for the Septuagint Verſion, and how faithful an Interpretation they eſteemed it to be.

(17) Antiq. Jud. lib. xii. c. 2. ſect. 12. p. 595.

and Sanhedrim to be read in their Synagogues as an authentic Interpretation of the *Hebrew* Original. And that the *Greek* Chronology of *Demetrius* and *Eupolemus* agreed with the *Hebrew* Chronology is atteſted by *Joſephus* (18), who mentions their *Jewiſh* Hiſtory, and ſaies that *it did not err much from the Truth,* But *Joſephus*, or his Tranſcriber, miſtook in calling this *Demetrius* by the Name of *Demetrius Phalereus*; for he was another and later Writer, and lived in the Reign of the fourth *Ptolemy.*

The next antient Teſtimony to prove that *Cainan* was in the Genealogy after the Flood is that of St. *Luke*, who has inſerted his Name in his Genealogy, ch. iii. ℣ 36. That *Cainan* was in the original Text of St. *Luke's* Goſpel cannot with any reaſon be doubted, when all the MSS. and Verſions agree in reading it, except only the MS. of *Beza* now in the Univerſity Library of *Cambridge:* and though this MS. be as ancient as any other that we know of, it cannot be juſtly preferred to all the reſt; and in this caſe more eſpecially is to be rejected; becauſe the whole Genealogy in which *Cainan* is left out is fictitious, and made out of a Part of St. *Matthew's* and a Part of St. *Luke's* Genealogy, and agrees to no other whatſoever. But that *Cainan* was in the Text of the Evangeliſt is evident from his conſtantly uſing the Septuagint Verſion (as all the Writers of the New Teſtament do) in his Citations from the Old Teſtament: and I have already given ſtrong and convincing Evidence, and ſhall add more, that *Cainan* was in the original Text of the Septuagint. I proved from the Computations of *Demetrius* and *Eupolemus* that *Cainan* was in the *Greek* Verſion two Centuries and a half, or more, before St. *Luke* wrote his Goſpel; ſo that the Evangeliſt could not but find his Name there. And as he muſt alſo have known whether the Septuagint Genealogy was agreeable to that of the *Hebrew*, and whether *Cainan* was in the *Hebrew* Text, and counted the *Jewiſh* Genealogy, he would not have inſerted this Name if the *Hebrew* had it not, or if he knew it to be a corrupt Reading in the *Greek* Verſion. Hence we may with the higheſt Probability conclude that *Cainan* was both in the *Greek* and *Hebrew*

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(18) ὁ μὲν τοι Φαληρεὺς Δημήτριος καὶ Φίλων ὁ πρεσβύτερος καὶ Ἐυπόλεμος οὐ πολὺ τῆς ἀληθείας διήμαρτον. cont. App. lib. i. p. 458.

Genealogy in St. *Luke's* Age, at which Time the Septuagint was in great Reputation, and read in the *Jewiſh* Synagogues.

But as the Years of the Lives of the Patriarchs, before they had Children, have been, as I have proved, altered and ſhortened ſeveral Centuries in the *Hebrew* Text, in the Times before the Flood, we may eaſily ſuppoſe that in the Times after the Flood, amongſt the ſame Corruptions one Name has been left out in the Genealogy of the Patriarchs to ſhorten this Period alſo. It is not ſo eaſy to account for this Generation being added in the *Greek* Verſion as for its being omitted in the *Hebrew* Text: and one may believe that the *Jews* would much ſooner omit than add to the Genealogy whence their Nation deſcended, a Name ſo like the Name of the accurſed *Canaan.* As it is by no means credible that the ancient *Jews*, who tranſlated the *Hebrew* Books of *Moſes*, would add this Name by meer Invention, if he had not been in the ſacred Text; and as it is certain that this Name has always been in the *Jewiſh Greek* Verſion, we muſt conclude that it was originally in the *Hebrew* Text; and amongſt many other Corruptions of the Scriptures has been left out by the *Jews* in their Copies ſince the Chriſtian Æra.

Another Evidence to prove that *Cainan* was in the Genealogy after the Flood, is inferred from *Beroſus*, *Eupolemus*, and *Joſephus*, *Beroſus* lived at the Time when the *Greek* Tranſlation was made, and wrote his *Babylonian* or *Chaldæan* Hiſtory ſoon after; and ſaies concerning *Abraham*, that he lived *in* (19) *the tenth Generation* after the Flood. *Eupolemus* having ſpoke of thoſe who eſcaped the Flood, (20) ſaies, *that in the tenth Generation after it* Abraham *was born in* Ur *a City of* Chaldæa. Now *Abraham* could not be born in the tenth Age or Generation after the Flood, unleſs we reckon *Cainan.* For the firſt

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(19) μετὰ τὸν κατακλυσμὸν δεκάτῃ γενεᾷ. Apud Joſ. Antiq. Jud. lib. i. c. 7. and Euſeb. Præp. Evang. lib. ix. c. 16.

(20) δεκάτῃ δὲ γενεᾷ φησιν ἐν πόλει — ἣν τινας λέγειν πόλιν Οὐρίην — Χαλδαίων πόλιν, γενέσθαι Ἀβραάμ. Ap. Euſeb, Præp. Evang. lib. ix. c. 17. after the Words δεκάτῃ γενεᾷ, by a groſs Error in the Copy of *Euſebius*, the Words ἐν τρισκαιδεκάτῃ γενεᾷ are added, which render the Paſſage quite Nonſenſe. But it is plain that *Eupolemus* meant the ſame as *Beroſus* did, that *Abraham* was born in the tenth Generation after the Flood.

Generation after the Flood was that of *Arphaxad*, the Son of *Sem*, who was born two Years after the Flood, *Gen.* xi. 10. the ſecond was *Cainan*, third *Sala*, fourth *Eber*, fifth *Peleg* or *Phaleg*, ſixth *Reu* or *Ragu*, ſeventh *Serug*, eighth *Nabor*, ninth *Terah*, tenth *Abraham*.

So that if we exclude *Cainan* there are no more than nine Generations after the Flood to *Abraham* incluſive. Therefore there is no doubt but that as *Eupolemus* reckoned the Generation of *Cainan*, which I have proved his Chronology required him to do; ſo *Beroſus*, who reckoned *Abraham* in the tenth Generation after the Flood, as *Eupolemus* did, muſt include *Cainan* alſo.

That *Sem* cannot be included in the ten poſtdiluvian Generations or Ages after the Flood is evident, becauſe he was born 98 Years before the Flood; and theſe Years in all Reckonings to the Flood are included in the 600 Years of *Noah*. So that as the chronological Computation to the Flood ends in the 600th Year of *Noah* and 98th of *Sem*, the Computation after the Flood cannot begin with the Age or Generation of *Sem*, but muſt begin with the Birth of his Son *Arphaxad*, who is the firſt who was born two Years after the Flood; and from whom incluſive *Abraham* can only be the ninth, if we do not reckon *Cainan*. The learned *Bernard* therefore is guilty of a Miſtake in alledging *Beroſus*, *Eupolemus* (21) and others to prove *Cainan* not to have been in their Copies, from their reckoning *Abraham* the tenth in Deſcent after the Flood: *Bernard* would have it underſtood as if they meant that *Abraham* was the tenth from *Noah*, as *Joſephus* expreſſes it, in which his Error lies. *Uſſer*, *Bochart*, and others fall into the ſame Miſtake. But the Computation of *Eupolemus* demonſtrates that he had *Cainan* in his Copy; and though *Joſephus* does ſay that *Abraham* (22) *was the tenth from Noah*, which laid the Foundation of *Cainan* being ſtruck out of his Hiſtory; and of learned Men inferring that he was not originally in the Text of *Moſes*: yet this Reaſon is by no means ſatisfactory. And the Words of *Joſephus* will as much imply that *Cainan* is to be reckoned, as that he is to be excluded. For as in all Computations the Generations are incluſive,

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(21) Not. in Joſ. Antiq. Jud. lib. i. c. 6. p. 26.

(22) Δεκατός ἐστιν ἀπὸ Νωέου. Antiq. Jud. lib. i. c. 6.

Joſephus could not, even according to the preſent *Hebrew* Genealogy wherein *Cainan* is left out, truly ſay that *Abraham* was the tenth in Deſcent from *Noah* incluſive, becauſe in this Computation beginning with *Noah*, *Abraham* will be the eleventh, although *Cainan* be not counted. Therefore in ſaying that *Abraham* was the tenth from *Noah*, he meant that he was the tenth of thoſe born after the Flood of *Noah*; and thus he explains his Senſe in the next Chapter from *Beroſus*, whoſe Teſtimony he alledges for the Truth of the Scripture Account. Now *Beroſus* from the ancient *Chaldæan* Annals ſpeaking of *Abraham*, as *Joſephus* tells us, ſaies he was *in the tenth Generation after the Flood*; which, as I have obſerved, he could not be, unleſs *Cainan* was reckoned. *Beroſus* probably never ſaw the Septuagint, but his Account, in which he does not expreſly name *Abraham*, but intimates him under the Character of (23) *a righteous an eminent Man amongſt the* Chaldæans, *and ſkilled in celeſtial Sience*, was taken from the *Chaldæan* Records. Therefore *Joſephus* in alledging the Teſtimony of *Beroſus* that *Abraham* was the tenth after the Flood, muſt alledge it it to confirm the Scripture Account, which he followed: otherwiſe he produced this Evidence againſt himſelf. So that it is, I think, very probable that *Joſephus* reckoned *Cainan* in the Genealogy after the Flood, and found his Name in the *Hebrew* Text, which was not then corrupted: and that in ſaying *Abraham* was the tenth from *Noah*, he meant as *Beroſus* and *Eupolemus* ſaid, that he was the tenth after the Flood. The Flood being always called the Flood of *Noah*, it was the ſame thing to ſay, ſuch an one was born ſo many Ages after *Noah*, as to ſay he was born ſo many Ages after the Flood. Therefore the Teſtimony of *Beroſus*, alledged by *Joſephus*, is an Evidence for the Truth of the *Greek* Chronology of Scripture, and that *Joſephus* made the ſame Computation from his *Hebrew* Copy: and this Chronology was then univerſally by the *Jews*, as it was alſo by the primitive both *Latin* and *Greek* Churches. And it is not improbable but that they who corrupted the Numbers of *Joſephus* in many other

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(23) μνημονεύει δὲ τοῦ πατρὸς ἡμῶν Ἀβράμου Βηρωσὸς, οὐκ ὀνομάζων, λέγων δ' οὕτως· μετὰ τὸν κατακλυσμὸν δεκάτῃ γενεᾷ παρὰ Χαλδαίοις τις ἦν δίκαιος ἀνὴρ καὶ μέγας καὶ τὰ οὐράνια ἔμπειρος. Joſ. Antiq. Jud. lib. i. c. 7.

Places, to make them agree with the preſent *Hebrew* Chronology, have corrupted him here by the Omiſſion of *Cainan* in his Hiſtory, after that his Generation had been ſtruck out from the *Jewiſh* and *Samaritan Hebrew* Text.

Cainan was alſo in the Copy of *Africanus*, as appears from the Chronicon of *Euſebius* [p. 9.] where he both expreſly names him, and alſo reckons from the Flood to the Birth of *Abraham* 1072 Years. But yet in reckoning the Generations afterwards, he left him out in Complyance with the *Hebrew* Text then corrupted, as we find in (24) *Syncellus*; and becauſe *Origen* had marked him in his *Greek* Copy with an Obeliſk, to denote that he was to be rejected, as *Procopius* aſſures us. And though *Origen* in his Hexplar Copy of the Septuagint, remarked by an Obeliſk that *Cainan* was not in the *Hebrew* Text, yet he ſeems to have included his 130 Years in his own (25) Computation from *Adam* to the Birth of Chriſt which was 4830 Years. For thus he muſt have computed this Sum; *viz.* 1656 Years from the Creation to the Flood, as it ſtood in the *Hebrew* Copies in his Time: from the Flood with the old Κοινὴ or *Greek* Vulgate he reckoned 1072 Years (which included the Years of *Cainan*) thence to the Exodus 505 Years; thence to the Foundation of the Temple 579 Years: thence to the Birth of Chriſt 1013 Years: (in which three laſt Numbers the *Hebrew* and *Greek* Copies agreed) theſe Sums make 4825 Years; and he might reckon 5 Years more than I have done, in the Interval between the Exodus and the Temple: but his Sum cannot be made out without the 130 Years of *Cainan*.

Euſebius reckoned frm the Septuagint 942 Years from the Flood to *Abraham* as *Syncellus* (26) obſerves, and was puzzled about it, and ſuppoſed that he and *Africanus* had followed a corrupted *Hebrew* Copy; not conſidering that he reckoned from the *Greek* Copy, as it ſtood corrected in *Origen's* Hexapla, where *Cainan* was marked by an Obeliſk to be rejected. *Euſebius* knew and had obſerved from *Africanus* that the *Greek* Vulgate had the Name; but he choſe to follow the corrected Hexaplar Copy.

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(24) Chronograph. p. 86. alſo p. 54, 79.

(25) Tract. Lat. ix. in Mat. c. 24.

(26) Chron. p. 79, 80.

Moſes Chorenenſis not only had *Cainan* in his *Greek* Copy, but (27) ſays, *That all Chronologers agreed that he was the fourth from* Noah. So that the preſent *Armenian* Verſion has omitted *Cainan* from the vulgar *Latin*. *Epiphanius* (28) had him in his Copy by Name, and computed his 130 Years in reckoning 3431 Years (29) from the Creation to the Birth of *Iſaac*; ſo that when he computed from the Flood to *Abraham* 942 Years, he followed the corrected Hexaplar Copy, which was publiſhed by *Euſebius* and his Friend *Pamphilus*.

From what has been ſaid it appears very evident that the ſecond *Cainan* was originally in the *Hebrew* Text, and the Septuagint Verſion derived from it: alſo that his Name continued in all the *Greek* and *Hebrew* Copies to the Chriſtian Æra, and after, to the Time of *Joſephus*, and the End of the firſt Century. But in the ſecond Century we find that great Alterations were made in the *Hebrew* Scriptures, and that the new *Greek* Tranſlations of *Aquila*, *Theodotion*, and *Symmachus* made from them, varied very much from the Septuagint Verſion; though, as I have proved, the Septuagint was always before confeſſed by the *Jews* to agree exactly with the *Hebrew* Original, and was publickly read in their Synagogues. In this corrected *Hebrew* Copy, the whole Chronology from the Creation to *Abraham* was altered and ſhortened many Centuries, and the Name of *Cainan* was left out in the Genealogy after the Flood. This laſt Corruption had alſo crept into ſome Copies of the Septuagint, one of which was uſed by *Theophilus* the ancient and learned Biſhop of *Antioch*, who poſſeſſed that See about the Year of Chriſt 168. His Copy of the Septuagint had not *Cainan* in it, for he ſays, that (30) *Arphaxad begat Sala:* and that this was the true Reading of his Copy is confirmed from his reckoning no more 1036 Years (31) from the Flood to the Birth of *Iſaac*. About ſixty Years after, when *Origen* had wrote his Hexapla, and marked the Name of *Cainan* in his Copy of the Septuagint, with an Obeliſk, to denote that he was omitted in the *Hebrew*, and ought to be rejected, this Name began to be omitted in ſome of the vulgate *Greek* Copies: and both *Africanus* and *Euſebius* omitted him in their Accounts of the Generations after the Flood. And this was the Cauſe that *Jerome* took no Notice of *Cainan* in his Queſtions on *Geneſis*, having found him mark'd with an Obeliſk in the Hexaplar Copy, and omitted both in the *Hebrew* and *Samaritan* Text; and he declared that he followed the corrected Hexaplar (32) Copy which *Euſebius* and *Pamphilus* had publiſhed.

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(27) Hiſt. Armen. lib. i. p. 12.

(28) Anchor. p. 118. adv. Hæreſ. lib. i. p. 5.

(29) Adv. Hæres. lib. i. p. 9.

(30) Αρφαξὰθ ἐτέκνωσε Σαλὰ, &c. Ad Autolycum lib. iii. ad fin. J. Martyr.

(31) Ibid. p. 138. Iſaac Voſſius's Copy of Theophilus had 1150 Years, *De*

This Compliance with the corrupted *Hebrew* Copies and new *Greek* Verſions in Oppoſition to the faithful old Verſion of the LXXII, was of bad Conſequence; though neither *Origen* nor *Euſebius* ſuſpected that the *Jews* had altered their Copies. However, the more numerous and beſt Copies of the Septuagint, and thoſe which were read in the Chriſtian Churches, called the (κοιναὶ) Vulgate, retained the Name of the ſecond *Cainan*; and all the reſt of the true and original Scripture-Chronology from the Creation to the Birth of *Abraham*; after which Time the Chronology of the *Hebrew* Copies and new *Greek* Verſions agreed with the Septuagint.

Though it cannot certainly be known for what Reaſons the *Jews* and *Samaritans* left *Cainan* out of their Copies, yet it may be conjectured that they did it, becauſe they thought he was of the ſame Name with *Canaan* the accurſed Son of *Ham* (though the Septuagint calls him *Cainan*) and they might think the Family of *Sem* whence they were deſcended, to be polluted and diſgraced by a Perſon of that infamous Name. They ſhewed ſuch a Kind of Diſlike to their wicked King *Jehoiakim*, whom they hated ſo much, that they would not mention his Name, as the *Babylonian Talmud* tells us. But the ancient *Jews* and Chriſtians acknowledged *Cainan*: and this farther appears

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De Septuag. Interpret. p. 321. which if his true Reading ſhews he had *Cainan* in his Copy; but it appears from the *Oxford* MS. and thoſe from which the *Benedictine* Edition 1742 was compiled, that *Theophilus* reckoned no more than 1036 Years, from the Flood to the Birth of *Iſaac*, and the Sum of his Chronology neceſſarily ſuppoſes that he ſo reckoned; and therefore the Copy of the Septuagint which he uſed, was taken from one of thoſe which had been corrupted by the *Jews*.

(32) Epiſt. ad Suniam et Fretelam, p. 627. Edit. Benedict.

with reſpect to the latter, from their reckoning (33) ſeventy two Nations derived from the Sons of *Noah*, at the Diviſion of their Tongues and Separation of their Families. Now in the Verſion of the Septuagint there are exactly 72 Names; but the later *Jews* having left out *Cainan* and *Eliſa* the Son of *Japhet*, computed no more than 70 Nations and Languages. *Hippolitus* (34) who flouriſhed about the Year of Chriſt 220, muſt have had *Cainan* in his Copy of the Septuagint, becauſe he reckoned 5500 Years from the Creation to the Birth of Chriſt.

Thus I hope I have cleared that moſt perplexing Difficulty of Scripture-Chronology ariſing from the Difference between the Septuagint and preſent *Hebrew* and *Samaritan* Copies, in the Period from the Creation to the Birth of *Abraham:* and particularly that which by *Scaliger* and others has been thought inſuperable about the ſecond *Cainan*; whoſe Generation makes in Chronology the Addition of 130 Years. And this Part of Chronology is of the greateſt Importance to be cleared, both as it relates to the Æra of the Creation, and contains the firſt Ages of the World both before and after the Flood: and alſo becauſe it depends in a Manner wholly on the Evidence of the *Moſaic* Writings; no other remaining Hiſtory being old enough to compare with it; and affording us only Fragments of the moſt ancient Times, which can only be made out by probable Conjecture and by their Coincidence with the ſacred Hiſtory.

I ſhall add farther on the preceding Chronology of Scripture from the Creation to the Birth of *Abraham* the Judgment of the learned *Morinus*,

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(33) So Iren. adv. Hæreſ. lib. iii. c. 22. p. 219. Clem. Alex. Strom. lib. i. p. 338. Recognit. Clem. lib. ii. c. 42. *Euſebius*, *Epiphan.* &c. See *Bochart.* Geog. Sac. lib. i. c. 15. p. 530. etc. And 'tis obſervable, that the ancient *Egyptians* reckoned the Nations of the World 72. *Horapol.* lib. i. c. 14. Which Tradition might be delivered to them from the ancient *Jews* or *Iſraelites*, when they lived in *Egypt*. The ancient *Greek* Hiſtorians *Ephorus* and others, as *Clem. Alex.* tells us [*ſup.*] reckoned 75 Nations and Languages; in this Account which muſt have come from the *Jews*, they added the three Sons of *Noah* to their 72 Deſcendants. All this tends to confirm the Certainty that the ſecond *Cainan* was one of the poſtdiluvian Generations.

(34) Apud Phot. Cod. 202. p. 526.

nus, who after conſidering the Differences between the *Hebrew* and the *Greek* and *Latin* Computations in this Interval, thus very judiciouſly concludes: "That Number (35) [of Years] is to be aſcribed to
" *Moſes*, which it is certain the univerſal Church, in all Ages to this
" Time, without Interruption has received. But ſince it is, he adds,
" moſt evident from what has been related, that not only the univerſal
" Church always received the Numbers of the LXX Interpreters, but
" alſo that both the *Jewiſh* and *Greek* Hiſtorians, who wrote before
" the Time of the Apoſtles, and likewiſe in their Age, followed the
" ſame Numbers, it is moſt evident that *Moſes* wrote in his Book thoſe
" Numbers which are now in the Verſion of the Septuagint, and that
" the ſame Numbers were wrote in the *Hebrew* Copies, in the Age of
" the LXX Interpreters, and ſeveral Years after their Tranſlation was
" made; and that afterwards a Change was made in them, which, by
" Degrees poſſeſſed all the *Hebrew* Copies."

This is a remarkable Opinion given by a learned and approved Popiſh Writer, in a Book dedicated to a Pope, againſt the Sincerity of both the *Hebrew* and *Latin* Bible in the Point before us; and ſhews, by the Way, that the moſt learned and approved popiſh Writers never ſcruple to prefer the *Greek* Tranſlation to the *Hebrew* and *Latin* Text in Points of Hiſtory and Chronology, when ſuperior Evidence appears on the Side of the former.

Morinus farther ſhews (36) that the *Babylonian* and *Jeruſalem* Talmuds which contain the Opinions of the moſt ancient Rabbis, give the higheſt

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(35) Reſpondeo numerum illum Moſi tribuendum, quem conſtat Eccleſiam Catholicam ab omni ævo ad hæc uſque tempora nulla cum interruptione amplexam eſſe. Quum autem ex iis quæ enarrata ſunt evidentiſſimum videatur non modo eccleſiam catholicam, LXX interpretum numeros perpetuo amplexam eſſe, ſed etiam *Judæos Græcoſque*, qui ante Apoſtolos aut ipſorum tempore ſcripſerunt, eoſdem numeros eſſe ſecutos. Evidentiſſimum ſane videtur Moſen illos numeros qui nunc LXX interpretum dicuntur, in libro ſuo ſcripſiſſe; eoſdemque in *Hebraicis* exemplaribus LXX interpretum ætate, et aliquot poſt ipſorum tranſlationem annis deſcriptos fuiſſe: tandemque mutationem contigiſſe, quæ paulatim codices omnes *Hebræos* occupavit, *De Hebræi Græcique textus Sinceritate*, Exercit. vii. lib. i. c. 4. p. 179.

(36) Lib. i. Exercitat. viii. c. 1. and in c. 5. he obſerves: Cum autem conſtet Chriſti et Apoſtolorum teſtimonia fere omnia editioni LXX interpretum

Commendation to the Verſion of the Septuagint, and in enumerating the Differences anciently obſerved in the Writings of *Moſes*, between the *Hebrew* Text and the Septuagint, they found that they were very few, and mention none in the Chronological Numbers from the Creation to *Abraham*. And it is certain that the *Greek* and *Hebrew* Scriptures agreed together till the Time of the Chriſtian Æra, and at leaſt a Century after, as is evident from the Teſtimonies of the ancient *Jews*, and of *Philo*, and eſpecially of *Joſephus*, who was perfectly ſkilled both in the *Hebrew* and *Greek* Scriptures, and had compared them together, and found an entire Agreement between (37) them. And the Apoſtles

conformia eſſe, et eorum pleraque argumenta adverſus *Judæos* intentare quæ juxta neotericum *Judæorum* textum nullam plane vim habent, luce meridiana clarius eſt *Hebræum* et ſacrum *Judæorum* textum Chriſti et Apoſtolorum tempore LXX interpretum tranſlationi omnino ſimilem eſſe, aut certe quam pauciſſimis ab ea diverſum. Huic evidentiſſimæ veritati ſuffragantur *Philo* et *Joſephus*, Apoſtolorum coætanei: præcipue *Joſephus Hebraicæ* linguæ peritiſſimus, quique cum teſtetur e ſacris *Judæorum* libris omnia ſeſe excerpere, omnia fere LXX interpretibus conformia promit et evulgat. And preſently after in *Exercitat*. ix. c. i. he adds: Sic a principio non fuiſſe (ſc. diſcrimina) nullus dubito: lapſu igitur temporis in textum hæc invecta ſunt, nam *Judæorum* illos ſapientes tranſlationem *Hebræo* textui penitus conformem credidiſſe, ex iis, quæ capite præcedenti demonſtrata ſunt, evidens eſt. Hæc eſt *Philonis*, *Joſephi*, *Talmudiſtarum*, et omnium *Judæorum* ſententia. Conformitatem illam ad uſque tempora Chriſti inviolatam permanſiſſe dubitare nemo poteſt. Differentiæ enim illæ, ſi ullæ fuiſſent, quæ aut momento aut numero ſuo conſiderari meruiſſent, *Philonem* et *Joſephum* non latuiſſent; *Joſephum* præcipue *Græcæ* et *Hebraicæ* linguæ peritiſſimum. Cum vero ſummis laudibus tranſlationem illam in cœlum uſque evexerint, de illius diſcrimine ab *Hebræo* textu altiſſime tacuerint, ἀναντίῤῥητον eſt argumentum textum utrumque tunc ſibi invicem fuiſſe conformem. Sed Chriſti et Apoſtolorum teſtimonium longe certius eſt. — Denique idem demonſtratur ex eo quod Apoſtoli eandem tranſlationem eccleſiis legendam et explicandam tradiderunt; Apoſtolicique viri, quique illis ſucceſſerunt, eandem commentariis illuſtrarunt. Natum igitur videtur tantum textuum iſtorum diſſidium a ſeculo Chriſti ad ſeculum *Origenis*.

(37) *Philo* ſays that the *Jews* had ſo great a Veneration for *Moſes* and the Law which he delivered to them, that in the long Space of Time which had paſſed to his Days, *they had not altered ſo much as a Word of his Writings.* Μὴ ῥῆμά γε αὐτοὺς μόνον τῶν ὑπ' αὐτοῦ γεγραμμένων κινῆσαι. Apud *Euſeb. Præp. Evang.* lib. viii. c. 6. p. 357. *Joſephus* ſays the ſame; Δῆλον δέ ἐστιν ἔργῳ πῶς ἡμεῖς τοῖς

conſtantly citing the Septuagint, is a ſtill ſtronger Argument of its Agreement with the *Hebrew* Text in their Age; becauſe they could as eaſily have cited the *Hebrew* Original againſt the *Jews*, in Defence of the Chriſtian Doctrine, had there been any material Difference between that and the *Greek* Verſion, or if the *Jews* had had any Objection againſt the Septuagint, or could have alledged any Errors or Corruption in it. But the Differences between the Septuagint and *Hebrew* were grown innumerable in the Days of *Origen*, which occaſioned him to diſtinguiſh theſe Differences by Aſteriſms and Obeliſks. By the Aſteriſms it appeared what he added to the *Greek* Text from the *Hebrew*; and by the Obeliſks, what was omitted in the *Hebrew*, and was added in the Septuagint. And had all after Copies carefully obſerved theſe Diſtinctions, we could now judge of the original Readings of the LXX with greater Certainty. But Tranſcribers ſometimes miſtook the Aſteriſms and Obeliſks, and by Degrees (38) omitted them, ſo that the *Hebrew* Readings taken from the Verſion of *Theodotion* or *Aquila*, were mixed with the old vulgate *Greek*, and we cannot now diſtinguiſh the original Text of the Septuagint by any other Help than the Remains of the Hexapla, and the Citations of ancient Writers and Commentators, who uſed the old Κοινὴ, or vulgate *Greek* Verſion. The ancient *Vatican* Copy publiſhed at *Rome*, ſeems to be the freeſt from theſe Mixtures of *Hebrew* Additions, which *Origen* took chiefly from the Verſions of *Theodotion* and *Aquila*; and the *Complutenſe* Copy is the fulleſt of them, as may

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ἰδίοις γράμμασι πεπιστεύκαμεν. τοσούτου γὰρ αἰῶνος ἤδη παρῳχηκότος, οὔτε προσθεῖναί τις οὐδὲν οὔτε ἀφελεῖν αὐτῶν οὔτε μεταθεῖναι τετόλμηκεν. *Cont. Apion.* lib. i. Sect. 8. Hence we may conclude that the Differences in Chronology and other Points which have ſince been found between the *Greek* and *Hebrew* Copies, were not known till the Beginning of the ſecond Century, and aroſe from the *Hebrew* Copy being altered a few Years before the new Tranſlation of *Aquila*; and in the Interval between *A. D.* 100, and 120.

(38) *Jerome* complains of this. Hinc apud vos et apud pleroſque error exoritur, quod ſcriptorum negligentia, virgulis et aſteriſcis ſubtractis, diſtinctio univerſa confunditur. Again; Et dicitis quod in *Græco*, ſibi, non habeat, nec in *Hebræo* habet, et apud Septuaginta obelo prænotatum eſt: quæ ſigna dum per ſcriptorum negligentiam a pleriſque quaſi ſuperflua relinquuntur, magnus in legendo error exoritur. *Epiſt. ad Sunniam et Fretelam.*

eaſily be ſeen by comparing it with the *Hebrew* Text. The *Alexandrian* and *Aldine* Copies are purer and more unmixed than the (39) *Complutenſe*. It would have been better if *Origen* had put in his Hexapla a correct Copy of the vulgate *Greek* Verſion without any Additions; and noted the Differences between the *Greek* and *Hebrew* Text in the Margin: this would in great Meaſure have prevented the mixing them as we now find they are.

But to proceed; it is proper to obſerve that the Agreement between the original *Greek* and ancient *Samaritan Hebrew* Numbers of the Ages of the Patriarchs before they begat Children, after the Flood to *Abraham*, greatly confirms the *Greek* Numbers and thoſe of *Joſephus*, from his *Hebrew* Copy, of the ſame Ages of the antediluvian Patriarchs from the Creation to the Flood; and ſhew plainly the Corruption of the *Maſorete Hebrew* Numbers. For it cannot with any Reaſon or Probability be thought that they, whoſe Lives after the Flood were but half ſo long, or not half ſo long, as the Lives of thoſe who lived before the Flood, ſhould live much longer, and almoſt twice as long, before they begat Children, as ſome of thoſe before the Flood. If they who lived but 400 and 500 Years, began not to beget Children till they were about 130 Years of Age; can it be thought that they who lived above 900 Years, began to beget Children ſooner, and ſome of them in about half the Term of Years, as at 70 and 65 Years of Age? It is agreeable to the Courſe of Nature that as Men's Lives grew ſhorter, they ſhould begin to beget Children ſooner; and this is verifyed from the Scripture-Hiſtory down from *Nabor*, in which all Accounts agree; and it has been ſo in all Ages and Generations of (40) Mankind, and is proportionably ſo in all Animals and living Creatures: and to ſhew more particularly the Abſurdity of the *Hebrew* Numbers of the Ages after the Flood, is it at all credible that the firſt ſix Patriarchs ſhould beget Children at about 30 Years of Age, when the others, who lived not half ſo long, did not beget Children till they were more than double their Age; *Nabor* at 79, *Terah* at 70, *Abraham* at 87, and after theſe, *Iſaac* at 60, and *Jacob* at 84? What *Syncellus* has related from *Euſebius*, in Support of the Septuagint before the Flood, and of the Septuagint and *Samaritan* Computation from the Flood to *Abraham*, and which *Euſebius* copied from *Africanus*, is highly worth the learned Reader's Attention. Having given from *Africanus* and *Euſebius* their Computation of the Æra from the Flood to *Abraham*, taken from the Septuagint Copy, as corrected in *Origen's* Hexapla, wherein *Cainan* is noted by an Obeliſk to be left out, and alſo of the *Jewiſh Hebrew*, and *Samaritan Hebrew* Copies from *Euſebius*; he adds their Reaſons for preferring the Septuagint and *Samaritan* Numbers to thoſe of the *Hebrew*.

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(39) See Maſii Præfat. ad lib. Joſhuæ: and Walton's Prolegom. ix. ad Bib. Polyglot. Sect. 28, 29, 30. p. 64, 65. and Montfauc. Præliminar. in Hexap. Orig. p. 43.

(40) It is a juſt Obſervation of *Arrian*, Οἷς τό τε γῆρας τοσῷδε ταχύτερον ἐπέρχεται, καὶ ὁ θάνατος ὁμοῦ τῷ γήρᾳ, πάντως που καὶ ἡ ἀκμὴ πρὸς λόγον τοῦ τέλεος ταχυτέρη ἐπανθέει. Rev. Indic. lib. p. 527. That is: *It is natural that they upon whom old Age and Death come the ſooner, ſhould in Proportion to the Shortneſs of their Life arrive ſooner to the Flower and Vigour of their Age.*

He obſerves the Difference of theſe Computations to be 650 Years; and ſays, "Since according to the moſt ancient *Hebrew* "Copy preſerved amongſt the *Samaritans*, and which agrees to "the Septuagint Tranſlation, they who lived after the Flood down "to *Abraham* begat Children not till after the Age of an hundred "Years, and ſo many more as theſe Copies give them; what Rea"ſon can be aſſigned, that their Predeceſſors (before the Flood) "whoſe Lives were longer by many Years, ſhould begin to beget "Children ſooner; and not rather at the Ages ſet down in the "Septuagint? On mature Conſideration we muſt incline to the latter "Computation, and neceſſarily conclude that the *Jewiſh Hebrew* "Reckoning of the Times from *Adam* to *Abraham*, is wrong in "all the Ages excepting three, *Jared*, &c. and that the *Sama*"*ritan* Computation is only wrong in the Period from *Adam* to "the Flood, for in the Years from the Flood to *Abraham*, it a"grees entirely with the Septuagint. But the Error of the *Jew*"*iſh Hebrew* Text is evident from hence, that it makes *Abraham* "and *Noah* Contemporaries, which is inconſiſtent with all Hiſtory. "For ſince, according to the *Hebrew* Text there are no more than

“ 292 Years from the Flood to *Abraham*, and ſince according to the “ ſame Text, *Noah* lived 350 Years after the Flood, it is evident that “ he lived to the 58th Year of *Abraham*. Wherefore it is with Rea- “ ſon that in our Chronography we follow the Computation of the “ Verſion of the Septuagint, which was made, as appears, from an an- “ cient and uncorrupted *Hebrew* Copy: eſpecially ſince this Verſion “ alone is received by the univerſal Church of Chriſt, and was from “ the Beginning recommended to be uſed by it, upon the Authority “ of the Apoſtles and Diſciples of our (41) Saviour.”

The *Greek* Chronology of Scripture in the Ages from the Creation to *Abraham* has been fully proved to be the true Chronology of thoſe Ages, from the Evidence of the moſt ancient Copies, and the Teſtimony of the moſt ancient Writers both *Jews* and Chriſtians; and it has been ſhewn that ſeveral Inconſiſtencies and Abſurdities are conſequent to the *Hebrew* Computations both before and after the Flood. I ſhall offer farther to what has been urged above, other Arguments and Obſervations which demonſtrate the utter Inconſiſtency and Abſurdity of the *Hebrew* Computation from the Flood to *Abraham*. According to this Chronology *Abraham* was born 292 Years after the Flood, and lived during the Lives of thoſe whoſe Poſterity peopled the Earth: and yet the Earth was every where peopled, and many Kingdoms erected and inhabited by People of different Families and Languages, when he came out of *Charran* into the Land of *Canaan*, and probably many Years before he was born. By the ſame Chronology *Noah*, *Sem*, and probably the other Sons of *Noah* lived many Years after the earth was peopled by their Families; and yet no notice is ever taken of them in Scripture: though, one would think, they ſhould have had the chief Government every where, whilſt they lived; if the Earth had been ſo full of Inhabitants, as to make it neceſſary for them to diſperſe into ſeparate Colonies according to their Families, and erect Kingdoms in different Countries. This is therefore ſo plain and flagrant an Abſurdity as is alone ſufficient to evince the Falſity of the *Hebrew* Chronology: the Defence of which has put learned Men to the hardeſt ſhifts and moſt unreaſonable Hypotheſes to find Means of peopling the World ſo ſoon in every Quarter, without attending at the ſame time to the Abſurdity of making the Poſterity of *Noah*, if they could poſſibly prove them to be numerous enough to people Countries, to be Kings and Rulers of all thoſe Countries in the Life-time of *Noah*, *Sem*, *Ham*, *Japhet*, and their immediate Offspring, who all the while are no more mentioned or taken notice of, than if they had been dead (as undoubtedly they were) ſome Centuries before.

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(41) Chronograph. p. 88, 89.

By the *Hebrew* Computation Mankind were grown ſo populous in the ſpace of an hundred Years after the Flood, as by their Diſperſion to people ſeveral Countries, and to erect Kingdoms in various Parts of the Earth. For ſoon after this Diſperſion we find Kingdoms ſettled in *Aſſyria*, *Chaldæa*, *Egypt*, *Phœnicia*, and other Countries.

The learned Chronologer *Petavius* ſuppoſes the *Aſſyrian* Monarchy to be (42) founded 152 Years after the Flood; and the *Chaldæan* or *Babylonian* Empire muſt have been ſet up before by *Nimrod*. But where muſt Families be found in ſo ſhort a Space of Time to people ſo many Parts of the Earth? yet Kings are ſuppoſed to have reigned and led abroad large armies to extend their Dominion, to have conquered and made one another Tributary, many Years before the Time of *Abraham*, who was, by the *Hebrew* Chronology, born only 292 Years after the Flood.

To account for Mankind becoming ſo numerous in ſo few Years, *Petavius* was forced to ſuppoſe, in order to ſupport this Chronology, that Men begat Children at ſixteen (43) Years of Age, and that none died for the Space of about 300 Years: which Hypotheſis is not only void of all Evidence and Probability, but is confuted by that Scripture Account which he undertakes to vindicate, where none are ſaid to beget Children after the Flood to *Abraham*, and ſeveral Generations after, till they were about double the Age which he aſſigns. In which time alſo Accidents, Diſeaſes, and Wars muſt be ſuppoſed to deſtroy great Numbers. Other great Abſurdities attend his Hypotheſis; but what is before obſerved ſhews the utter Impoſſibility of reconciling the *Hebrew* Chronology after the Flood, either with the Hiſtory of Scripture or that of all other ancient Nations; which in the Account of the firſt Kingdoms and of the Kings who reigned in them, could not have omitted the mention of *Noah* and his Sons, who lived ſeveral Centuries after the Diſperſion, according to the *Hebrew* Computation; and who by Right muſt have had the chief patriarchal Dominion every where amongſt their Poſterity, in the Kingdoms erected by them, whilſt they lived. Could *Nimrod*, who ſeems to have been the youngeſt Son of *Cuſh*, have ſet up a Kingdom at *Babylon*, whilſt his *Father*, *Grandfuther*, *Great-grand-father*, and his elder Brothers were all alive? The Silence therefore of the Names of the firſt Patriarchs, and the mention only of Kings who were born and lived ſeveral Generations after them, is a manifeſt Argument and Proof, that the Progenitors or firſt Patriarchs were all dead before their Poſterity had diſperſed and peopled Countries and erected Kingdoms in which they ruled.

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(42) Doctrin. Tempor. lib. ix. c. 13. p. 33.

(43) Doctrin. Tempor. lib. ix. c. 14. p. 34, 35.

Another great Abſurdity in the *Hebrew* Chronology is, that *Abraham* alone, of all the Poſterity of *Sem*, is ſaid to have been admitted into Covenant with God, by Circumciſion, with great and peculiar Bleſſings promiſed to him and his Poſterity by vertue of it; and yet according to this Chronology holy *Sem*, the firſt Progenitor of *Abraham's* Family after the Flood, was living, and lived 109 Years after the Inſtitution of Circumciſion; *Arphaxad* lived 82 Years, *Sala* 107, and *Heber* 172 Years after the Covenant was renewed to *Abraham* by Circumciſion. Now if all theſe righteous Forefathers of *Abraham* were alive, and even ſurvived *Abraham*, can it be thought that no account would be made of them? or that they who worſhiped the true God alone, as well as *Abraham*, ſhould not be received into the Covenant with *Abraham* and his Seed? But according to the *Greek* Chronology theſe Patriarchs were all dead long before the Birth of *Abraham*; in whoſe Time their Poſterity were become degenerate and had fallen into Idolatry; they alſo all died regularly according to the Courſe of Nature, the Fathers before the Sons; whereas by the *Hebrew* Computation this order is inverted and confuſed.

Therefore, laſtly, another Reaſon againſt the *Hebrew* Chronology may be drawn from the Riſe of Idolatry after the Flood. It is evident from Scripture, that *Abraham's* Country, *Chaldæa*, was overſpread with Idolatry before he left it; and that his Father *Terah* was an Idolater

later (*Joſ.* xxiv. 2.) ſo that the Worſhip of the celeſtial Bodies and of Idols or deified dead Men was probably begun in *Chaldæa*, ſome time before the Birth of *Abraham*. Now this, according to the *Hebrew* Computation, was in the Life-time of the righteous and religious *Noah*, the Father of the ſecond Race of Mankind, and above 200 Years before the Death of *Sem*, the Progenitor of *Abraham's* Family, who was alſo alſo a religious Worſhiper of the one true God: and therefore it is highly abſurd to ſuppoſe that their Poſterity ſhould be corrupted with Idolatry, and that it ſhould prevail whilſt they were under their Care and Government, as they muſt have been, if they were living amongſt them. And if *Noah* and *Sem* were removed from this Branch of their Family, they could not be ſuppoſed to be far from them, and muſt have known or heard of their Degeneracy, and have taken care to reform it by their Patriarchal Authority. But the ſame Idolatry prevailed in other Countries, where they muſt be ſuppoſed to live. And how muſt it have grieved the Hearts of theſe holy Patriarchs to ſee their Poſterity every where to have forſaken the Worſhip God, who had preſerved them and their Families ſo miraculouſly from the univerſal Deſtruction of the reſt of Mankind, cauſed by their Impieties; and even to have ſeen them commit the ſame Violence which brought the Deluge upon the Earth? Could this have been the State of Mankind ſo ſoon after the Flood, and whilſt it was in all their Memories; and yet we read nothing of it in the Scriptures? Or is it at all credible, or rather is it not altogether incredible? But the *Greek* Chronology is perfectly agreeable to, and conſiſtent with the State of Mankind as repreſented in the Scripture, and in all other ancient Hiſtory, in the Days of *Abraham*; who was, according to that Computation, born 1072 Years after the Flood; when Mankind muſt, in the Courſe of Nature, have been greatly multiplied, ſo as to be ſeparated from one another according to their Families, as the Hiſtory of *Moſes* relates; and to have peopled ſeveral Countries.

According to this Chronology likewiſe *Noah* and *Sem* had been dead many Centuries; and there was Time enough for their Deſcendants to degenerate from the Precepts of Piety and Godlineſs which they had taught, and from the example of Righteouſneſs which they ſhewed whilſt they were alive: and by degrees to fall into the Superſtition of worſhiping Angels and the Hoſt of Heaven, and to make *Teraphims*, and Images of them: and alſo out of a vain Pretence of honouring and preſerving the Memory of their dead Progenitors, who were the Founders of their Cities and had been famous in their Ages; and with a Hope and Deſire of having the ſame Veneration paid to themſelves by their Poſterity, to erect Statues and Temples to their Honour, and to worſhip them with Prayers and Sacrifices.

This Degeneracy and Idolatry made it fit for God to raiſe up ſuch a righteous Man as *Abraham* to oppoſe it, and to preſerve the Knowledge and ſpiritual Worſhip of Him, the only true God, from being loſt.

I have been the longer in conſidering the Scripture Chronology from the Creation to the Birth of *Abraham*, on account of the great Importance of it in fixing the true Æra of the World; and to clear it from the Difficulties and Perplexities brought into it by the great Difference between the Computation of the Septuagint and the preſent *Hebrew* Text: which Difference has for many Ages been Matter of Diſpute amongſt the moſt learned Men, and has puzzled and confounded all Chronology of the moſt ancient Times; and inſiſting on the Verity of the preſent *Hebrew* Computation, has made it impoſſible to reconcile the Hiſtory from the Flood to *Abraham* either with its own Relations, or with the Annals and Hiſtory of all other ancient Kingdoms.

But ſince I have abundantly proved that the Variations between the *Hebrew* and *Greek* Copies were not cauſed by any Alterations made in the *Greek* Text, which has continued invariably the ſame from the Time that the Verſion was firſt made; and ſince we cannot ſuppoſe that the *Jews* themſelves who made the *Greek* Tranſlation from the *Hebrew* Original, by public Authority both of the King of *Egypt* and their own High Prieſt, would dare or would be inclined to vary from their own ſacred Books, or to give a corrupt Tranſlation of them; which Tranſlation was alſo uſed by the *Jews* univerſally in their Synagogues, and authoriſed by their High Prieſt and Sanhedrim to be read as a faithful Interpretation of the Law of *Moſes*; and was never diſuſed by them, till the new Verſion of *Aquila* was publiſhed; ſo that no Alteration could be made in it without being immediately diſcovered:

ed: ſince alſo the *Greek* Computation was the ſame with the *Hebrew* when *Joſephus* wrote his Antiquities in the Year of *Chriſt* 94. and which he profeſſed to have taken from a *Hebrew* Copy: and further, ſince the *Samaritan Hebrew* did anciently, and does ſtill agree with the Septuagint in the Chronology of the Generations after the Flood, except only that *Cainan* is omitted: from all this and what has been largely before alledged, it is demonſtratively evident that the *Hebrew* Copy, and not the Septuagint, has been purpoſely altered by the *Jews*, and by the *Samaritans* in part alſo, out of Oppoſition to the Gentile Chriſtians who made uſe of the Septuagint *Greek* Verſion only. So that it is with the greateſt reaſon that we follow the Chronology of the *Greek* Tranſlation, which was taken from an uncorrupted *Hebrew* Copy; and which has been received by all the Churches both of the Eaſt and Weſt; and by all the *Jews* till the ſecond Century of the Chriſtian Æra, when they ſet up their falſe Chriſt *Barchochab*, or *Barchochebas*, as *Juſtin Martyr* calls him; and is recommended and eſtabliſhed by the Apoſtles of *Chriſt*, who conſtantly cite it, as will be evident to any one who carefully examines the Citations made in the New Teſtament from the Old; and cannot be doubted of by any judicious and learned Perſon.

It was not eaſy for the *Jews* to corrupt the Septuagint without being diſcovered by the Chriſtians, who read it conſtantly in their Churches; though they certainly attempted it, and made ſeveral Alterations in their own Synagogue Copies: but it was eaſy to corrupt their *Hebrew* Bibles without Diſcovery, becauſe few of the Chriſtians underſtood the (44) *Hebrew* Language. And when the corrupted Copies of the *Hebrew* Text were authoriſed by the Sanhedrim, whoſe

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(44) It is probable that upon the Deſtruction of *Jeruſalem* and the Temple the greateſt part of the Copies of the *Hebrew* Scriptures were deſtroyed or loſt in that general Devaſtation: as alſo a great part of thoſe Copies which remained would periſh in that equal, or greater Deſtruction of the *Jews*, in the Reign of *Hadrian*. So that after this it was the moſt proper Time to introduce the Alterations then made, both in the Senſe and Letters of the *Hebrew* Scriptures: and the common People not underſtanding the *Hebrew* Language, could not diſcover or judge of the Alterations made in the *Hebrew* Scriptures.

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Power in Spirituals was equal to a Papal Decree, theſe Corruptions would immediately ſpread every where through all the Copies of the *Hebrew* Bibles: ſo that it is not at all to be wondered at that the *Hebrew* Copies ſhould be found ſo different from thoſe of the Septuagint.

From theſe corrupt *Hebrew* Copies *Aquila* was employed to make a new *Greek* Tranſlation in Oppoſition to that of the LXXII. uſed by the Chriſtians; in which, as *Epiphanius* (45), who was learned in the *Hebrew* Tongue, tells us, he perverted the Readings of ſeveral Texts out of Oppoſition to the Verſion of the LXXII. and to invalidate the Prophecies concerning *Chriſt*. And if it be well conſidered, one cannot help thinking that the *Jews* had ſome bad Deſign in procuring a new *Greek* Verſion to be made from their *Hebrew* Copy. For had they not altered their *Hebrew* Copies, there could have been no Occaſion for a new Tranſlation; becauſe it was confeſſed but about thirty-five Years before it was made, by the *Jews* themſelves univerſally, and eſpecially by their two moſt learned Writers, *Philo* and *Joſephus*, that the Septuagint was an accurate and faithful Interpretation of the Law of *Moſes*. But as ſoon as the new *Greek* Verſion was publiſhed, there appeared numerous Differences between that and the old Tranſlation of the Septuagint, and particularly in the Computation from the Creation to *Abraham*, which was made many Centuries leſs than it had been ever eſteemed before. This new Verſion was cried up as the only authentic Interpretation of the *Hebrew* Original; and the *Jews* henceforth laid aſide the Septuagint, and pretended it was an inacccurate Tranſlation and full of Errors, and forbad the (46) the reading of it.

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(45) Ἡρμήνευσεν [Ἀκύλας] οὐκ ὀρθῷ λογισμῷ χρησάμενος, ἀλλ᾽ ὅπως διαστρέψῃ τινὰ τῶν ῥητῶν, ἐνσκήψας τῇ τῶν LXXII. ἑρμηνείᾳ. ἵνα τὰ περὶ Χριστοῦ ἐν ταῖς γραφαῖς μεμαρτυρημένα ἄλλως ἐκδώσῃ. De Menſur. & Ponder. p. 171.

(46) The *Jews*, farther to ſhew their Deteſtation of the Septuagint *Greek* Verſion, kept a ſolemn Faſt on the 8th Day of *Tebeth (December)* in order to curſe the Memory of its being then made. This Scaliger injudiciouſly alledges to ſhew that the ancient *Jews* of *Judæa* never approved of the Septuagint Tranſlation, which it is certain was made with the Conſent and Approbation of their Sanhedrim; and authoriſed to be every where uſed and read in their Synagogues as an exact and faithful Interpretation of their

Aquila of *Pontus* made his Tranſlation of the *Hebrew* Bible into *Greek*, in the Year of *Chriſt* 128, and it was probably promoted by (47) *Barchochebas* or *Barchochab*, that is, *Son of the Star*, as he affected to be called, whom the *Jews* ſet up in Oppoſition to *Chriſt*, and proclaimed him for their Meſſias. He was the Leader of a rebellious Army of *Jews*, and commanded all Chriſtians, and them only, to be cruelly tormented to death, who refuſed to abjure *Chriſt* and blaſpheme his Name. It is highly probable that ſeveral Prophecies relating to the Death of *Chriſt*, were altered or ſtruck out of the *Hebrew* Text, and new *Greek* Verſion, the better to favour the Pretences and Character of their falſe *Chriſt*. *Juſtin Martyr*, who wrote about the Year of *Chriſt* 142, his Dialogue with *Trypho* a *Jew*, gives ſeveral (48) Inſtances of their altering and eraſing the Prophecies relating to the Sufferings and Death of *Chriſt* out of the Copies of the Septuagint uſed in their Synagogues. Some Years after the Verſion of *Aquila*, who publiſhed two Editions of it, another Tranſlation was made by *Theodotion*, about the Year of *Chriſt* 185.

Afterwards another was made by *Symmachus* in the Year of Chriſt 200 or 201. That of *Theodotion* was more particularly deſigned to ſubvert the old vulgate Verſion of the LXXII. It followed it ſo far as was conſiſtent with the then *Hebrew* Readings, and Alterations which had been made in the *Hebrew* Copies: and as it was wrote in a Style more like that of the Septuagint than the reſt, it was chiefly uſed; and in a little Time this Verſion of the Prophecies of *Daniel*, was received

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Law. And there is no Evidence that the *Jews* ever diſuſed or condemned it, before they had procured a new Tranſlation to be made in Oppoſition to it. See *Scaliger's* Animadv. in Euſeb. Chron. p. 134. and Emendat. Temp. lib. vii. p. 651. And *Philo*, as obſerved above (Note 16.) ſaies that annually to his Time a public ſolemn Feſtival was celebrated by the *Jews*, in the Iſland *Pharos*, where the Tranſlation was made, to renew the Memory of it, and to return Thanks to God for ſo great a Benefit. This ſhews the univerſal Approbation of the ancient *Jews* to the Septuagint *Greek* Verſion, down to the Age of *Philo*.

(47) See Juſt. Mart. Apol. I. p. 49. and Not. Edit. Thirlb. and Scalig. Animadverſ. in Chron. Euſeb. p. 216.

(48) Dialog. p. 291, 292, 293, 294, 295, 296. *Juſtin* ſaies, p. 291. ὅτι πολλὰς γραφὰς τέλεον περιεῖλον ἀπὸ τῶν ἐξηγήσεων τῶν γεγενημένων ὑπὸ τῶν παρὰ Πτολεμαίῳ γεγενημένων πρεσβυτέρων ἐξ ὧν διαῤῥήδην οὗτος αὐτὸς ὁ σταυρωθεὶς, ὅτι Θεὸς καὶ ἄνθρωπος καὶ σταυρούμενος καὶ ἀποθνήσκων κεκηρυγμένος ἀποδείκνυται, εἰδέναι ὑμᾶς βούλομαι.

by the Chriſtian Churches, as being thought better and more accurate than the vulgate *Greek* or Septuagint, and the latter was ſoon loſt. It is a great Mercy that the Septuagint Verſion was not wholly laid aſide; and it would be an ineſtimable Bleſſing and Benefit to the Chriſtian Church, if it could be recovered and reſtored pure and uncorrupt and free from all the Mixtures of *Theodotion's* and the other new Verſions made from a corrupted *Hebrew* Text.

The great and moſt learned *Origen* was ſurprized to find ſo much Difference as there was in his Time in the Copies of the Septuagint, not ſuſpecting that the *Jews* had been tampering with them and corrupting them, ever ſince they had corrupted their *Hebrew* Copies, of which alſo he had not the leaſt Suſpicion. This made him go about to get a Copy which agreed moſt with the *Hebrew* and the new Verſions: and with infinite Labour to compare it with them, and to note all the Differences between them with (49) *Aſteriſms* and *Obeliſks*; that it might be ſeen at one View what was contained in the *Hebrew* and new Verſions more or leſs than was in the Septuagint; and though he would not omit any Thing that he found in the Septuagint, yet he marked with a prefixed Obeliſk whatever was omitted in the *Hebrew* Text, and was found in the Septuagint, (and added two Points at the End of the Sentence or Word) and placed *Aſteriſms* before what was wanting in the Septuagint and was extant in the *Hebrew*, with two Points at the End alſo; and ſupplied the Omiſſion from *Theodotion's* Verſion, and ſometimes from one of the others, eſpecially from that of *Aquila*. But the Deſign of *Origen* in adding the Aſteriſms and Obeliſks was not to ſhew, as ſome learned Men have thought, either what he judged was to be added to, or detracted from the *Greek* Text, but to let the *Jews* ſee that he repreſented the Scriptures uſed by the Chriſtians in as full and perfect a Manner, as theirs were; and alſo to avoid giving Offence to the Chriſtian Church, or his Enemies an Handle againſt him by alledging that he had either diminiſhed or added any Thing to the *Greek* Verſion. For the *Greek* Text remained entire and diſtinct from what was noted by the Aſteriſms and Obeliſks. *Origen* himſelf intimates this in his Epiſtle to *Africanus* concerning the Hiſtory of *Suſanna* [p. 227, 228. Edit. Wetſten.] and there alſo gives his Friend *Africanus* to underſtand that the Church had no Reaſon to diſuſe the *Greek* Verſion; or to apply to the *Jews* for a pure and uncorrupted Copy of the Scriptures: and farther declares his Opinion that the *Jewiſh* Elders and Rulers had ſuppreſſed Parts of their Scriptures, wherein their Actions were publickly condemned. *Origen* knew perfectly well that many of the Places he had marked with Aſteriſms were quite ſuperfluous in the new Verſions, and ſome of them impertinent, and were rightly omitted in the *Greek* Verſion of the Septuagint, and alſo that many of thoſe noted with Obeliſks were very ſignificant, and either ſuch as were originally in the *Hebrew* Text, and had been omitted by the *Jews*, or elſe were properly added to make the Senſe of the *Hebrew* Text more eaſy and perſpicuous, and this is evident from the Fragments of his Hexapla which remain. But there is no Doubt likewiſe but that he thought ſeveral Paſſages he had marked, were to be added to, or taken away from, the Septuagint Tranſlation. It is farther certain that *Origen* in his Commentaries on the Scriptures, always uſed the Septuagint Verſion, though he frequently took Notice of the new *Greek* Verſions, when they varied from it, as other Commentators did.

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(49) Τὴν μὲν οὖν ἐν τοῖς ἀντιγράφοις τῆς παλαίας διαθήκης διαφωνίαν, Θεοῦ διδόντος, εὕρομεν ἰάσασθαι, κριτηρίῳ χρησάμενοι ταῖς λοιπαῖς ἐκδόσεσι. τῶν γὰρ ἀμφιβαλλομένων παρὰ τοῖς ἑβδομήκοντα διὰ τὴν τῶν ἀντιγράφων διαφωνίαν, τὴν κρίσιν ποιησάμενοι, ἀπὸ τῶν λοιπῶν ἐκδόσεων τὸ συνᾷδον ἐκείναις ἐφυλάξαμεν, καὶ τινὰ μὲν ὠβελίσαμεν ἐν τῷ Ἑβραϊκῷ μὴ κείμενα, οὐ τολμήσαντες αὐτὰ πάντη περιελεῖν. τινὰ δὲ μετ' ἀστερίσκων προσεθήκαμεν, ἵνα δῆλον ᾖ ὅτι μὴ κείμενα παρὰ τοῖς ἑβδομήκοντα ἐκ τῶν λοιπῶν συμφώνως τῷ Ἑβραϊκῷ προσεθήκαμεν. *Com. in Mat.* p. 381.

The Reaſons which induced the *Jews* to corrupt the Prophecies relating to Chriſt are plain; but the Reaſon for their making ſo great Alterations in the Scripture-Chronology is not ſo plain; though it has been proved to be undoubted Fact.

One, and perhaps the principal, Reaſon may be what is affirmed by many Chriſtian Writers; namely, that the *Jews* altered their Chronology on Purpoſe to confound the Computation of the Chriſtians from the LXX to the Æra of the coming of the *Meſſias.*

It was an ancient (50) Tradition which prevailed amongſt the *Greeks* from the Time of *Orpheus*, that there would be ſix Generations or Ages of the World's Continuance, which they called [γενεαὶ or αἰῶνες] and reckoned each the Term of a thouſand Years: and (51) *Plato* cites a Prophecy of *Orpheus* founded on this Notion, that in the End of the ſixth Generation or Millenary, the World would be conſumed with Fire.

This Notion of the Duration of the World for no more than ſix thouſand Years, *Orpheus* had from the *Egyptians*, and they probably had it from the *Jews*, amongſt whom the Continuance of the preſent State of the World for ſix thouſand Years, and after that the Deſtruction of it by Fire, and the Judgment and Puniſhment of wicked Men, is known to be a very ancient Tradition. This was built on a myſtical Interpretation of the ſix Days Creation, and the ſabbatical Day, which followed, made the ſeventh millenary. *Cedrenus* (52) mentions it from *Joſephus* and an old *Jewiſh* Book called the *Small Geneſis*; and the Epiſtle of St. *Barnabas* (53) takes Notice of it, and refers to the Words of the Pſalmiſt, where it is ſaid, that *a thouſand Years* in God's Sight *are but as Yeſterday*. Pſ. xc. ℣ 4. And St. *Peter* alluding to the ſame Place of the Pſalmiſt ſays, that *one Day is with the Lord as a*

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(50) Per ſecula ſex, id eſt, annorum ſex millia manere hoc ſtatu mundum neceſſe eſt. Dies enim magnus Dei mille annorum circulo terminatur, ſicut indicat propheta, qui dicit: *Ante oculos tuos, Domine, mille anni, tanquam dies unus.* Lact. *De vit. Beat.* lib. viii. Sect. 14.

Αἰὼν ὁ τῶν χιλίων ἐτῶν ἀριθμὸς — οἱ ἑπτὰ αἰῶνες ἀπὸ τῆς τοῦ οὐρανοῦ καὶ γῆς κτίσεως μέχρι τῆς κοινῆς τῶν ἀνθρώπων ἀναστάσεως. Auct. Etymolog. mag. voc. Αἰών. See an ancient *Tuſcan* Hiſtorian in *Suidas*, voc. Τυῤῥηνία. and not. ad Barnab. Epiſt. § 15. p. 44. Edit. *Coteler.*

(51) Ἕκτῃ ἐν γενεῇ κατακαύσεται κόσμος ἀειδὴς [ſ. κατακαύσει.] *Phileb.*

(52) Τούτου χάριν ηὐλογήθη καὶ αὕτη ὑπὸ τοῦ Θεοῦ καὶ ἡγιάσθη καὶ σάββατον ὡς καταπαύσιμος προσηγορεύθη, καὶ ὡς τύπος τῆς ἑβδόμης χιλιοετηρίδος καὶ τῆς τῶν ἁμαρτωλῶν συντελείας· ὡς Ἰώσηππος μαρτυρεῖ καὶ ἡ λεπτὴ γένεσις. Hiſtor. Compend. p. ..

(53) Ὅτι συντελεῖ [i. e. συντελέσει] ὁ θεὸς κύριος ἐν ἑξακισχιλίοις ἔτεσι τὰ πάντα· ἡ γὰρ ἡμέρα παρ' αὐτῷ χίλια ἔτη. ſect. 15. See alſo ibid. p. 46, 47. and *Iren.* lib. v. c. 28, 29. and Hippol. apud Phot. p. 525. Cyp. de Exhort. Martyr. c. xi. Hieron. Epiſt. ad Cyprianum. Sententia Domus *Eliæ*: ſex mille annis durabit mundus et uno erit deſtructus. Abrah. Ecchellenſ. Supplement. ad Chron. Orient. p. 160.

thouſand Years, and a thouſand Years as one Day. 2 *Pet.* iii. 8. (54)

This Notion of the ſix Days Creation, as implying that the World ſhould continue in its preſent State for ſix thouſand Years, and then be deſtroyed and changed, has no Foundation in Scripture; nor is a Day there ever underſtood as implying or figuratively meaning a thouſand Years; neither is this implied in the Words of the Pſalmiſt, or of St. *Peter:* but yet it is certain that both the ancient *Jews* and *Chriſtians* ſo underſtood it. And as they agreed that the World was to end, and a new State of Things was to begin after ſix thouſand Years were completed; ſo they alſo agreed that Chriſt was to come in the ſixth Millenary of the World, which they thought was what the Scripture called *the laſt Days, the laſt Times, the future Age*, which were unanimouſly and rightly interpreted, of the Time of the coming of the *Meſſias*; and this ancient Tradition is mentioned in the Talmuds.

This Opinion gave the *Jews* an Opportunity, by altering the Chronology of their Scriptures, to alledge a plauſible Reaſon for their not believing *Jeſus* whom they had crucified, to be the true *Meſſias*, whoſe Coming they ſaid, was to commence in the ſixth or laſt Age or Millenary of the World; whereas it appeared from the Chronology of Scripture corrected by them, that *Jeſus* came in the latter End of the fourth Age or Millenary, inſtead of the ſixth, and ſo that he was not the true *Meſſias* who, as they pretended, was yet to come,

Abul-Pharajius (55) in his Hiſtory of the Dynaſties is very expreſs in charging the *Jews* with contracting the Chronology of the Scripture on purpoſe to avoid the Evidence of Chriſt's coming according to their received Tradition, that the *Meſſias* was to come in the ſixth Millenary of the World, or after the Term of five Thouſand Years was paſt. The Purport of what he ſays is " That " the *Jews* believing it to have been foretold *in the Law and the* " *Prophets*, that Chriſt was to be ſent *in the laſt Times*, in Order " for a Pretence to reject him, they altered the Epoch of the " World, which in Scripture is computed by the Ages of Men; " and ſubtracted from *Adam's* Age, when he begat *Seth*, an hun- " dred Years, and added them to the Remainder of his Life; and " they did the ſame in the Lives of moſt of his Poſterity to *A-* " *braham*. And thus it appeared by their Computation that Chriſt " was manifeſted in *the fifth Millenary* [juſt begun] near to the " middle of the Years of the World, which in all were to be ſe- " ven Thouſand, according to their Tradition, and Interpretation " of Scripture: And therefore, ſaid they, *We are yet in the Middle* " *of the Time of the World, and the appointed Time for the Appear-* " *ance of the* Meſſias *is not yet come.* But the Computation of the " Septuagint ſhewed that Chriſt came in the ſixth Millenary of the " World, at which Time he was to come."

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(54) *Theopompus* who flouriſhed in the Year before Chriſt 341, related that the *Perſian* Magi taught that the preſent State of Things would continue ſix thouſand Years; after which *Hades*, or Death, would be deſtroyed, and Men would be happy, and live without Food, and their Bodies caſt no Shadow [being ſpiritualized.] It was alſo the Opinion of *Zoroaſtres*, the Head of the Magian Sect, that the Earth, after the general Diſſolution, and Deſtruction of *Arimanius* [Satan] would be all a Plain, and make one City, wherein Men would live together in a happy State, and uſe one Language. Apud Plut. *De Iſid. et Oſir.* p. 370. This Opinion was probably derived from the *Jews* who were Captives in *Perſia*.

(55) Differentiam computus LXX interpretum et *Hebræorum* ab anno mundi ad *Abrahamum* doctoribus *Judæorum* [adſcribendam] nam cum pronunciatum eſſet in lege et prophetis de *Meſſia*, miſſum iri ipſum in *ultimis temporibus*, nec aliud eſſet Rabbinis antiquioribus commentum quo Chriſtum reji-

It is not to be wondered that the *Jews*, who before they had rejected and crucified the Meſſias, were moſt zealouſly and ſcrupulouſly exact and careful in preſerving their Scriptures from the leaſt Alteration by Diminution or Addition, being afterwards enraged and deſperately mad againſt the Chriſtians, when they found that the Chriſtian Religion

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cerent, quam ſi hominum ætates quibus dignoſceretur mundi Epocha mutarent; ſubtraxerunt de vita *Adami*, donec naſceretur *Seth* centum annos, eoſque reliquæ ipſius vitæ addiderunt: idemque fecerunt in vitis reliquorum *Adami* filiorum uſque *Abrahamum*; atque ita factum eſt ut indicet ipſorum computus manifeſtatum eſſe Chriſtum millenario quinto [ineunte] prope accedente ad medium annorum mundi, qui omnes ſecundum ipſos futuri ſunt, ſepties mille; dixeruntque: *Nos adhuc in medio temporis ſumus, et nondum adeſt tempus* adventui *Meſſiæ deſignatum.* At computus ſeptuaginta (ſeniorum) indicat manifeſtatum eſſe Chriſtum millenario ſexto atque adfuiſſe tempus ipſius. Hiſt. Dynaſt. Edit. a *Pocock*. p. 72, 73.

prevailed in all Parts of the *Roman* Empire, ſhould not ſtick at any thing to perplex, and, as much as in them lay, to confound this Religion by corrupting the Chronology as well as many of the Prophecies of the Scripture, on the Evidence of which the Truth of it depended. But as *Joſephus*, their own Hiſtorian, from his *Hebrew* Copy agrees, as I have ſhewn, with the *Greek* Chronology before the Flood; and both he and the *Samaritan Hebrew* Copy agree with it after the Flood to *Abraham* (except only in the Omiſſion of *Cainan* in the *Samaritan* Copy) and in theſe two Periods all the Differences in Chronology are contained; and as there are other Evidences alſo, older than *Joſephus*, to prove that the Chronology of the Septuagint was the ſame from the Time of that Tranſlation being made, and has never ſince been altered; it cannot be doubted, but that the Differences which have ſince appeared, and ſtill continue between the *Hebrew* and *Greek* Copies, were cauſed by the *Jews* having groſly corrupted the *Hebrew* Copies; and who have endeavoured to impoſe their Corruptions on the Chriſtian Church.

There remains another no ſmall chronological Difficulty to be conſidered, which ariſes from the Age of *Terah*, who is ſaid (*Gen.* xi. 26.) to beget *Abraham*, *Nahor*, and *Haran*, when he was 70 Years of age: ſo the *Hebrew* and *Samaritan*, the Septuagint, Vulgate *Latin*, *Chaldee* Paraphraſe, and *Arabic* Copies all have it: the *Syriac* Verſion has 75 Years. And all the Copies of *Joſephus* (Antiq. Jud. lib. i. c. 6.) have 70 Years, excepting one which has 130 Years. And in *Gen.* xi. 32. it is ſaid that *Terah* died in *Haran*, being 205 Years of age; in which Number all the Copies agree, except the *Samaritan*, which gives *Terah* no more than 145 Years. Now when *Abram* his Son departed out of *Haran* to go into the Land of *Canaan*, he was no more than 75 Years old (*Gen.* xii. 4, 5.) And St. *Stephen* ſaies (*Acts* vii. 4.) that *Abram* went not from *Haran* till after the Death of his Father *Terah*. By this Computation *Terah* could be no more than 145 Years old when he died: yet it is expreſly ſaid in all Copies both *Hebrew* and *Greek*, the *Samaritan* only excepted, that he was 205 Years old when he died.

The *Samaritan Hebrew* Text makes, as already obſerved, the Number of the Years of *Terah* no more than 145, and this Number was in the *Samaritan* Copy (57) of *Euſebius*, and, if admitted, ſolves the Difficulty which has ſo much puzzled both ancient and modern Chronologers. But the *Samaritan* Number ſeems plainly calculated to ſolve the Difficulty by ſhortening the Term of *Terah's* Life; juſt as the Number 130 given to him in one Copy of *Joſephus* was intended to ſolve it another way, by lengthening his Age before he begat *Abram*. But both the Numbers are unſupported by any Evidence of ancient Copies. Yet ſome learned Men have ſuppoſed by mere Hypotheſis, ſuch as *Voſſius*, *Uſſer*, *Patric*, and others, that *Terah* was 130 Years old when *Abram* was born, though all the Texts, *Hebrew*, *Samaritan*, and *Greek*, agree that he was no more than 70 Years old; which they underſtand of his Age only, when he began to beget Children; and they ſuppoſe that *Abram* might be the youngeſt of the three Sons of *Terah*, and be born ſixty Years after *Haran*. But this Hypotheſis is plainly too abſurd to be admitted, or to have been advanced by any learned Man. It is not only contrary to the natural Senſe of the Words, but tends to confound the Computation of the poſtdiluvian Period by adding 60 Years to it, in Contradiction to all ancient Evidence. And ſince it is ſaid, that *Terah lived* 70 *Years and begat Abram, etc.* can it be underſtood that he lived 130 Years and begat *Abram?* It is therefore probable that *Abram* was the eldeſt Son of *Terah*, and was born in the 71st Year of his Age. But there is really no great Difficulty in the Text of *Moſes.* For *Moſes* does not ſay that *Terah* died in *Haran*, before *Abraham* went thence into the Land of *Canaan*; but rather intimates the contrary: for ſaying that *Terah's* Days were 205 Years, and that he died in *Haran*, implies that he ſtaid and lived there 60 Years after his Son *Abram*, by God's Command, had departed out of it to go into the Land of *Canaan:* and this is confirmed by his adding in the xiith Chap. and 4th Verſe, that *Abram* was 75 Years old when God called him out of *Haran*. *Terah* might be unwilling to leave the idolatrous Land of *Haran*, in *Meſopotamia*; for he ſeems to have been an Idolater as long as he lived. *Joſ.* xxiv. 2. It appears farther from the xiith Chapter and 1ſt Verſe, that *Terah* was alive when God called *Abram* to go out of *Haran:* for it is ſaid, *Get thee out of thy*

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(57) Apud Syncel. Chronograph. p. 88.

Country, and from thy Kindred, and from thy Father's Houſe. Theſe Words imply that his Father *Terah* was then alive. *Georgius Syncellus* (58) relates from ſome old Tradition, "that *Terah* went out from "*Haran* with *Abram*, to go into the Land of *Canaan*; but repenting, "turned back, and dwelt in *Haran*, and worſhiped Idols to the Day "of his Death." He alſo (59) mentions ſeveral weak Solutions of the Difficulty about the Years of *Terah*, occaſioned by the Words of St. *Stephen*, *Acts* vii. 4. And to reconcile his Words with the Relation of *Moſes*, he ſuppoſes that by the Death of *Terah* he meant not his natural Death, but the ſpiritual Death of his Soul, as being dead to God and true Religion, and devoted to the Worſhip of Idols.

There would have been no Difficulty or Diſpute about the Senſe of *Moſes* and his Account of the Years of *Terah*, if St. *Stephen* had not ſaid, *Acts* vii. 4. *Then came he* (Abram) *out of the Land of the Chaldæans, and dwelt in Charran: and from thence, when his Father was dead, he removed him into this Land wherein ye now dwell.* This could not be, if *Abraham* was no more than 75 Years old, and *Terah* 205 when he died; and if *Terah* was no more than 70 Years of age when *Abraham* was born, as *Moſes* expreſly writes. If indeed we could ſuppoſe with the *Samaritan Hebrew* Text that *Terah* lived no more than 145 Years, this would agree with what St. *Stephen* ſaid, and no Difficulty would remain. But that the *Samaritan* Number is wrong, and made only to ſolve the Difficulty, is evident from its Diſagreement with the Numbers of all the *Hebrew* and *Greek* Copies and thoſe of *Joſephus*, which unanimouſly give to *Terah* 205 Years: and that 205 was alſo the Number in the ancient uncorrupted *Samaritan* Text is evident from a Paſſage of *Origen* (60), where he makes *Abraham* 135 Years old when he came from *Haran* into *Canaan:* but thinks that 60 Years of his Life before he was called to the Knowledge of the true God are not reckoned in Scripture. This was a *Jewiſh* Fable which he followed; but it ſhews that his *Samaritan* as well as his *Hebrew* Copy had the Number 205 of the Years of *Terah*, otherwiſe he needed not to have ſolved the Difficulty by a mere Hypotheſis or Tradition which had not the leaſt Foundation; and which alſo confounded the Scripture Chronology. *Jerome* (61) alſo obſerves that *Terah* lived 205 Years; and therefore no doubt the *Samaritan* Copy, which he uſed, had this Number: otherwiſe he who had ſolved the Difficulty about the Age of *Mathuſela* from the Number of the *Samaritan Hebrew* Text, would here alſo have ſolved the Difficulty by the Number 145 of the Years of *Terah*, had he found it in that Text: and would not for a

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(58) *καὶ ἐξῆλθε Θάῤῥα σὺν Ἀβραὰμ τοῦ ἐλθεῖν εἰς γῆν Χαναάν. καὶ μεταγνοὺς ᾤκησεν ἐν Χαῤῥὰν εἰδωλομανῶν ἕως θανάτου αὐτοῦ.* Chronograph. p. 99.

(59) Chronograph. p. 94, 95. And *Auguſtine* thinks the Difficulty concerning the Years of *Terah* cannot be ſolved but by the Suppoſition that he lived in *Haran* after *Abraham* went thence into *Canaan*. His Words are: Quomodo accipiendum ſit, quod cum eſſet Thare Pater Abrahæ annorum 70 genuit Abraham et poſtea cum ſuis omnibus manſit in Charram et vixit annos 205 in Charram, et mortuus eſt; et dixit Dominus ad Abraham ut exiret de Charram, et exiit inde cum eſſet 75 annorum: niſi quia per recapitulationem oſtenditur *vivo* Thare locutum eſſe Dominum, et Abraham *vivo* patre ſuo — exiiſſe de Charram cum eſſet 75 annorum, centeſimo et quadrageſimo et quinto anno vitæ patris ſui: ſi dies vitæ patris ſui anni ducenti quinque fuerint, et ideo ſcriptum ſit, *Fuerunt anni vitæ Thare ducenti quinque in Charram*, quia ibi complevit omnes annos totius vitæ ſuæ? Solvitur ergo quæſtio per recapitulationem, quæ indiſſolubilis remaneret, ſi poſt mortem Thare acciperemus locutum eſſe Dominum ad Abraham ut exiret de Charram. Quæſt. xxv. lib. i. in Geneſ.

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(60) *ὥσπερ καὶ ἐπὶ τοῦ Ἀβραὰμ οὐκ ἐλογίσθη εἰς ζωὴν τὰ ξ΄. ἔτη τὰ πρὸ τῆς θεογνωσίας αὐτοῦ.* ex Sced. Combeſis, ap. Montfauc. Hexap. p. 22.

(61) Erat autem Abraham ſeptuaginta quinque annorum quando egreſſus eſt ex Charra. Indiſſolubilis naſcitur quæſtio. Si enim Thara pater Abrahæ, quum adhuc eſſet in regione Chaldæa, ſeptuaginta annorum genuit Abram; et poſtea in Charram ducenteſimo quinto ætatis ſuæ anno mortuus eſt: quomodo nunc poſt mortem Thare Abram exiens de Charra ſeptuaginta quinque annorum fuiſſe memoratur, quum a nativitate Abræ uſque ad mortem patris ejus centum triginta quinque fuiſſe anni doceantur? Vera eſt igitur illa Hebræorum traditio quam ſupra diximus, quod egreſſus ſit Thara cum filiis ſuis ex igne Chaldæorum; et quod Abram Babylonio vallatus incendio, quia illud adorare nolebat, Dei ſit auxilio liberatus: et ex illo tempore ei dies vitæ et tempus reputetur ætatis, ex quo confeſſus eſt Dominum, ſpernens Idola Chaldæorum. Lib. Quæſt. Heb. in Gen. 518. *Origen* and *Jerome* were both impoſed upon by their *Hebrew* Maſters in following theſe and others of the *Jewiſh* fabulous Traditions. *Philo Judæus* ſeems to have taken up this fabulous Tradition, and to have made *Abraham* 135 Years old when he left *Haran* and went into the Land of *Canaan*, and by this reckoning he made *Abraham* older than his Father *Terah* and Grand-father *Nahor*; agreeably to his ſaying that *Abraham* died the youngeſt of *almoſt* all his Anceſtors, p. 276.

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Solution.

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Solution have given the *Jewiſh* Tradition before-mentioned. It is therefore probable that St. *Stephen* followed ſome ſuch Tradition, and ſpoke according to the then received Notion of the *Jews* that *Terah* was dead when *Abraham* went from *Haran* into the Land of *Canaan*, though he did not die till ſixty Years after.

That a Tradition prevailed amongſt the *Jews* in the Time of St. *Stephen*, that *Terah* was dead when *Abram* went from *Haran* into the Land of *Canaan* appears from (62) *Philo* and *Joſephus* (63), who both ſay that *Abram* went from *Haran* after the Death of his Father *Terah*. And this Tradition was probably the Reaſon that the *Samaritans* in their Copy, which received many Alterations after the Days of *Joſephus*, made *Terah* live no more than 145 Years, to avoid the Difficulty which hath been conſidered. But as *Moſes* neither ſaies nor ſuppoſes that *Terah* was dead when *Abram* was called by God out of *Haran*, ſo had the learned ancient and modern Chriſtian Writers conſidered that what St. *Stephen* ſaid of *Terah's* being then dead, was only *(ex hypotheſi)* from the received Tradition of the *Jews*, they would not have been entangled in ſuch a Difficulty, as this occaſioned, nor have been ſo much puzzled to find Solutions of it. What St. *Stephen* ſaid was very proper to be ſaid to the *Jews*, without determining whether the Fact which was univerſally believed by them, was true or not.

Concerning the Samaritan Hebrew *Text and Letters, and the Time when the* Hebrew *Letters were changed for the preſent* Aſſyrian *or Chaldee Letters.*

The *Samaritan Hebrew* Text has many (64) Additions, which are not either in the *Greek* or *Jewiſh Hebrew* Copies, and which have been anciently inſerted in the *Samaritan* Copies only.

The moſt conſiderable of theſe Additions are part of the 6th, and the 7th and 8th Verſes of the firſt Chapter of *Deuteronomy*, which are recited in the xth Chapter of *Numbers*, after the 10th Verſe. And

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(62) De Migrat. Abrah. p. 415. See the Note above.

(63) Antiq. Jud. lib. i. c. 6.

(64) See the Appendix to Mr. *Whiſton's* Eſſay towards reſtoring the true Text of the Old Teſtament.

℣ 9.

℣ 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, of the firſt Chapter of *Deuteronomy* are before recited in the xviiith Chapter of *Exodus* after the 24th Verſe. This is noted by *Procopius Gazæus* above twelve hundred Years ago. And it is obſervable that *Moſes*, in the places of the firſt Chapter of *Deuteronomy* before-mentioned, reminds the *Jews* that God had before ſpoken to them what is there repeated, ℣ 6, 7, 8. and that he himſelf had before ſpoken to them what he repeats, ℣ 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. So that theſe Additions of the *Samaritan* Copy are very ſuitable and to the Purpoſe. But yet as theſe Additions are not in the *Greek*, or in any other Text but that of the *Samaritan* Copy, I doubt not but that the Correctors of this Copy have inſerted them from *Deuteronomy* into *Exodus* and *Numbers*; and that they were originally written in *Deuteronomy* only by *Moſes*, though they were before ſpoken to the *Jews* at *Horeb*.

In like manner the Words in *Numb.* xxxii. 33, *viz. the half Tribe of Manaſſes*, who are there mentioned to have their Inheritance with the Tribes of *Gad* and *Reuben*, are added five times before in this Chapter by the *Samaritan* Copy, where the other two Tribes are in the other Copies mentioned alone as petitioning for an Inheritance beyond *Jordan*. So that this Addition ſeems alſo plainly to have been inſerted by the *Samaritans* as an Interpretation of the Senſe of *Moſes*. See other Paſſages in *Morinus's* third Diſcourſe, ch. i. on the *Samaritan* Pentateuch. In which Diſcourſe there are ſeveral Paſſages noted to be preſerved in the *Samaritan* and *Greek* Copies, which are omitted in the *Hebrew*, and which no doubt are the original Text itſelf. There is a very remarkable Repetition of ℣ 20, 21, 22, 23, of the viiith Chapter of *Exodus*, where the Words contained in theſe Verſes, and which God commanded *Moſes* to tell unto *Pharaoh*, are not related by *Moſes* to *Pharaoh* in the *Hebrew*, *Greek*, or any of the Copies but in the *Samaritan* only. And I think they are omitted erroneouſly in all the other Copies, on account of the Repetition of the Words, *To-morrow ſhall this Sign be*, at the End of both Narrations; the ancient Copier of the *Hebrew* careleſly paſſing over, and leaving out all the Words intervening between the Repetition before-mentioned. This muſt have been a very ancient Error which hath paſſed from the *Hebrew* into the *Greek* and other Copies taken from it: and the *Samaritan* only has preſerved the original Text. It hath alſo preſerved the entire Text of *Levit.* xvii. 4. which is defective in the *Hebrew*; but which is alſo preſerved entire in the *Greek* Copy. The Words from the *Hebrew* Copy are, *and bringeth it not unto the Door of the Tabernacle of the Congregation*; then it follows from the *Samaritan* and *Greek* Copies, *that he may make it a Burnt-offering or Peace-offering to the Lord, for your Acceptance, for an Odour of a ſweet Smell: and he that ſlays it without, and does not bring it to the Door of the Tabernacle of the Congregation to offer it, etc.* The Omiſſion in the *Hebrew* Copy was owing to the Repetition of the Words, *bringeth it not to the Door of the Tabernacle of the Congregation, to offer it:* the Tranſcriber overlooking the intermediate Words. Another Inſtance of like Nature is in *Numb.* iv. 14. where the *Samaritan* and *Greek* Copies are fuller than the preſent *Hebrew* which is defective by the Omiſſion of the Words intervening between the Word *Staves,* at the End of two diſtinct Periods, *viz. And put to the Staves of it.* After which is addded in the *Samaritan* Text and the Septuagint Verſion, *viz. And they ſhall take a Cloth of Scarlet, and they ſhall cover the Laver and its Baſe*; *and they ſhall put it for a covering of Badgers Skins, and they ſhall put them upon the Staves.* Another Paſſage wherein the Senſe is left defective in the *Jewiſh Hebrew* Text, but is preſerved entire in the *Samaritan Hebrew* Text, and in the *Greek* Verſion of the Septuagint, is *Gen.* iv. 8. where the *Hebrew* has it, *and Cain ſaid unto Abel his Brother: and it came to paſs when they were in the Field, that Cain roſe up againſt Abel his Brother, and ſlew him.* The Words which *Cain* ſpake to his Brother are omitted in the *Hebrew* Text, by the Negligence of the Tranſcriber; they were, *Let us go into the Field,* which make the Sentence perfect. This is the Reading of the *Samaritan Hebrew* Text, and the Verſion of the Septuagint; and of *Clemens Romanus* in the Age of the Apoſtles; and *Aquila* followed this Reading in his Tranſlation (as *Origen* tells us in his *Hexapla)* though he knew it was omitted in the *Hebrew* Text. *Philo Judæus* has the ſame Reading; and the old *Latin* Vulgate before *Jerome*; and alſo *Tertullian* and *Africanus* have it; and even the *Jeruſalem Targum* itſelf, held by the *Jews* to be of the higheſt Authority: ſo that no doubt can be made of the Genuineneſs of the Words. Yet *Jerome* not finding the Words in the *Jewiſh Hebrew*

Text, though he owns them to be in the *Samaritan* and old *Latin* Vulgate, very weakly alledges, in his Queſtions on *Geneſis*, that they were *underſtood, and are ſuperfluous in the* Samaritan *and* Vulgate. As if it was poſſible to know what Words were underſtood, if none had been expreſſed. Another valuable Text which is imperfect in the *Hebrew*, is preſerved entire in the *Samaritan* and *Greek* Copies, *viz. Exod.* xii. 40. which is rendered from the *Hebrew: Now the ſojourning of the Children of Iſrael who dwelt in Egypt was four hundred and thirty Years.* This Reading cannot be true, becauſe the Children of *Iſrael* ſojourned in *Egypt* no more than 215 Years, as is evident from the Hiſtory of *Moſes:* and it was 215 Years more from the Time of *Abram's* coming into the Land of *Canaan* to the *Iſraelites* going into *Egypt.* Therefore the true Reading of the Text of *Moſes* is that which the *Samaritan* has preſerved, and to which the Septuagint agrees, *viz. Now the ſojourning of the Children of Iſrael, and of their Fathers, which they ſojourned in the Land of Canaan and in the Land of Egypt, was* 430 *Years* (63).

Morinus (64) obſerves that it is uſual for the *Samaritan* Copy to inſert the Paſſages in their proper Places, which are any where afterwards related by *Moſes* to have been ſpoken before, though they are not there found in the *Hebrew*, *Greek*, or any other Copy. So that *two*, *three*, *five*, and ſometimes *ten* or more Verſes are found in the *Samaritan* Text, which are not extant in the *Hebrew* or any other Copy. Theſe Additions are undoubtedly for the moſt Part marginal Notes which have been inſerted into the Text; and it is almoſt impoſſible that ſo many additional Verſes ſhould be found in the *Samaritan* Copy only, if they had been originally in the *Moſaic* Text. And there is no Doubt but the Paſſages mentioned by *Morinus*, which are peculiar to the *Samaritan* Text, were wrote by the ſacred Hiſtorian in the Places only where they are laſt found, although the *Jews* are there reminded that the ſame Words were ſpoken before, which they could not but well remember. However it is certain that the *Samaritan* Text

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(63) See Morin. in Pentat. Samar. Exercit. iv. c. 2.
(64) In Pentat. Samar. Exercit. iv. c. 4.

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has in Conjunction with the Verſion of the Septuagint preſerved a great Number of true Readings, which have been long loſt or corrupted in the preſent *Hebrew* Copies.

It is farther to be obſerved, that amongſt the *Samaritan* Readings which are different from the *Hebrew* Text, ſome of them aroſe from the Similitude of the preſent *Hebrew* or *Chaldee* Letters, as *Beth* [ב] and *Caph* [כ] *He* or *E* [ה] and *Cheth* or *Heth* [ח] *Mem* [ם] and *Samech* [ס] and others, which are not at all alike in the *Samaritan* Alphabet. This ſhews that the Correctors of the *Samaritan* Copy made uſe of an *Hebrew* Copy wrote in the *Chaldee*, or preſent *Hebrew* Letters: and ſo the *Samaritan* Copy, from whence the preſent *Samaritan* Copies are taken, muſt be later than the Change of the *Hebrew* into *Chaldee* Letters; which Change ſeems not to have been made till the ſecond Century of Chriſtianity, and after the Days of *Philo* and *Joſephus*, neither of whom appear to have known any Thing of the preſent *Hebrew* Letters, or that any Change had been made in the Original, or *Samaritan Hebrew* Letters. The learned (65) *Hottinger* ſhews in Abundance of Places of Scripture, the Diſagreement of the *Samaritan* from the *Hebrew* Text, and its Agreement in thoſe Places with the *Greek* Tranſlation: this *Hottinger* makes an Argument of the *Greek* Tranſlators following a *Samaritan* Copy, which was different from the *Jewiſh Hebrew* Copy. But this is a mere Fiction; and it ſhews that the *Samaritan* Copy, whence our preſent Copies are derived, originally agreed with the *Greek* Verſion, as the *Jewiſh Hebrew* Copies, whence this Verſion was taken, undoubtedly did. The *Samaritan* Copiers alſo, ſince the Corruption of the *Hebrew* Text, may have corrected from the *Greek* Verſion, many Errors crept into the *Samaritan* Text. And as thoſe great and numerous Differences chiefly aroſe after the firſt Age of Chriſtianity, and in the ſecond Century of it, for *Philo* and *Joſephus* both ſay that the *Hebrew* and *Greek* Copies agreed perfectly together; this will farther prove that the *Samaritans* have been more careful to tranſmit their ſacred Books pure and uncorrupt than the *Jews* have been. The

(65) Theſaur. Philolog. Sect. iii. Quæſt. 4.

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learned (66) *Morinus* thinks theſe Differences happened in the Interval between the Chriſtian Æra and the Time of *Origen*, with whom (67) *Hottinger* in the main agrees.

The chief Alterations of the *Hebrew* Text were probably made by the Doctors of the School of *Tiberias*, and confirmed and authorized by the Sanhedrim there: and it is alſo probable that the old *Hebrew* or *Samaritan* Letters were changed for the *Chaldean* or *Aſſyrian* about the ſame Time, and by the ſame Authority.

That the *Samaritan* is the ancient or original Character of the *Jewiſh* Scriptures, is owned by the ancient and moſt learned *Jews* and Chriſtians. The *Jeruſalem* and *Babylonian* Talmuds, the Miſna, with many of the learned Rabbis, particularly the moſt learned Rabbi *Moſes Maimonides*, all (68) confeſs this. *Origen* thought that the ancient *Hebrew* Letters were the ſame as the *Samaritan*; in which, he ſays, he was told by an *Hebrew* who was a Chriſtian, that the Letter (69) *Thau* was made in the Form of a Croſs, as it appears to be in ſome

(66) Natum videtur tantum textuum illorum diſſidium a ſeculo Chriſti ad ſeculum *Origenis*. De Heb. Græcique Text. ſinceritate, Exercit. ix. c. 1.

(67) Ibid. p. 301.

(68) See Walt. Proleg. iii. ad Bib. Polyglot. Sect. 28 - 32. Morin. in Pentat. Samar. Exercit. ii. c. 3. Kircher's Œdip. Ægypt. Vol. i. Tom. 2. p. 81, 82.

(69) Ἑβραῖος δέ τις τῶν εἰς Σωτῆρα πεπιστευκότων ἔλεγε, τὰ ἀρχαῖα στοιχεῖα ἐμφερὲς ἔχειν τὸ Θαῦ τῷ τοῦ σταυροῦ χαρακτῆρι. Schol. in Ezech. ix. 4. in Bib. Roman. ex Orig. Com. in loc. See Not. apud Montfauc. Hexap. in loc. Ezech. Tom. 2. *Jerome* confirms what *Origen* was told: he ſays; Antiquis *Hebræorum* litteris, quibus uſque hodie utuntur *Samaritani*, extrema *Thau* littera crucis habet ſimilitudinem, quæ in Chriſtianorum frontibus pingitur, et frequenti manus inſcriptione ſignatur. Com. in Ezech. ix. 4. p. 754. Edit. Martian. Rabbi *Azarias* found the *Tau* or *Thau* wrote in the Form of a Croſs, *viz.* ☩ in ſome ancient *Samaritan* Alphabets; and *Morinus*, *Toinard*, and others, found it ſo inſcribed on ſeveral ancient Shekels. See Kircher's Œdip. Ægypt. Vol. i. Tom. 2. p. 94. Morin. in Pentat. Samar. Exercit. ii. p. 200, 201, &c. Huet. Origenian. lib. ii. p. 26. Walton. Prolegom. ad Bib. Polyglot. p. 37, 38. Montfauc. Palæograph. Gr. lib. i. p. 120 - 126. Chiſhull's Antiq. Aſiat. p. 21. Not. 39. and the moſt ancient *Etrurian* † was derived from this Form of the *Samaritan* or *Phœnician Thau*, and very nearly reſembled it: and by Degrees, was altered into the *Greek* and *Latin* T.

Samaritan Inſcriptions on Shekels. *Origen* (71) alſo ſays, that in the more correct *Hebrew* Copies, the Name *Jehova* was wrote in the ancient [i. e. *Samaritan*] Letters, and not in thoſe [i. e. the *Chaldæan*] then in Uſe.

The Teſtimonies of *Origen* and *Jerome* are ſufficient to ſhew the Senſe of the ancient *Jews* that the *Phœnician* or *Samaritan* was the original *Hebrew* Letter; and the Talmuds and Miſna, which were always of the higheſt Authority amongſt the *Jews*, confirm their Teſtimonies: and that which puts this Matter beyond all Diſpute and Doubt is, that all the ancient *Jewiſh* Shekels were inſcribed with the *Samaritan* Characters only; as is now well known, and will be ſhewn preſently. After the *Jews* had changed their original ſacred Letters for

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And *Voſſius* ſays, that the ancient *Æthiopians* and *Egyptians* wrote this Letter in the Form of a Croſs; and alſo that the T of the *Carthaginians* or *Pœni*, whoſe Letters were *Phœnician* and the ſame with the *Samaritan*, was wrote in this Form, as is ſeen in their Coins and Inſcriptions. De Tranſlat. LXX. Interpret. p. 94. Hence we may reſtore the true Writing of the Septuagint Verſion in *Ezech.* ix. 4, 6. where it was δὸς ✠ σημεῖον, i. e. *Tau* or *Thau*. *Tertullian* read it ſignum *Tau*, both here, and in the 6th Verſe, where alſo it ought to be ✠ σημεῖον, or ſignum *Thau*, as the *Hebrew* and Vulgate *Latin* have it; and as *Aquila* and *Theodotion* read it. The LXX might write it Θαῦ, as *Aquila* and *Theodotion* did, or only the *Samaritan* Letter T wrote in the Form of a Croſs, *viz.* ✠. And that the LXX wrote either ✠ or Θαῦ is evident from the old *Latin* Vulgate, made from the Septuagint Verſion, and cited by *Tertullian*. Adv. Judæos, lib. and adv. Marcion. lib. iii. in which latter Place he ſaies the *Greek* and *Latin* T were made in the Form of a Croſs; ſo that *Scaliger* and *Leuſden* after him were really ignorant in the ancient *Samaritan* Letters and *Jewiſh* Shekels, when they cenſured *Origen* and *Jerome* for ſaying that the ancient *Hebrew* or *Samaritan Thau* was wrote in the Form of a Croſs. See *Scaliger's* Animadv. in Euſeb. Chron. p. 117. *Leuſden's* Philologus Hebræo-mixtus, p. 61.

(71) Καὶ ἐν τοῖς ἀκριβέσι τῶν ἀντιγράφων Εβραϊκοῖς ἀρχαίοις γράμμασι γέγραπται [ſc. Jehovah] ἀλλ' οὐχὶ τοῖς νῦν. apud Montfauc. Palæog. Gr. lib. ii. p. 119. *Syncellus* ſaies that the *Hebrews* owned that the *Samaritan* Copy was both a true and the firſt Copy; that is, the *Hebrew* Copy was firſt wrote in *Samaritan* Letters; Τὸ Σαμαρειτῶν ἀρχαιότατον (ἀντίγραφον) καὶ τοῖς χαρακτῆρσι διαλάττον, ὃ καὶ ἀληθὲς εἶναι καὶ πρῶτον Εβραῖοι καθομολογοῦσιν. Chronograph. p. 83, and alſo p. 88. And *Eupolemus*, who flouriſhed 170 Years before the Chriſtian Æra, ſays that *Moſes* wrote his Law in the *Phœnician* Letters, which the *Phœnicians* received from the *Jews*. Euſeb. Præp. Evang. lib. ix. c. 26. p. 431. and theſe were the ſame with the *Samaritan* Letters.

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the *Aſſyrian* or *Chaldæan* Character now uſed, to put the better Gloſs on ſo profane an Innovation, they alledged after ſome Time that this Change was made by the Authority of *Ezra* or *Eſdras*, for the Benefit of the *Jewiſh* People, who during their Captivity had uſed the *Aſſyrian* Letters, and in a Manner had forgotten thoſe in which their Law was written; ſo that they could not read it in the old Character; and alſo, they pretended, that the original Letters were left to the *Samaritans*, who were Idolaters, that the *Jews* might be ſeparated from them, and have no Communion with them. This was believed by *Euſebius* from the Tradition of the *Jews*: *Origen* (72) was told the ſame Story of *Eſdras*, but it does not appear what Credit he gave to it; but (73) *Jerome* was perſuaded of the Truth of it. Yet this Account is no other than a mere *Jewiſh* Fiction, as will appear from irrefragable Evidence.

Ariſtæus or *Ariſteas* (74) who wrote the Hiſtory of the *Greek* Verſion ſoon after it was made, which was 285 Years before the Chriſtian Æra, and 192 Years after *Ezra's* Commiſſion, in the ſeventh Year of the Reign of *Xerxes*, calls the Characters or Letters in which the Law

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(72) Φασὶ τὸν Ἔσδραν ἑτέροις [γράμμασι] χρήσασθαι μετὰ τὴν αἰχμαλωσίαν. Ap. Montfauc. Palæog. Gr. lib. ii. p. 119. et Ancedot. præfix. Hexap. p. 84. And ſome Copies of the Chronicon of *Euſebius* aſcribed this Change to *Ezra*, as *Pontacus* found: but 15 of his MSS. made no mention of it.

(73) *Samaritani* Pentateucum Moſis totidem literis ſcriptitant, figuris tantum et apicibus diſcrepantes, certumque eſt *Eſdram* ſcribam legiſque doctorem, poſt captam *Jeroſolymam* et inſtaurationem templi ſub *Zorobabel*, alias literas reperiſſe, quibus nunc utimur: cum ad illud uſque tempus iidem *Samaritanorum* et *Hebræorum* Characteres fuerint. Præfat. in lib. Reg. Tom. I. p. 318.

(74) *Euſebius* makes *Ariſtæus* the ſame with him who lived in the Court of *Ptolemy Philadelphus*, and was employed in the Verſion of the Septuagint. Præp. Ev. lib. viii. p. 349. *Philo* and *Joſephus*, and the moſt ancient Chriſtian Writers, were of the ſame Opinion. But if he was, as others think, a later Helleniſt *Jew*, who perſonated *Ariſtæus*, and lived about the Time of *Ptolemy Philometor*, and an hundred Years later than I have placed him, his Teſtimony ſhews that there had then been no Change in the *Hebrew* Letters; but that the Letters called *Hebrew*, and peculiar to the *Hebrew* Nation were then uſed.

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was written, not *Chaldæan*, but ***Hebrew*** (75) Letters, and ***Characters which were peculiar to the Jewiſh Nation***, as the ***Egyptian Letters were to that Nation.***

Joſephus indeed, in his Account from *Ariſtæus*, makes *Demetrius Phalereus* who was employed by *Ptolemy Philadelphus* to procure the Tranſlation of the *Jewiſh* Law, ſay, that the (76) Hebrew *Character reſembled that of the* Syrians. But this is a plain Miſtake; and neither *Ariſtæus* nor *Euſebius* in his Citations from him have theſe Words. *Demetrius* there ſaies, (77) that the Jews *were thought to uſe the* Syriac *Language*, but he denies that they did, and ſaies their Language was different. And *Joſephus*, though he gives a full Account of *Ezra*, never mentions the leaſt Word of his changing the *Hebrew* Letters into the *Chaldee*, or ever appears to have known that any Change was made in them when he wrote his Antiquities. Nor is there any Evidence that the *Jews* pretended this Change was made by (78) *Ezra* till the

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(75) Τυγχάνει [βιβλία] Ἑβραϊκοῖς γράμμασι καὶ φωνῇ λεγόμενα; again, χαρακτῆρσι ἰδίοις κατὰ τὴν Ἰουδαίαν χρῶνται, καθάπερ Αἰγύπτιοι τῇ τῶν γραμμάτων θέσει, καθὸ καὶ φωνὴν ἰδίαν ἔχουσιν. Apud Euſeb. Præp. Evang. lib. viii. c. 2, 3. p. 350, 351. Joſ. Antiq. Jud. lib. xii. c. 2. Sect. 3.

(76) Δοκεῖ μὲν γὰρ εἶναι τῇ ἰδιότητι τῶν Σύρων γραμμάτων ἐμφερὴς ὁ χαρακτὴρ αὐτῶν. Antiq. lib. xii. c. 2. Sect. 1.

(77) Ὑπολαμβάνονται δὲ Συριακῇ [φωνῇ] χρῆσθαι· τὸ δ᾽ οὐκ ἔστιν, ἀλλ᾽ ἕτερος τρόπος. *Euſeb.* ibid. and *Ariſtæus.*

(78) The learned *Schultens* obſerves : Veterem ſcripturam ab *Eſra* ſine piaculo novari non potuiſſe, ſaltem non ſine periculo et detrimento veritatis antiquiſſimæ, gentem *Judaicam* tenaciorem ſemper fuiſſe rerum a patribus traditarum, quam ut priſcam legis ſcripturam immutari ſiviſſent; et quidem in characterem *Chaldaicum* i. e. profanum non ſolum, ſed et hoſtilem, ne fieri quidem potuiſſe ob nationis *Judaicæ* diſperſionem in *Ægyptum*, *Aſſyriam*, *Mediam*, alias regiones et oras, ut ab antiqua et omnibus hactenus vernacula forma et norma ſcribendi deſciſceretur. Inſtit. ad fundament. Ling. *Hebr.* p. 17. Theſe Obſervations are very juſt, though *Schultens* applies them to a different Purpoſe. And *Harduin* in his Diſſertation on two Coins, inſcribed with *Samaritan* Letters at the End of the ſeventh Book of *Pliny's* Natural Hiſtory, well obſerves, Cum enim (*Judæi*) turmatim redituros ſe eſſe univerſos in patriam poſt annos ſeptuaginta ex oraculo divino pro certo haberent, veterem ſcribendi modum patriique ſermonis conſuetudinem coſtantiſſime tenuerunt; neque vero fuit *Eſdras* auctoritate aliqua conſpicuus, quæ vel unum aliquem privatum hominem, nedum gentem univerſam diſcedere

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Age of *Origen*; which, had it been ſo, muſt have been taken Notice of by their Writers long before, and eſpecially by *Joſephus*.

But farther, that the Change of the *Hebrew* into the *Chaldee* Letters was not made by *Ezra*, nor till ſeveral Ages after, we have ocular Demonſtration from all the ancient Shekels which have been found in *Phœnicia*, *Judæa*, and *Jeruſalem*. Theſe Shekels are all inſcribed with *Samaritan* Letters; and the Inſcription on one Side of many of them, is *The Shekel of* Iſrael, and on the other, *Jeruſalem the Holy*. Theſe Inſcriptions prove them to be *Jewiſh* and not *Samaritan* Coins; for the *Samaritans* would never give *Jeruſalem* the Title (79) of *Holy:* and theſe Shekels continued to be inſcribed with the ſame *Samaritan* Characters to the Deſtruction of *Jeruſalem* by the *Romans*.

Now can it be thought, that all the *Jewiſh* Shekels which are found ſtamped with *Samaritan* Characters, are as old as the Times of the Kings of *Iſrael* and *Judah*, or were coined before the *Babyloniſh* Captivity? On the contrary it does not appear that the Kings of *Iſrael* or *Judah* ever coined any Shekels, or ſtamped their Money with Figures and Inſcriptions. But if we ſuppoſe they did, we may alſo with equal Probability admit that the *Jews*, after their Return from the *Babyloniſh* Captivity, coined Shekels alſo: and theſe muſt have been inſcribed

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cogeret a vetuſto ſcribendi more — rerum novarum molitorem eum eſſe inclamaſſent; ſi receptos a *Moſe* et *Abrahamo* ipſo characteres, quos patriarchæ et prophetæ pro ſacris habuiſſent, et quos Deus ipſemet ſcriptis decalogi tabulis conſecraſſet, hos *Eſdras* ad profanos uſus dejicere, aut ad falſorum numinum cultores, quales erant *Cuthæi*, ablegare decreviſſet. Veterem ſcripturam illi e contrario, *Judæi*æque atque *Iſraelitæ*, in libris ſacris præſertim, omnes ſumma religione tenuerunt.

(79) *Poſtellus* obſerves in Proof of the *Samaritan* being the original *Hebrew* Letters, that the ancient Shekels are all inſcribed with theſe Letters. Ex numiſmatibus illis, quæ aſſidue in ruderibus ruinæ *Jeroſolymitanæ* reperiuntur, videtur illis omnibus olim fuiſſe idem character communis qui nunc ſolis *Samaritanis* in uſu ſupereſt; nam præter argentea et aurea præclara numiſmata, quæ videre in ea lingua licuit, *Jeroſolymis* vidi ærea et communia innumera, in quibus omnibus hoc eſt commune, quod et *Jeruſalem* ipſam laudant, quæ ipſis *Samaritanis* ſemper poſt *Solomonis* tempora fuit exoſa. Lib. *De Phœnicum Litteris.* He adds; that the *Jewiſh* Character now uſed does not appear *on any ancient Coins.*

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with the modern *Hebrew* or *Aſſyrian* Character, if it was then made the public and ſacred Character, and the old one laid aſide. But if ſo, it is next to impoſſible that many Shekels, and other leſſer *Jewiſh* Coins ſhould not have been found inſcribed with theſe later Characters, as well as thoſe which are ſtamped with the *Samaritan* Letters, ſince the firſt are ſuppoſed to be coined ſo much later than the others.

But the firſt Mention of coining Money, is in the Letters of *Antiochus Sidetes*, Son of *Demetrius Soter*, who reigned in *Syria* during the Captivity of his Brother *Demetrius Nicator* in *Parthia*, which he ſent to *Simon* the High Prieſt, and to the People of the *Jews*; wherein he confirms the former Immunities granted to them, and gives the High Prieſt Leave to *coin Money for his Country with his own Stamp.* 1 *Maccab.* xv. 6. This was *An. ant. Ch.* 140. And it is obſervable that *Demetrius* the Father of this *Antiochus* had with the Immunities which he granted to the *Jews* in the Year before Chriſt 152, particularly ordered that *Jeruſalem ſhould be Holy and free.* ch. x. 31. And *Jeruſalem the Holy* being the Inſcription of the *Jewiſh* Shekels makes it highly probable that they were coined and ſtamped after this Time; and being ſtamped with *Samaritan* Letters, they prove that theſe were the ſacred and public Characters then uſed by the *Jews*; and that they did not then uſe the *Chaldæan* Letters. We may therefore with the greateſt Reaſon conclude, that none of the ſtamped *Jewiſh* Shekels were older than the Time of *Simon* the High Prieſt, and the Reign of *Antiochus Sidetes*; and many of them later, nor is there any Evidence of any real *Jewiſh* Shekels being ſtamped with any other than the *Samaritan* Letters to the Time of Chriſtianity, and even to the Time of the laſt Deſtruction of *Jeruſalem* by the *Romans*, in the Ruins of which moſt of theſe Shekels were found, and all were inſcribed with *Samaritan* and none with *Chaldaic* Letters, which ſhews that the *Jews* had then no other in public Uſe.

Reland (78) obſerves that there is no Evidence in Scripture of any Money being coined or ſtamped with Figures and Inſcriptions either from the Time of *Moſes*, or from the Building of *Solomon's* Temple.

(80) Diſſert. de. nummis *Samar.* p. 6, 7.

And it is evident that in the Time of *Abraham*, *Gen*, xxiii. 16. and *David*, 1 *Chron*. xxi. 25. and *Jeremiah* xxxii. 9. and *Zechariah*, after the Return of the *Jews* from the *Babylonian* Captivity, ch. xi. ℣ 12. the *Jewiſh* Money was paid and received by Weight. So that, as far as appears, the *Jews* coined no Money before the Time of the ſecond Temple. And as the Kings of *Iſrael* and *Judah* coined no Money before the *Babylonian* Captivity; ſo the *Jews* could not after that, and whilſt they were ſubject to the *Perſians* and afterwards to the *Greeks*, coin Money without leave from the Princes to whom they were ſubject. The firſt Account of Leave being given to the *Jews* to *coin Money* and to *ſtamp* it, is, as I before obſerved, in the firſt Year of the Reign of *Antiochus Sidetes*, 139 Years before the Chriſtian Æra; who then gave leave to *Simon* the High Prieſt and Governor of the *Jews*, *to coin Money for his Country with his own Stamp*; and declared that *Jeruſalem and the Sanctuary ſhould be free.* 1 *Mac*. xv. 6, 7. This was a Confirmation of their Freedom, which they had obtained two Years before, in the Reign of *Demetrius*, 1 *Maccab*. xiii. 41. but they coined no Money in *Simon's* Name till the Year before *Chriſt* 139, or 140, which was the firſt Year of Freedom mentioned in their Coins. It is ſaid that two Years before, (81) in the Year 142 before the Chriſtian Æra, the *People of Iſrael began to write in their Inſtruments and Contracts*, viz. *the firſt Year of* Simon *the High Prieſt, the Governor and Leader of the* Jews. ch. xiii. 42, Yet *Simon* was High Prieſt on the Death of his Brother *Jonathan* two Years before. And as there is no mention of coining Money till the firſt Year of *Antiochus Sidetes*, *anno ante Chr*. 140, I think it probable that no Money was coined before this Year. The firſt Money was ſtamped with

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(81) The Yoke of the Heathen is ſaid to have been taken away from *Iſrael* in the Hundred and ſeventieth Year, *i. e. of the Kingdom of the Greeks*, 1 *Mac*. i. 10. This Æra uſed in the Books of the *Maccabees* was reckoned from *Seleucus Nicanor*, or *Nicator*, recovering the Kingdom of *Babylon*, and was from him called the Æra of the *Seleucidæ*. It commenced in the firſt Year of the 117th Olympiad, which was the 4402d of the *Julian* Period, and the 312th Year before the vulgar Chriſtian Æra. Diod. Sic. Bibl. lib. xix. p. 388. Edit. Weſſeling. Euſeb. Chron. p. 139. Petav. Doct. Temp. tom. ii. p. 604. Uſſer. Annal. Vet. Teſt. p. 442. So the 170th Year of this Æra was *Anno ante Chr*. 142.

Simon's Name, as we find it in ſeveral of the Coins, and the Year of *Freedom* was added.

The learned (82) *Caſpar Waſer*, in his Book of the ancient *Hebrew* Coins, mentions ſeveral Shekels and Parts of Shekels, inſcribed with *Samaritan* Letters, and marked with numeral Letters, denoting the firſt, ſecond, third, and fourth Year, *viz. of the Redemption of Zion*, or *Jeruſalem*, or *Iſrael.* And *Reland*, in his fifth Diſſertation on the *Samaritan* Coins, produceth ſome inſcribed with the Name of *Simon*, or *Simeon*, and coined in the firſt, third, and fourth Year of *Redemption*, or *Freedom*; ſome of them are inſcribed, *The Shekel of Iſrael*, on one Side; and, *Jeruſalem the Holy*, on the other. As none of *Simon's* Shekels are found after the fourth Year of Freedom, this is an Argument that he coined none before the 140th or 139th Year before the Chriſtian Æra (83); for he was treacherouſly ſlain by *Ptolemy* his

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(82) P. 59, 77, 78, 79. See alſo Walton. Supplement. de Siclorum formis et Inſcript. ad Bib. Polyglott. p. 36, 37, 38. Ottius apud Reland. de Nummis Samar. p. 75, 76.

(83) As the Inſcription of the Years, *viz.* 1, 2, *etc.* denote the Years of the Freedom of *Jeruſalem*, or of the Redemption of *Zion*, mentioned in the Coins; it ſeems as if the Date commenced from the Beginning of the 171st Year of the Æra of the *Seleucidæ* mentioned 1 *Mac.* xiii. 51. this was in the 141ſt Year before the Chriſtian Æra, and a Year ſooner than I have ſuppoſed. See Ottius apud Reland. de Nummis Samar. p. 75, 76. And *Reland* cites Pere *Harduin* ſaying, Tum hæc autem arcis liberatio (de qua 1 Macc. xiii. 51.) tum libertas Hieroſolymorum accepta anno ſuperiore conſignata in nummis eſt cum hac tergemina epigraphe, Samaritico charactere — *Libertatis Jeruſalem : Redemptionis Iſrael : Redemptionis Zion :* anni vero quadruplicis nota, 1, 2, 3, 4. qui nummi in multis hujus civitatis cimeliis adſervantur. Sunt et iidem apud Kircherum noſtrum Tomo ii. Oedipi Ægyptiaci Part. i. p. 94, 95, 101. cum *Simeonis* nomine, non *Samuelis* ut ille credidit. Pagina quoque 102. qui prior eſt ut et alter eximius e Cimelio D. Foucault diſerte habent in antica parte hanc Epigraphen, *Simeon princeps Iſraelis*, Samaritico Charactere. De Num. Samar. p. 101, 102. But *Kircher* had theſe Shekels out of the Cabinet of *Franciſcus Gottifred* of *Rome*, as he ſaies, Tom. II. part. i. p. 100. See Harduin Interpretat. Numiſmat. duorum ad fin. lib. vii. Hiſt. Nat. Plin. p. 432, 433. where he prepoſterouſly ſuppoſes the *Samaritan* Letters to have been the *Aſſyrian* brought into the Land of *Iſrael* by the *Cuthæans.*

I have ſeen a Shekel belonging to Dr. *Barton*, a Canon of *Chriſt Church* in *Oxford*, and explained by the learned Dr. *Hunt* Profeſſor there of the *He-*

Son-in-law, in the 135th Year before the Chriſtian Æra, 1 *Mac.* xvi. 16. Now as all *Simon's* Coins, and thoſe made after his Time, are inſcribed with *Samaritan Hebrew* Letters, it is evident that the *Aſſyrian* or *Chaldee* Letters were not then uſed by the *Jews*: and as there are *Jewiſh* Coins found ſtamped with *Samaritan* Characters to the Time of the Chriſtian Æra, and even to the Deſtruction of *Jeruſalem* by the *Romans*, it hence follows that the ſacred Letters of the *Jewiſh* Scriptures were not altered and the Bible wrote in *Chaldee* Letters till after that Time. Nor is there any Foundation for the Notion which ſome learned (84) Men have received from the later *Jewiſh* Rabbis, that after *Ezra's* ſuppoſed Change of the Biblical Letters from the *Samaritan* to the *Aſſyrian*, the *Samaritan* ſtill con-

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brew and *Arabic* Languages, *viz.* Dr. *Hunt* ſaies this Medal or Coin was ſtruck by *Simon* (or *Simeon*) the High Prieſt and Prince of the *Maccabees*, on his reſtoring the *Jewiſh* Nation to their ancient State of *Freedom.*

It has on one Side a Vaſe, which ſeems to be the Pot of Manna, with the Inſcription round it in the old *Samaritan* Letters: which in the *Hebrew* Letters are, *viz.*

שנת אחת לגאלת ישראל:

i. e. *Anno primo Liberationis Iſraelis.*

On the other Side you have two Branches of the Palm-tree, the Emblem of *Judæa*, bending towards each other, and including an oval Space, in the midſt of which is the Inſcription in the old *Samaritan* Letters, *viz.* in *Hebrew* Letters:

שמעון כשיא ישראל

i. e. *Simeon Princeps Iſraelis.*

It is one of the fineſt and moſt ancient of all the *Jewiſh* Coins that are extant. It is Braſs, and almoſt an Ounce in Weight. There were ſeveral other Braſs Coins ſtruck by the ſame *Simon*, or *Simeon*, on the ſame Occaſion, particularly one bearing the Figure of an Harp, with the *Samaritan* Inſcription, which in *Hebrew* Letters is, *viz.*

לחרות ירושלם

Libertatis Jeruſalem.

The *Palm-branch* of the firſt and the *Harp* of the other agree to 1 *Maccab.* xiii. 51. *And* (Simon) *entered into it* (the Tower) *the three and twentieth Day of the ſecond Month, in the hundred and ſeventy and one Year, with Thankſgiving and Branches of Palm-trees, and with Harps and Cymbals, etc.*

(84) Hotting. de Nummis Orient. p. 145.

tinued in common Uſe; and therefore they alledge that the *Samaritan* Letters inſcribed on Coins from the Time of *Simon* the High Prieſt, are not a Proof that the Scriptures were then wrote in the ſame Letters. But as there is no Evidence of the *Jews* uſing in any public Writing or Record any other than the *Samaritan* Letters inſcribed on their Coins, from the Time of *Simon* to the Deſtruction of their City and Temple; ſo is there not the leaſt Evidence or Probability that they uſed a different Letter in their ſacred Books, from that inſcribed on their coined Money: or that the *Samaritan* Letters were ever in common Uſe after they uſed the *Aſſyrian* in their ſacred Books. And that the *Jews* had never but one Character at the ſame Time for public Uſe, and never uſed one Letter in writing their Scriptures, and another in their Coins, may appear from hence, that the Coins which are known to have been ſtamped after the *Aſſyrian* Letters were made uſe of in the Times following the Deſtruction of their City and Temple, are inſcribed with *Aſſyrian* Letters, the ſame Letters in which their Scriptures were then wrote. This proves that the *Jews* uſed the ſame Letters both in their Coins, and in their ſacred Books: and that the Pretence of their uſing the *Samaritan* Letters in their Coins after they had uſed the *Aſſyrian* in their Scriptures, and eſteeming the latter of ſacred and the former of only vulgar Uſe from the Time of *Ezra*, is entirely groundleſs and abſurd. And we may be certain that all the Coins inſcribed with *Aſſyrian* Letters and having on them the Names of *Moſes*, *David*, and *Solomon*, are ſpurious; the *Jews* having known nothing of theſe Letters till many Ages after the laſt of theſe Kings. And both the learned Antiquaries who were moſt ſkilled in the *Hebrew* Coins, *Reland* and *Otty* (85) agree that the *Jews* had no coined Money before the Government of the *Haſmonæan* Family, of which *Simon* was the ſecond High Prieſt, and the firſt who coined and ſtamped Money: and that all their Coins inſcribed with ſquare *Hebrew* or *Chaldee* Letters are

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(85) Gaudeo multa a me ſcripta tibi probari et eatenus inter nos convenire, quod nec hi nec ulli veterum Hebræorum nummi ante Haſmonæorum tempora ſint percuſſi; quodque ſicli iſti et alii nummi literis Hebræis *quadratis* inſigniti, qui magno numero circumferuntur, omnes pro adulterinis ſint habendi. Reland. Diſſert. iii. de Num. Samar. p. 95.

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ſpurious. So that I wonder that the learned *Caſpar Waſer* (86) in his Book of the ancient *Hebrew* Coins ſhould produce a Silver Shekel inſcribed in the modern or *Chaldaic Hebrew* Letters, with the Names of *David the King, and his Son Solomon the King*, as if it was an ancient Coin made in the Time of *David* and *Solomon*; and as if it was in the leaſt probable that *David* or *Solomon* ſhould ſtamp their Shekels with *Aſſyrian* Letters, which were not known to the *Jews* till ſeveral Ages after their Reigns: this Shekel, therefore, and all ſuch are evidently counterfeit.

Concerning the Chronology of Joſephus.

I have before largely proved that the Chronology of the *Hebrew* Copy of *Joſephus* very nearly agreed with that of the Septuagint in the two Periods between the Creation and the Flood, and between the Flood and the Birth of *Abraham.* His Numbers between the Creation and the Flood have not been tampered with or corrupted, and differ only ſix Years from the Computation of the *Greek* Verſion: but in the Period from the Flood to the Birth of *Abraham* his total Sum has been evidently corrupted, ſo as to be made to agree to the preſent *Maſorete Hebrew* Text, in direct Oppoſition to his own particular Numbers of the Genealogies of that Period: and how this Corruption was made, I have ſhewn above, p. 66, 67. in a Note. This Corruption has paſſed into ſeveral of his other Numbers, and has ſo much perplexed his whole Chronology, that the moſt learned Chronologers have not yet been able to ſettle the true Computations of this ancient and moſt valuable Hiſtorian. I ſhall therefore endeavour to ſhew where the Corruptions of his Numbers lie, and to give his true and entire Chronology of Scripture,

Joſephus, according to our preſent Copies of his Works, reckons from the Creation to the Death of *Moſes* (87) *near three thouſand Years*.

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(86) De Antiq. Num. Hebr. lib. ii. p. 71, 72. And *Kircher* follows ſome modern Rabbis in the ſame abſurd Opinion. Oedip. Ægypt. Tom. II. part. i. p. 97, 98, 99.

(87) οὗτος ὁ χρόνος ἀπολείπει τρισχιλίων ὀλίγον ἐτῶν. cont. Ap. lib. i. p. 441.

And thus the Place is cited in the Eccleſiaſtical Hiſtory of (88) *Euſebius.* So that this Corruption, as I believe all other Corruptions, of the Numbers of *Joſephus* was made before the Time of *Euſebius*, in order to reconcile them the better to the corrupted Numbers of the *Hebrew* Copy. But they who altered the Numbers of *Joſephus* plainly deſigned to correct them, and ſum them up in conformity only to the Alteration then made in the Scripture Chronology from the Flood to *Abraham*; the *Hebrew* Chronology from the Creation to the Flood being then not altered, but agreeing to that of the *Greek* Verſion. This is evident from ſeveral Computations as they now ſtand in *Joſephus*, and all plainly reſpect more or leſs the Corruption of this Period.

Joſephus reckons from the *Iſraelites* going out of *Egypt* to *Solomon's* beginning to build his Temple, 592 Years (89), and refers to 1 *Kings*

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(88) Lib. iii. c. 10. p. 103.

(89) Antiq. Jud. lib. viii. c. 3. init. In other Places he reckons this Term 612 Years. Antiq. lib. xx. c. 10. Cont. Ap. lib. ii. and the ſame appears Antiq. lib. ix. c. 14. p. 506. where he reckons 947 Years from the Exodus to the Captivity of the Ten Tribes, which was *anno ante Chr.* 720. by which reckoning the Exodus was *anno ante Chr.* 1667. So that in the Number 947, it is evident that 612 Years were reckoned from the Exodus to the Foundation of the Temple; for from thence to the Captivity of the Ten Tribes was 334 Years according to *Joſephus*, who always reckons the Reign of *Solomon* 80 Years: and theſe two Sums make 946 Years. Here if we ſubtract 40 Years out of the ſuppoſed 80 Years Reign of *Solomon* (to which the Scripture and all ancient Writers give no more than 40 Years) and 33 Years from the Time between the Exodus and the Building of the Temple, which will be proved to be no more than 579 Years; the Exodus will fall *anno ante Chr.* 1594, which is but one Year higher than I ſhall prove the Scripture to have placed it. How *Joſephus* came ſometimes to reckon 612 Years from the Exodus to the building of the Temple, will be ſhewn hereafter; but his reckoning of this Period 592 Years is confirmed from his counting it 515 Years from *Joſhua's* making War upon the *Canaanites*, after the Death of *Moſes*, to *David's* taking *Jeruſalem*, in the 8th Year of his Reign, 2 *Sam.* v. 5—9. 1 *Chron.* xi. 1—8. to this add 40 Years of *Moſes*, and 33 Years of *David's* Reign, and 3 Years of *Solomon's*, *i. e.* 76 Years, and the whole Sum is 591 Years, and ſo the Term is 592 Years current. This Number is again confirmed Antiq. lib. x. c. 8. where he reckons from the burning of the Temple by *Nabuchadnezzar* to the building of it, 470 Years; and from the Exodus to the burning of it 1062 Years,

vi. 1. And he has the ſame Number again in his *Jewiſh* Antiquities (B. X. ch. viii.) He alſo reckons from *Abraham's* going out of *Chaldæa* to the building of the Temple 1020 Years; but he wrote 1022 Years, becauſe he reckons from thence 430 Years to the *Iſraelites* going out of *Egypt* (Antiq. B. II. c. xv.) and from the Flood to the building of the Temple he computes 1440 Years, or as ſome Copies in *Epiphanius* have it 1400. Now as the two firſt Numbers, 592 and 1022, are undoubtedly the genuine Numbers of *Joſephus*; ſo the third Number, 1440 or 1400, is certainly ſpurious, and was intended to ſhorten the Reckoning of *Joſephus* of the Period from the Flood to *Abraham*, making it no more than 418, or 378 Years from the Flood to *Abraham's* going out of *Chaldæa*, near to the corrupted *Hebrew* Chronology. Let us next ſee how near this corrupted Number 1440 brings the Period from the Creation to the Death of *Moſes* to about 3000 Years as before-mentioned. If we deduct from it the Term from the Death of *Moſes* to the Temple, that is, 552 Years, there will remain 888 Years from the Flood to the Death of *Moſes*; to which if we add 2256 Years, the Term from the Creation to the Flood, as *Joſephus* computes it, the whole Period from the Creation to the Death of *Moſes*, will by this Computation be 3144 Years. This Sum the Corrupter of *Joſephus* called near 3000 Years, though it exceeded it near a Century and a half.

In the tenth Book of his *Jewiſh* Antiquities, and the 8th Chapter, he reckons from the burning of the Temple by *Nabuchadnezzar*, to the Beginning of its building 470 Years, ſix Months, and ten Days; and from the *Iſraelites* going out of *Egypt*, to the burning of it 1062 Years, ſix Months, and ten Days, [reckoning as before, from the Exodus to the Temple 592 Years] and from the Flood, to the burning of it 1957 Years, ſix Months, and ten Days; ſo the Editions have this laſt Number; but all the Manuſcripts *Greek* and *Latin*, and *Zonaras*, have it 1900 Years, which is the true Reading, and agrees exactly to the Computation of 1062 Years, &c. from the Exodus to the burning of the Temple; ſo from the Exodus back to the Flood, by this Reckon-

thereby counting as before, from the Exodus to the Foundation of the Temple 592 Years.

ing is 838 Years; and to the Death of *Moſes* from the Flood, 878 Years; and theſe added to 2256 as above, make 3134 Years from the Creation to the Death of *Moſes*, which is ten Years leſs than the preceding Computation amounts to. It is added, that from the Creation of *Adam*, it was to the burning of the Temple 3513 Years, &c. But 1900 the Term from the Flood to the Deſtruction of the Temple added to 2256, the Term from the Creation to the Flood, make 4156 Years; and ſeveral Copies of *Joſephus* here read *four thouſand* inſtead of *three thouſand*, which is ſo far right, though the entire Number in all the Copies is evidently wrong.

From the two foregoing Computations it appears very plain that the Numbers of *Joſephus* have been corrupted only in the Period from the Flood to *Abraham*; and by this Corruption have made it no more than 3144 or 3134 Years from the Creation to the Death of *Moſes*, which in a round Number, the Corrupters call about or near 3000 Years. What the true Reckoning of *Joſephus* was in this Period, we ſhall ſee preſently. But that the Corruption lies here, and not at all in the Period from the Creation to the Flood is manifeſt, becauſe the Computations will by no Means agree to the Suppoſition of the Flood being placed in the Year of the World 1656. For this Number being added to the Numbers 888 or 878, the Term in the foregoing Computations ſuppoſed from the Flood to the Death of *Moſes*, makes no more than 2544 or 2534 Years, which is too far ſhort of 3000 Years, to be computed to be near it, or but a few Years ſhort of it,

Having diſcovered in what Period the Corruptions of the Chronology of *Joſephus* lie, I ſhall next, in farther Confirmation of this Diſcovery, ſhew the true Scripture-Chronology of this moſt valuable Hiſtorian.

In the Preface to his firſt Book of *Antiquities*, and in the Beginning of his firſt Book againſt *Apion*, he reckons five thouſand Years (90)

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(90) Μυρία δὲ ἐστι τὰ δηλούμενα διὰ τῶν ἱερῶν γραμμάτων, ἅτε δὴ πεντακισχιλίων ἐτῶν ἱστορίας ἐν αὐτοῖς περιειλημμένης. Proœm. lib. i. Antiq. p. 2. Ἣν [ἀρχαιολογίαν] πεντακισχιλίων ἐτῶν ἱστορίαν περιέχουσαν ἐκ τῶν παρ' ἡμῖν ἱερῶν βίβλων διὰ τῆς Ἑλληνικῆς φωνῆς συνεγραψάμην. lib. i. cont. Ap. init. οὐ γὰρ μυριάδες βιβλίων εἰσὶ παρ' ἡμῖν ἀσυμφώνων καὶ μαχομένων. δύο δὲ μόνα πρὸς τοῖς εἴκοσι βιβλία τοῦ παντὸς ἔχοντα χρόνου ἀναγραφὴν [ſc. 5000 annos ante memoratos] τὰ δικαίως θεῖα πεπιστευμένα· Καὶ τούτων πέντε μέν ἐστι τὰ Μωϋσέως, ἃ τούς τε νόμους περιέχει, καὶ τὴν τῆς ἀνθρωπογονίας

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from the Creation to the End of the *Hebrew* Canon of Scripture, which he tells us, was contained in twenty two ſacred Books, and ended at the Reign of *Artaxerxes* who ſucceeded *Xerxes,* which began in the Year 465 before the Chriſtian Æra, according to the aſtronomical Canon of *Ptolemy.* But he accounts the Books wrote after the Beginning of the Reign of *Artaxerxes* not to be [ἱερὰ or θεῖα] *ſacred* or *divine,* or of equal Credit with the others. This repeated Number is moſt certainly genuine, and perfectly agrees to all the other genuine Numbers of *Joſephus,* and is the Key to let us into the Knowledge of his Scripture-Chronology, which comprehended the Space, as he tells us, of five thouſand Years. Therefore when the preſent Copies make him reckon from the Creation to the Death of *Moſes,* ſomething leſs than three thouſand Years; this is an evident Corruption of his Text, as I have proved, and no Way agrees to his reckoning five thouſand Years to the Reign of *Artaxerxes.* For from the Death of *Moſes, Joſephus* reckons 1022 Years to the burning of the Temple by *Nabuchadnezzar,* which was 122 Years before the Reign of *Artaxerxes:* and theſe Sums added to 3000, make no more than 4144 inſtead of 5000 Years. So that *Joſephus* undoubtedly wrote that it was ſomething leſs than 3900 Years from the Creation to the Death of *Moſes,* it being not quite 3900 Years, but only 3873 Years, which, as he ſays, is a few Years leſs than 3900 Years. The Corrupter, finding this Number not to

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παραδίδοσιν μέχρι τῆς αὐτοῦ τελευτῆς, οὗτος ὁ χρόνος ἀπολείπει τρισχιλίων ὀλίγον ἐτῶν. ἀπὸ δὲ τῆς Μωϋσέως τελευτῆς μέχρι τῆς Αρταξέρξου τοῦ μετὰ Ξέρξην Περσῶν βασιλέως ἀρχῆς, οἱ μετὰ Μωϋσῆν προφῆται τὰ κατ᾽ αὐτοὺς πραχθέντα συνέγραψαν —— ἀπὸ δὲ Αρταξέρξου μέχρι τοῦ καθ᾽ ἡμᾶς χρόνου γέγραπται μὲν ἕκαστα, πίστεως δὲ οὐχ ὁμοίας ἠξίωται τοῖς πρὸ αὐτῶν, διὰ τὸ μὴ γενέσθαι τὴν τῶν προφητῶν ἀκριβῆ διαδοχήν. ibid. Sect. 8. Now in this laſt Computation of near 3000 Years Years from the Creation to the Death of *Moſes,* it is certain that *Joſephus* wrote 3900 Years; for it was 3873 Years, which is proved to be the real Reckoning of *Joſephus* inferred from his making it 5000 Years from the Creation to the Reign of *Artaxerxes.* It is therefore probable that it was wrote in numeral Letters Γ. Ϡ. 3900, and the Corrupter left out the Letter Ϡ i. e. 900. *Euſebius* in his Chron. p. 132. agrees with *Joſephus* that the Canon of the *Jewiſh* ſacred Scriptures ended with the Writings of *Ezra* and *Nehemiah,* whom *Joſephus* placed in the Reign of *Xerxes.* Huc uſque divinæ ſcripturæ *Hebræorum* annales temporum continent.

agree to the then received *Hebrew* Chronology, left out the numeral Letter which ſignified 900 as obſerved in the Note above.

Now if we add to 3873, the other unqueſtionable Number of *Joſephus* 1022 Years, the Term from the Death of *Moſes* to the burning of the Temple; and alſo 122 Years, the Term from the burning of the Temple to the Reign of *Artaxerxes*, according to *Ptolemy's* Canon and the true Scripture Computation, the whole Term from the Creation to the Reign of *Artaxerxes* will be 5017 Years; and this exceeding the above Sum of *Joſephus* only 17 Years, he might very well call it in a round Number 5000 Years. Thus at laſt we are able with ſome Difficulty, and amidſt great Confuſion and Perplexity cauſed by the Corruption of many of the Numbers of *Joſephus* after the Flood, in order to make them agree with the corrupted *Hebrew* Text, to determine his real Chronology of the *Hebrew* Scriptures, and which demonſtratively agrees with the *Greek* Chronology of Scripture, both before and after the Flood, within a few Years, the Reaſon of which ſmall Difference will eaſily be accounted for.

The ſettling the Chronology of *Joſephus*, which the moſt learned Chronologers have hitherto in vain attempted, is of the greateſt Importance towards aſcertaining the true Scripture Æra from the Creation to the Birth of Chriſt; becauſe *Joſephus* took his Accounts from the *Hebrew* Text, before it had undergone any Alterations and Corruptions from the *Jews*: and as it appears evident that theſe Accounts agree with the *Greek* Chronology, in Oppoſition to the preſent *Maſorete Hebrew* Computation, we are hence certain that the Septuagint has preſerved and given us the Chronology of the genuine and original *Hebrew* Text.

From the foregoing Obſervations it appears that the Chronology of *Joſephus* ſtood as follows: from the Creation to the Flood he reckoned 2256 Years. From the Flood to the Birth of *Abraham* (*Cainan* included) 1072 Years; thence to his going out of *Chaldæa* into the Land of *Canaan* 75 Years; thence to the *Iſraelites* going out of *Egypt* 430 Years; thence to the building of the Temple 592 Years; thence to the burning of it by *Nabuchadnezzar*, 470 Years; thence to the Reign of *Artaxerxes* by *Ptolemy's* Canon 122 Years; in all 5017 Years.

From this Computation it is evident, that to make up the Sum of 5000 (or more ſtrictly 5017) Years from the Creation to the Reign of *Artaxerxes*, which is the Sum of the *Hebrew* Scripture-Chronology, as *Joſephus* computes it in two Places, he muſt include the 130 Years of *Cainan* to the Birth of *Salah*; and therefore the Genealogy of *Cainan* which is ſtill in the Septuagint *Greek* Verſion, and in St. *Luke's* Goſpel, and was extant from the Time of making the *Greek* Verſion, was originally in the *Hebrew* Text of *Moſes*, and in the *Hebrew* Copy of *Joſephus*. And farther, as *Joſephus* reckons 5000, or rather exactly 5017 Years from the Creation to the Reign of *Artaxerxes*, ſo reckoning with *Ptolemy's* Canon 464 Years; from thence to the vulgar Æra of *Chriſt*, the whole Sum from the Creation to the Chriſtian Æra, is 5481 Years; and the true Scripture-Chronology in this Period is 5425 Years. The Difference is only 56 Years; and of theſe 53 Years are accounted for by *Joſephus* reckoning the Reign of *Solomon* to be 80 Years, (91) whereas the *Greek* and preſent *Hebrew* Texts make it no more than 40 Years; to which Number (92) *Eupolemus* and all the Ancients, *Greek* and *Latin* Writers, agree, and ſo this latter muſt be reckoned the true Number; and alſo by his computing 592 Years from the Exodus to the Foundation of *Solomon's* Temple, which ought to be reckoned no more than 579 Years, according to both the *Hebrew* and *Greek* Computations of the Years of the *Judges* on whoſe Times this Period depends, as I ſhall fully prove. The Error of *Joſephus* in theſe two Numbers is 53 Years, and theſe deducted, leave his total Sum from the Creation to the Chriſtian Æra 5428 Years, which is three Years more than I compute this Period. For from the Creation to the Flood I have computed with *Joſephus* 2256 Years, and have ſhewn this to be moſt probably the true Number, though it is ſix Years leſs than the Septuagint Computation. From the Flood to the Birth of *Abraham* I have proved to be 1072 Years, and alſo that *Joſephus* muſt have had the ſame Number in his Computation. From the Birth of *Abraham* to the *Iſraelites* going out of *Egypt* is by all Accounts 505 Years.

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(91) Antiq. Jud. lib. viii. c. 7. fin. p. 443.

(92) Ap. Euſeb. Præp. Evang. lib. ix. c. 34. fin.

Theſe three Ndmbers are already proved and fixed. The Number 579 the Term of Years between the Exodus and the building of the Temple, and the Number 1013 the Term of Years from thence to the vulgar Chriſtian Æra, will be fully proved in the Proceſs of this Work: theſe Numbers make together 5425 Years, which is the true Epoch of Time from the Creation to the Birth of *Chriſt*, or the vulgar Chriſtian Æra.

As a Concluſion to the Obſervations on the Chronology of *Joſephus* I will add one plain and, as I think, demonſtrative Argument, that he could not compute the Years from the Flood to *Abraham*, according to the preſent *Hebrew* Chronology in that Interval. He ſays (93) that *Abraham* was *the firſt who had Courage to attempt a Change and Reformation in the received Opinion of the Deity; and to publiſh the Doctrine of one God the Creator of all Things.* But this was not true according to the preſent *Hebrew* Chronology. For according to this *Noah* himſelf, the great Preacher of Righteouſneſs, and of the Knowledge of the true God, died but ſeventeen Years before *Abraham* was called; and ſo preached the Doctrine of the Unity of God, during a great Part of the Life of *Abraham:* and *Sem* the great Progenitor of *Abraham* preached the ſame Doctrine all the Life-time of *Abraham*, and even ſeveral Years after his Death. And without Doubt the Doctrine and Worſhip of the one true God was the received Religion which prevailed during the Lives of theſe two moſt eminent Patriarchs; and very probably continued in *Chaldæa* during the Life-time of *Arphaxad*, *Cainan*, *Sala*, and *Heber*. But ſuppoſing *Joſephus* to agree with the *Greek* Chronology of Scripture, what he ſays concerning *Abraham* is highly credible, namely that he was the firſt who attempted to reform the Doctrine and Worſhip of God after they had been corrupted with Idolatry. For *Noah* died 797 Years, and *Sem* 645 Years;

(93) Τὴν περὶ τοῦ Θεοῦ δόξαν ἣ ἅπασι συνέβαινεν εἶναι, καινίσαι καὶ μεταβαλεῖν ἔγνω, πρῶτος οὖν τολμᾷ Θεὸν ἀποφήνασθαι δημιουργὸν τῶν ὅλων ἕνα. Antiq. Jud. lib. i. c. 7. ſect. 1. Πιστεῦσαι λέγεται τῷ Θεῷ πρῶτος. ἔπειτα καὶ πρῶτος ἀκλινῆ καὶ βεβαίαν ἔσχεν ὑπόληψιν, ὡς ἔστιν ἓν αἴτιον τὸ ἀνωτάτω καὶ προνοεῖ τοῦ τε κόσμου καὶ τῶν ἐν αὐτῷ. Phil. de Nobilitate, p. 908.

Arphaxad 607 Years; *Cainan* 550 Years; *Sala* 447 Years; and *Heber* 346 Years before the Call of *Abraham:* in which laſt Interval Mankind was become degenerate and corrupted with Idolatry, which had generally prevailed in all Countries where they were diſperſed; and *Abraham* might well be the *firſt* in the Age wherein he lived, who oppoſed the Superſtition which prevailed in his own Family amongſt his Progenitors, as well as in the Country where he dwelt, and maintained the Worſhip of *the one true God.* Hence therefore it is evident that *Joſephus* did not follow the preſent *Hebrew* Chronology in the Times from the Flood to *Abraham*, any more than he did in the Æra from the Creation to the Flood; but agreed in both theſe Periods entirely with the Chronology of the Septuagint.

The Genealogy of the Patriarchs from Abraham *to* Moſes.

It has been proved above, that *Abraham* was born 1072 Years after the Flood; this was in the Year of the World 3329, and 2097 Years before the Chriſtian Æra. *Iſaac* was born when *Abraham* was an hundred Years old (*Gen.* xvii. 17.) and ſo in the Year before *Chriſt* 1998. *Iſaac* was ſixty Years of Age when *Jacob* was born (*Gen.* xxv. 26.) in the Year before *Chriſt* 1938. *Jacob* was 77 Years of Age, when he went to *Haran* to his Uncle *Laban*, *Gen.* xxviii. For it appears from ch. xxx. ℣ 25, 26. that *Jacob* had ſerved *Laban* 14 Years for his two Daughters, when *Rachel* had born *Joſeph*; and that he was then 91 Years of Age appears from his and *Joſeph's* Age. For *Joſeph* was 30 Years old when he was advanced in *Pharaoh's* Court (*Gen.* xli. 41.) and nine Years after in the Beginning of the third Year of Famine, *Jacob* went with his Family into *Egypt*, and was then 130 Years old, as he told *Pharaoh* (ch. xlvii. ℣ 9.) By this Account it is evident that *Jacob* was 91 if not 92 Years old, when *Joſeph* was born after the 14 Years Servitude under his Uncle *Laban*, and 77 Years old when he went to *Haran*.

Demetrius (94) alſo in his *Jewiſh* Hiſtory ſaies, that *Jacob* was 77

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(94) Ap. Euſeb. Præp. Evang. lib. ix. c. 21.

Years old, and *Iſaac* 137; being ſixty when *Jacob* was born; and (95) *Africanus* and *Euſebius* (96) ſay the ſame.

Jacob having ſerved his Uncle *Laban* ſeven Years for *Rachel* had *Leah* put upon him; but after a Week's Cohabitation with her, *Laban* gave him *Rachel* alſo. That *Jacob* ſerved ſeven Years before he married *Leah* and *Rachel*, is evident from *Gen.* xxix. 20,—27. It is ſaid ℣ 20. Jacob *ſerved ſeven Years for* Rachel — and ℣ 21. Jacob *ſaid unto* Laban, *give me my Wife (for my Days are fulfilled) that I may go in unto her.* This plainly ſhews that he had not his Wife, nor did cohabit with her till the Time of his Service was ended. And after *Leah* had been put upon him for *Rachel*, he had *Rachel* given him alſo on Condition of his *ſerving* Laban *yet ſeven other Years*, ℣ 27. So that nothing can be plainer than that *Jacob* ſerved *Laban* ſeven Years before he had either of his Daughters to Wife, and then he had them both on Condition of another ſeven Years Service. This is the evident and natural Senſe of the Words of Scripture; and *Demetrius* (97) ſo underſtands them, and alſo (98) *Joſephus* and *Euſebius* (99). So that Archbiſhop *Uſher*, (1) and other Chronologers who follow him, are guilty of a groſs Miſtake in ſuppoſing *Jacob* to have married *Leah* and *Rachel*, and to have cohabited with them as ſoon as he had hired himſelf to *Laban*. *Reuben* was born (*Gen.* xxix. 32.) in the 86th Year of *Jacob's* Age, and in the Year before *Chriſt* 1853, he lived 124 Years according to the (2) *Teſtament* aſcribed to him.

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(95) Ap. Syncel. Chronograph. p. 105.
(96) In Chron.
(97) Ap. Euſeb. ſup.
(98) Antiq. Jud. lib. i. c. 19.
(99) In Chron.
(1) Annal. vet. Teſt. p. 12, 13.
(2) Ap. Grab. Spicileg. ſect. i. p. 145. Tom. I. The Book called the *Teſtaments of the* XII *Patriarchs*, was wrote in the Beginning of the ſecond Century by a *Jewiſh* Chriſtian, as I obſerved above: and this will appear evident upon a careful Peruſal; there being in them many plain Alluſions to the Scriptures of the New Teſtament, and ſeveral Expreſſions taken from them; and even from the lateſt of them, *viz.* the Book of the Revelations, and of the Goſpel of St. *John*.

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The next Year, or the latter End of the foregoing, in the ſame 86th Year of *Jacob*, or beginning of his 87th Year, in the Year before *Chriſt* 1852, *Simeon* was born [℣ 33.] He lived 120 Years, according to the (3) *Teſtament* aſcribed to him.

In the ſame Year before *Chriſt* 1852, and in the 87th Year of *Jacob*, *viz.* ending, as *Africanus* and *Euſebius* agree, *Levi* was born (℣ 34.) and lived 137 Years (4) *Exod.* vi. 16.

The next Year *Judah* was born (℣ 35.) in the 88th Year of *Jacob*, and in the Year before *Chriſt* 1851. He lived 119 Years (5).

All theſe were the Sons of *Jacob* by *Leah*, who left off bearing for a while.

The next Year, which was the 89th of *Jacob*, and the Year before *Chriſt* 1850, *Bilhah*, *Rachel's* Maid, bare *Jacob* a Son, whom *Rachel* called *Dan* (*Gen.* xxx. 6.) He lived 124 Years (6).

The next Year, which was the 90th of *Jacob*, and the Year before *Chriſt* 1849, *Bilhah* bare *Jacob* a ſecond Son, whom *Rachel* called *Naphtali* (℣ 8.) He died in the 130th Year of his Age (7). In the ſame Year *Zilpah*, *Leah's* Maid, bare *Jacob* a Son, whom *Leah* called *Gad* (℣ 11.) but he was born after *Naphtali*; and was the ſeventh Son of *Jacob*, as he ſays in his (8) Teſtament. He died in the 125th Year (9) of his Age.

The next Year, which was the 91st of *Jacob*, and the Year before *Chriſt* 1848, *Zilpah*, *Leah's* Maid, bare *Jacob* a ſecond Son, whom *Leah* called *Aſher* (*Gen.* xxx. 12, 13.) He died (10) in the 126th Year of his Age. And in the latter End of the ſame Year *Leah* bare *Jacob* a fifth Son, and called him *Iſſachar* (℣ 17, 18.) He (11) lived 122 Years.

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(3) Ibid. p. 157.

(4) Teſtament. ibid. ſect. 19. fin.

(5) Teſt. ibid. ſect. 12. et fin.

(6) Teſt. init. ibid. p. 204.

(7) Teſt. init. ibid. p. 210.

(8) Init. p. 217.

(9) Ibid.

(10) Teſtam, init. p. 224.

(11) Teſtam. fin. ſect. 7. p. 195.

The next Year, which was the 92d of *Jacob*, and the Year before *Chriſt* 1847, *Leah* bare a ſixth Son, and called his Name *Zebulun* (℣ 19, 20.) He died (12) in the 114th Year of his Age.

The next Year, which was the 93d of *Jacob*, and the Year before *Chriſt* 1846, *Leah* bare a Daughter, and called her Name *Dinah*. And in the ſame Year *Rachel* conceived and bare a Son, and called his Name *Joſeph* [℣ 21, 22, 23, 24.] He lived 110 Years. *Gen.* l. 22, 26.

Jacob had by his Wives and Concubines eleven Sons and one Daughter, in the ſpace of ſeven Years. This is plain from *Gen.* xxx. 25, 26. For as ſoon as *Rachel* had bore *Joſeph*, *Jacob* demanded to be diſmiſſed from *Laban's* Service, and to go away with his Wives and Children. *Demetrius* (13) reckons this Term no more than ſeven Years. *Euſebius* alſo in his Chronicon reckons no more than three Years between the Births of *Judah* and *Joſeph*, in which Time he includes the Births of all the other Children: for he placeth the Birth of *Reuben* in the 86th Year of *Jacob*, and the Birth of *Joſeph* in his 93d Year, reckoning all the Term juſt ſeven Years.

As the Scripture does not acquaint us with the Time of *Benjamin's* Birth, it is not ſo eaſy to ſettle his Age as thoſe of the other Sons of *Jacob*.

Demetrius (14) makes *Benjamin* eleven Years younger than *Dinah*: and if ſo, he was born in the 104th Year of *Jacob*, and in the Year before *Chriſt* 1835.

The Paſchal Chronicle (15) placeth the Birth of *Benjamin* in the 106th Year of *Jacob*, and in the ſame Year that *Dinah* was raviſhed, in the 16th Year of her Age by the Reckoning of this Chronicle; and then he muſt be born not in the 106th, but in the 108th Year of *Jacob*, and in the Year 1831, before the Vulgar Chriſtian Æra.

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(12) Teſtam. init. p. 196.

(13) Αὐτὸν δὲ [Ἰακὼβ] ὄντα ἐτῶν ἑβδομήκοντα ἑπτά· διατρίψαντα οὖν αὐτὸν ἐκεῖ ἑπτὰ ἔτη, Λάβαν τοῦ μητρῴου δύο θυγατέρας γῆμαι Λείαν καὶ Ῥαχὴλ ὄντα ἐτῶν ὀγδοήκοντα τεσσάρων, καὶ γενέσθαι ἐν ἑπτὰ ἔτεσιν ἄλλοις αὐτῷ παιδία ΙΒ′. Apud Euſeb. Præp. Evang. lib. ix. c. 21.

(14) Apud Euſeb. ſup.

(15) P. 60. Edit. Du Freſne.

Levi ſaies, in the Beginning of his Teſtament, that he was 20 Years old when *Dinah* was raviſhed, by which account ſhe was 15 Years of Age as above: and *Benjamin* being born that Year, he muſt be born in the 108th Year of *Jacob*. This Account ſeems neareſt to the Truth. It appears from Scripture that *Jacob* ſtaid with *Laban*, and ſerved him ſix Years after the Birth of *Dinah* and *Joſeph* (*Gen*. xxxi. 38. 41.) after which he lived about nine Years (*Demetrius* ſaies ten) at *Succoth*, and at *Shalem* a City of *Shechem*, ch. xxxiii. ℣ 17, 18. And as it is probable that *Dinah* was full 15 Years of age when ſhe was raviſhed, and thought marriageable; and *Benjamin* not being born till that Year, or the Year after, he could not be born ſooner than I have ſuppoſed, or than the 108th Year of *Jacob*, and before *Chriſt* 1831.

If *Benjamin* then was born in the 108th Year of *Jacob*, he could be no more than 22 Years old when he went into *Egypt*, in the 130th Year of *Jacob*, *Gen*. xlvii. 9. or 23 in his 131st Year, if he was then 130 Years of age. Hence it is not probable that *Benjamin* ſhould have at that time ten Sons born to him, as it is ſaid *Gen*. xlvi. 21. This is more probable, if we ſuppoſe *Benjamin* born in the 100th Year of *Jacob*, and to be 30 Years old when he went into *Egypt*, as the (16) Teſtament aſcribed to him informs us, and alſo gives to him 120 Years. But indeed it appears from the Hiſtory of Scripture, that *Benjamin* was not born till the Year that *Dinah* was raviſhed, and after the Removal of *Jacob* from *Shalem*, *Gen*. xxxv. 18. and ſo not till the 108th Year of *Jacob*: and he is ſpoken of as being unmarried and is called a *Lad* (παιδίον and παιδάριον) *Gen*. xliii. 8. xliv. 33. when he went into *Egypt*. On this account I incline to think that he was married in *Egypt*, and had all his Children there, but during the Lifetime of *Jacob*; and therefore they are numbered with thoſe who went into *Egypt*.

Demetrius (17) ſaies that *Levi* was 60 Years old when he begat *Cohath*, that is, in the Year before *Chriſt* 1791. This was, as he ſaies, 17 Years after *Jacob* went into *Egypt*; ſo *Jacob*, by this reckoning, went into *Egypt* in the Year before *Chriſt* 1808, which is the true Year. But in *Gen.* xlvi. 11. *Cohath* and his younger Brother *Merari* being numbered with thoſe who went into *Egypt*, it is more probable that *Cohath* was born two or three Years before the Time of *Jacob's* going into *Egypt*. Therefore I place his Birth in the 42^d^ Year of *Levi*, in the Year before *Chriſt* 1811. *Cohath* lived 133 Years, *Exod.* vi. 18. and died in the Year before *Chriſt* 1678.

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(16) Init. p, 243.

(17) Apud Euſeb. Præp. Evang. lib. ix. c. 21. p. 425.

Cohath was 60 Years old when his Son *Amram* was born, in the Year before *Chriſt* 1751. *Demetrius* makes *Cohath* no more than 40 Years old at the Birth of *Amram*; but having given 60 Years to *Levi* inſtead of 40, the two Sums amount to the ſame, and *Amram* was born 14 Years before the Death of *Joſeph*, as he relates.

The Paſchal and Oriental Chronicles and the *Alexandrine* Annals of *Eutychius*, and *Syncellus*, and the Chronography of *Nicephorus* Patriarch of *Conſtantinople*, all agree that *Cohath* was 60 Years old when *Amram* was born; ſo that *Demetrius* ſeems to have been miſtaken.

Amram was 75 Years old when his Son *Aaron* was born, and 78 when *Moſes* was born (for *Aaron* was three Years older than *Moſes*, (*Exod.* vii. 7.) So by this Account of *Demetrius*, *Aaron* was born in the Year before *Chriſt* 1676, and *Moſes* in the Year before *Chriſt* 1673. *Amram* lived 137 Years, *Exod.* vi. 20. and died in the Year before *Chriſt* 1614. This is the beſt Account of the Ages of the preceding Patriarchs, the Deſcendants of *Jacob*; and hence it appears that the Exodus of the *Iſraelites* from *Egypt* under *Moſes*, when he was 80 Years of age, was in the Year before the vulgar Chriſtian Æra 1593, and exactly 430 Years after *Abraham* came into the Land of *Canaan* in the Year before *Chriſt* 2023. And the Genealogy ſtood as follows.

Year of the World.	*Year before Chriſt.*	*Born*	*Years after Abraham came into Canaan.*	*Years collected.*
3428	1998	*Iſaac* - - - -	25	0
3488	1938	*Jacob* - - - -	60	85
3574	1852	*Levi* - - - -	86	171
3615	1811	*Cohath* - - -	41	212
3675	1751	*Amram* - - -	60	272
3753	1673	*Moſes* - - - -	78	350
3833	1593	*Exodus from Egypt*	80	430
			430	

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The ancient and modern Chronologers differ in the Times when *Levi*, *Cohath*, *Amram*, and *Moſes* were born; but the preceding Account is, I think, the trueſt, and confirmed by the beſt and moſt ancient Evidence.

Concerning the Period from the Iſraelites *going out of* Egypt, *to the Foundation of the Temple in the fourth Year of the Reign of* Solomon.

There is no Period in the Scripture Hiſtory in which both the ancient and modern Chronologers ſo much differ and miſtake as in this, from the Exodus of the *Iſraelites* from *Egypt* to the Foundation of *Solomon's* Temple. *Euſebius* has given occaſion to moſt of this Confuſion and Difference, by following a groundleſs Tradition of the *Jews* and including the Times of their Captivities in the Times of their Judges, and thereby ſhortening this Period an hundred Years.

The modern Chronologers, Archbiſhop *Uſher*, Biſhop *Lloyd*, and others, have been led by his Example into the greateſt Perplexity and Confuſion; and have made ſucceſſive Times contemporary, and confounded Years of *Reſt* and *Bondage* together in an arbitrary manner; to ſuit a miſtaken Hypotheſis, and a corrupt Number in 1 *Kings* vi. 1. without regard either to the plain Senſe of Scripture, or the Judgment of the moſt ancient Writers *Jewiſh* and Chriſtian: nor have any been hitherto able to clear this Æra from the Difficulties with which it is embaraſſed, or to ſettle the true Number of Years which it contains. I ſhall therefore endeavour to ſet this Period in a true and clear Light by following the plain Narration and Senſe of Scripture concerning the times of the Judges and of the ſeveral Captivities which intervened, and ſhall diſtinguiſh the Years of the one from thoſe of the other; and I ſhall alſo demonſtrate that the Number in 1 *Kings* vi. 1. which makes this Period no more tha 479 Years, is a *Jewiſh* Interpolation or Corruption, and was not known to the ancient *Jewiſh* and Chriſtian Writers.

When *Joſhua* and *Eleazar* the High Prieſt were about to divide the Land of *Canaan* amongſt the Tribes of the Children of *Iſrael*, *Caleb* tells *Joſhua* (*Joſh.* xiv. 7, 10.) "that he was forty Years old " when *Moſes* ſent him from *Kadeſh-Barnea* to eſpy out the Land —

“ and that the Lord had kept him alive forty and five Years, ſince that “ time, and that he was then fourſcore and five Years old.” *Caleb* was ſent for the Tribe of *Judah* to ſearch the Land in the ſecond Year after the *Iſraelites* came out of *Egypt (Numb.* x. 11. xiii. 6.) So *Caleb* being 79 Years old at the Death of *Moſes* and the beginning of the Government of *Joſhua*, it is evident that ſix Years had been ſpent in conquering the Land of *Canaan*, and the Land was divided in the ſeventh (18) Year: and ſo it was in the firſt ſabbatical Year; and the next, which was the firſt of cultivating the Land, was the firſt Year both of the ſabbatical and Jubilean Cycles, which commenced in the Year 1545 before the Chriſtian Æra.

Joſephus (19) ſaies *Joſhua* ſpent five Years in conquering the Land of *Canaan*, and died in the 20th Year after the Diviſion of the Land, and governed the *Iſraelites* 25 Years after the Death of *Moſes*: ſo the Diviſion of the Land according to *Joſephus* began in the ſixth Year of the Government of *Joſhua*, and ended in the ſeventh.

How long *Joſhua* lived after the Diviſion of the Land of *Canaan* amongſt the Tribes of *Iſrael* is no where related in Scripture. It is only ſaid in general *(Joſh.* xxiii. 1.) that *a long Time after that the Lord had given reſt unto Iſrael from all their Enemies round about, that Joſhua waxed old and ſtricken in Age.* So that the learned (20) *Ludovicus Capellus* is miſtaken in ſuppoſing *Joſhua* to die preſently after the Diviſion of the Land of *Canaan*, contrary to the plain meaning of this Text. The ancient *Jewiſh* and Chriſtian Writers generally agreed in reckoning no more than 25 Years for the Government of *Joſhua* after the Death of *Moſes*, or 27 Years from the Death of *Moſes* to the firſt Servitude of the *Iſraelites* under the King of *Meſopotamia*, not allowing any time for the Government of the Elders after *Joſhua*.

Joſephus above-cited ſaies, that *Joſhua* died 19 Years after the Diviſion of the Land, or in the 26th Year after the Death of *Moſes*.

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(18) So the Chronicon Paſchale.

(19) Antiq. Jud. lib. v. c. 1. § 19. ſee the Notes there. Alſo § 28, 29.

(20) Chronolog. Sac. p. 146.

Africanus (21) gives the ſame Number of Years to his Government: but (22) *Eupolemus* ſaies that after the Death of *Moſes Joſhua* governed thirty Years. *Clemens Alexandrinus* ſaies (23) that after the Death of *Moſes Joſhua* ſucceeded him in the Government of the People, and was engaged in Wars for 65 [ξε'] Years, and afterwards enjoyed Peace in the good Land of *Canaan* for 25 Years. Here it is evident, though the learned Editor has not obſerved it, that *Clemens* wrote not *ſixty-five Years* but *five Years* only; which is the Term that *Joſephus* gives to the Wars of *Joſhua*, and ſo the whole Term from the Death of *Moſes* to the Death of *Joſhua* was 30 Years, agreeably to the Account of *Eupolemus* and ſome other ancient Writers. But *Clemens* adds, that according to the Account in the Book of *Joſhua*, he ſucceeded *Moſes* and held the Government 27 Years; and after that the *Hebrews* ſinned, and were delivered into the Hands of the King of *Meſopotamia* for eight Years. *Theophilus* Biſhop of *Antioch*, who was a learned Chronologer, and ſome Years older than *Clemens* of *Alexandria* (24), agrees that *Joſhua* preſided over the People of *Iſrael* after the Death of *Moſes* for 27 Years, to their firſt Servitude. *Euſebius* (25) tells us, that ſome reckoned that *Joſhua* governed the Tribes of *Iſrael* for 30 Years after the Death of *Moſes*; and that after this they were ſubject to Strangers eight Years, as it is related *Jud.* iii. 8. *Euſebius* means *Eupolemus, etc.* But he reckons in his Chronicon from *Africanus* the Term of *Joſhua's* Government no more than 27 Years, and allowed no Time for the Government of the Elders after him, as *Syncellus* (26) obſerves, but included them in the Years of *Joſhua*. The *Paſchal Chronicle* (27), *Auguſtine*, and (28) *Sulpicius Severus* agree to reckon this Term of *Joſhua's* Government no more than 27 Years.

That ſome Time paſſed between the Death of *Joſhua* and the firſt Servitude of the *Iſraelites* under the King of *Meſopotamia*, may be in-

(21) Apud Euſeb. Præp. Evang. lib. x. c. 10.
(22) Ibid. lib. ix. c. 30. init.
(23) Strom. i. p. 384. Edit. Potter.
(24) Ad Autolyc. lib. iii.
(25) Præp. Evang. lib. x. c. 14.
(26) Chronograph. p. 174.
(27) De Civ. Dei. lib. xviii. c. 11.
(28) Hiſt. Sac. lib. i. c. 44.

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ferred from the Wars and Conqueſts of the *Iſraelites* mentioned in the firſt Chapter of the Book of *Judges*, and alſo from its being ſaid, ch. ii. ℣ 7. *That the People ſerved the Lord all the Days of Joſhua, and all the Days of the Elders who outlived Joſhua.* How many Years theſe Elders governed we read not; it is indeed evident that they had no proper Rule at all after the Death of *Joſhua*. *Joſephus* ſaies (29) that the *Iſraelites* had no civil Government among them for 18 Years after the Death of *Joſhua* to the firſt Judge *Othniel:* and within this Time he includes the Tranſactions of *Jud.* ch. i. and the former Part of the ſecond Chapter; and after them thoſe of the xviiith, xixth, xxth, and xxist Chapters; to which time alſo belong the Tranſactions of the xviith Chapter, omitted by *Joſephus*. After this *Joſephus* proceeds to the Contents of the third and following Chapters. It is plain that all things related in theſe Chapters happened before the *Iſraelites* had any Judge: for it is frequently ſaid, that there was then *no King or* Judge *in Iſrael.* ch. xvii. ℣ 6. ch. xviii. ℣ 1. ch. xix. 1. ch. xxi. ℣ 25. And it is alſo plain that the *Iſraelites* had no other Rulers but the High Prieſt, and the Elders, who are called *the chief of all the People, or of all the Tribes.* ch. xx. ℣ 2. by whom their Wars were conducted. So the Tranſactions related in the forementioned Chapters muſt happen in the Interval between the Death of *Joſhua* and the firſt Servitude under the King of *Meſopotamia*. And farther, that this is the true Order of Time in the Book of *Judges* is plain from *Phineas*, the Son of *Eleazar*, being High Prieſt, ch. xx. ℣ 28. who ſucceeded his Father about the Time of *Joſhua's* Death, ch. xxiv. ℣ 33. and ſo could not be alive after the Death of *Samſon*, after which the Hiſtory contained in the xviith, xviiith, xixth, xxth, and xxist Chapters is placed in the preſent Copies. Theſe Obſervations deſerve the Attention of the Reader.

But as the Tranſactions ſhewn to be precedent to the firſt Servitude of the *Iſraelites* do not require the Space of ten Years, as *Joſephus* makes them; or more than about two Years; and all the Matters, except the Wars mentioned in the firſt Chapter, might happen during their being tributary to the King of *Meſopotamia*; ſo it is moſt probable that ſoon after the Death of *Joſhua*, the *Iſraelites* having no King, or chief civil Magiſtrate to controul them, began not only to quarrel and fight with one another, but alſo to forſake the Lord their God, and *to ſerve Baalim*, the Gods of the *Canaanites*, and other Nations, amongſt whom they dwelt, *Jud.* ii. 10, 11. c. iii. ℣ 6. And in the Text, *Jud.* ii. 7. where it is ſaid, *that the People ſerved the Lord all the Days of Joſhua, and all the Days of the Elders who outlived Joſhua*; the *Greek* has it, *the Elders who lived long*, or to an old Age, [μετὰ Ιησοῦ] *with Joſhua:* and the *Hebrew* Word rendered *after*, ſignifies alſo *with*; and ſo *Euſebius* underſtood it, and therefore reckoned no Time for the Government of Elders after *Joſhua.* Nor is it probable that any of the ſame Generation with *Joſhua*, ſhould live long after him, who was an hundred and ten Years of Age when he died, ℣ 8. and *Joſ.* xxiv. 29. And it is added immediately after the Mention of his Death and Burial, ℣ 10. that *Alſo all that Generation were gathered unto their Fathers: and there aroſe another Generation after them which knew not the Lord.* Which Words imply that ſoon after the Death of *Joſhua*, the Children of *Iſrael* began to (30) forſake the Law of their God, and to indulge themſelves in Licentiouſneſs and Idolatry. So that I think *Euſebius* is right in not aſſigning any Years of Government of Elders after the Death of *Joſhua*; and that twenty ſeven Years which *Theophilus* of *Antioch*, and *Clemens* of *Alexandria*, and the *Paſchal Chronicle* aſſigned for the Time of *Joſhua's* Government, and to the Conqueſt and Captivity of the *Iſraelites*, by the King of *Meſopotamia*, is the whole Term which ought to be given to that Period. This being admitted as moſt probable, the Series of Years from the *Iſraelites* going out of *Egypt*, to the Foundation of the Temple, will ſtand as follows.

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(29) Antiq. Jud. lib. v. c. 2, 3.

From the Exodus to the Death of *Moſes*, are reckoned 40 Years; thence to the Death of *Joſhua*, and the firſt Servitude, were 27 Years; of which ſix were ſpent in conquering the ſeven Nations, and one in dividing their Land amongſt the Tribes of *Iſrael*; and *Joſhua* lived 18

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(30) Defuncto Jeſu Nave, derelinquunt Deum patrum ſuorum, et ſerviunt idolis Baalim et Aſtartis. Tertul. adv. Gnoſt. c. iii.

Years after this, and died in the 19th Year after the Diviſion, and governed the *Iſraelites* twenty five Years to his Death, as *Joſephus* and *Africanus* computed. After the Death of *Joſhua* there was an Interregnum and Anarchy for *two* Years, in which the *Iſraelites* had no civil Governor; but every Thing was directed by the Advice of the High Prieſt and the Elders of the People. This is evident, from the firſt Chapter of the Book of *Judges*; and from what is related in the 17th, 18th, 19th, 20th, and 21st Chapters, the Hiſtory of which all happened, as appears, between the Death of *Joſhua*, and the firſt Servitude under the King of *Meſopotamia*. After this, the *Iſraelites* inter-marrying with the idolatrous Nations whom they ſuffered to dwell amongſt them, and ſerving their Gods, were by divine Providence, delivered into the Hand of *Chuſan* (31) *Riſhathaim*, King of *Meſopotamia*, and of *Aſſyria*, (rather *Syria*) as *Joſephus* calls him: and they ſerved him *eight* Years, *Jud.* iii. 6, 7, 8. After this, upon their Repentance and returning to the Worſhip of the true God; *Othniel the Son of Kenaz, Caleb's younger Brother*, judged *Iſrael* and delivered them, and ſlew *Chuſan-Riſhathaim* in Battle: and under his Government the Land had Reſt or Peace forty (32) Years, ℣ 9, 10, 11.

After the Death of *Othniel*, *Eglon* King of *Moab* ſubdued the *Iſraelites*, and made them tributary, and they ſerved him 18 Years ℣ 14. Then *Ehud* a *Benjamite* privately ſlew *Eglon*, and delivered the Children of *Iſrael* from their Servitude under the *Moabites*: and their Land enjoyed a Peace of 80 Years, ℣ 30. After the Death of *Ehud*, *Shamgar* delivered *Iſrael* from an Invaſion of the *Philiſtines*, ℣ 31. But he did not judge the *Iſraelites* a whole Year, as *Joſephus* tells us. So his Time is either included in the 80 Years of *Ehud*, or in the following

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(21) That is, the *wicked Chuſan*, as the Oriental Chronicle interprets the Name.

(22) The Alex. MS. Clem. Alex. and Euſeb. Præp. Evang. lib. x. c. 14. and Sulpicius Severus Hiſt. Sac. lib. i. c. 45. give 50 Years to the Government of *Othniel*: but the *Hebrew*, and the *Roman* and *Aldine Greek* Copies with the Vulg. Syr. Arab. and Chald. Par. and *Joſephus*, *Theophilus* of *Antioch.* Euſeb. in Chron. and *Syncellus*, all agree in 40 Years, which is the true Number. The Difference aroſe from the Similitude of the numeral Letters M and N.

lowing 20 Years Servitude, as ſeems to be hinted ch. v. ℣ 6. where it is ſaid, *that in the Days of Shamgar the high Ways were unoccupied.* And he is wholly omitted by *Theophilus* Biſhop of *Antioch*, and *Clemens* of *Alexandria*, and *Euſebius:* and had he ruled a Year or more, it would, no Doubt, have been mentioned in the Text. But he is no farther taken Notice of, than having ſlain ſix hundred *Philiſtines* with an Ox Goad; and it is immediately added, that, after the Death of *Ehud*, the *Iſraelites* fell under an oppreſſive Servitude to *Jabin* King of *Canaan*, for twenty Years, c. iv. ℣ 1, 2, 3. Then *Deborah*, a Propheteſs judged *Iſrael*, and delivered them with the Aſſiſtance of *Barak*, who diſcomfited *Jabin's* Army; *and the Land had Reſt* 40 *Years*, c. v. ℣ 31. After this the *Iſraelites* ſerved the *Midianites* ſeven Years, ch. vi. ℣ 1. *Gideon* delivered them, *and ſubdued the Midianites, and the Country was in Quietneſs forty Years in the Days of Gideon*, ch. viii. ℣ 28. After the Death of *Gideon*, *Abimelech* reigned over *Iſrael* 3 Years, and was ſlain, ch. ix. ℣ 22, &c. After *Abimelech*, *Tola* judged *Iſrael* 22 Years, ch. x. ℣ 2. The Copies, *Hebrew*, *Greek*, &c. have 23 Years; but *Theophilus* Biſhop of *Antioch*, and *Euſebius* in his Chronicon, and *Sulpicius Severus*, and *Maximus* the Martyr, in his eccleſiaſtical Computation, give him no more than 22 Years; and this ſeems to be the true Number. The Name of this Judge is omitted in *Joſephus*, by the Careleſneſs of his Tranſcriber, for his Years are included in the total Sum of his Computation of 592 Years, from the Exodus to the Temple, as will appear in his Catalogue of the Judges. After *Tola*, *Jair* judged *Iſrael* 22 Years, ℣ 3. After the Death of *Jair* the *Philiſtines* and *Ammonites* oppreſſed *Iſrael* 18 Years, ℣ 8. After this *Jepthah* delivered them and was Judge ſix Years, ch. xii. ℣ 7. After him *Ibzan* of *Bethlehem* judged *Iſrael* ſeven Years, ℣ 8, 9. After *Ibzan*, *Elon* judged *Iſrael* ten Years, ℣ 11. After him *Abdon* was Judge 8 Years, ℣ 13, 14. *Joſephus* ſaies nothing of the Time of the Government of this Judge, and reckons it in the Years of *Elon* [Antiq. Jud. lib. v. c. 7.] After the Death of *Abdon* the *Jews* were ſubject to the *Philiſtines* forty Years, ch. xiii. ℣ 1. In twenty Years of which Servitude *Samſon* was their Judge: for he is ſaid to have *judged Iſrael in the Days of the Philiſtines twenty Years*, ch. xv. ℣ 20. And though this is evident in the plain Senſe of the Text, yet all the chriſtian Writers, and even *Joſephus*, have reckoned the 20 Years of *Samſon's* Government, to ſucceed the forty Years of the *Philiſtine* Servitude. Contemporary with *Samſon*, and after his Death, *Eli* the High Prieſt was Judge of *Iſrael* 40 Years, 1 *Sam.* iv. 18. This is the Reading of the *Hebrew* and *Joſephus*; and alſo of the *Vulgate Latin*, the *Chaldee Paraphraſe*, the *Syriac* and *Arabic* Verſions. But moſt of the *Greek* Copies have only 20 Years with the *Alexandrian* and *Vatican* Manuſcripts: and ſo read *Theophilus* Biſhop of *Antioch*, and *Sulpicius Severus*, and *Procopius* of *Gaza*. And *Euſebius* in his Chronicon, and *Syncellus* from him (p. 176.) ſaies that the Septuagint had no more than 20 Years, though the *Hebrew* had 40, which Number he there follows, and alſo in his *Præparatio Evangelica* [lib. x. c. 14.] but that ſome ancient *Greek* Copies had 40 Years, appears from *Clemens* of *Alexandria*, and the *Paſchal* and *Oriental* Chronicles having this Number: and the MSS. of *Aldus* had the ſame Number. The *Complutenſe* Edition has alſo 40 Years; but this Copy is evidently in many Places made to conform to the *Latin* Vulgate; and ſo we can ſeldom be ſure of the genuine Readings of the MSS. made uſe of in that Edition, but when they differ from the Vulgate. *Joſephus* and the ancient *Hebrew* Copies, agreeing with ſome ancient *Greek* Copies, ſeem to determine the Time of the Government of *Eli* to have been *forty* Years; and if *Eli* judged *Iſrael* along with *Samſon* the laſt twenty Years of their Servitude under the *Philiſtines*, and twenty Years more after the Death of *Samſon*; the 20 Years of the Seventy Interpreters aſcribed to *Eli*, were thoſe in which he undoubtedly judged *Iſrael* alone, after the Death of *Samſon*. But if he was Judge only after the Death of *Samſon*, as *Joſephus* and all the ancient Chriſtian Writers ſuppoſe, the Reading of the *Greek* Verſion of the Septuagint muſt be right, and *Eli* judged *Iſrael* no more than twenty Years. The Truth, I think, is, that *Eli* was both High Prieſt and Judge during the laſt 20 Years of the *Iſraelites* being ſubject to the *Philiſtines*, in which Time *Samſon* alſo judged them; and was Judge alone 20 Years after the Death of *Samſon*: and after his Death there was an Interregnum, in which the *Iſraelites* had no civil Governor for 20 Years and 7 Months, as will be fully proved; and inſtead of this Interregnum ſeveral of the Ancients gave 40 Years to *Eli* after the Death of *Samſon*, and ſo proceeded in their Computation from *Eli* to *Samuel*, though it appears plain from Scripture, as will be ſhewn, that there was between the Death of *Eli* and the Government of *Samuel* as Judge of *Iſrael* an Interval of 20 Years and ſeven Months. The Time of *Samuel* being Judge before *Saul* was choſen to be King, and the Time of *Saul's* Reign make 40 Years. This is not any where expreſly related in the Hiſtory of the Old Teſtament, and therefore ancient Writers differ in this Matter. *Joſephus* makes the Sum of both their Governments to be no more than 32 Years: of theſe he gives to *Samuel* 12 Years before the Election of *Saul* to be King; and 18 to *Saul* during the Life-time of *Samuel*, and two more after his Death. *Eupolemus*, who wrote about the Year before *Chriſt* 174, ſaies that (33) *Saul* died in the 21st Year of his Reign; but does not tell us how many Years *Samuel* was Judge before him. But as *Euſebius* (34) reckons 40 Years for the Government of *Samuel* and *Saul*, it is probable that he found *Eupolemus* had given them the ſame Number of Years. *Theophilus* the ancient Biſhop of *Antioch* agrees with *Joſephus*, and aſſigns 12 Years to *Samuel* and 20 to *Saul*. *Clemens Alexandrinus* gives no more than 29 Years to both of them; of which *Samuel* judged *Iſrael* alone 9 Years; and he ſaies that *Saul* reigned 20 Years after the Kingdom was renewed or confirmed to him, as it is related 1 *Sam.* xi. 14, 15. The *Paſchal* Chronicle gives 20 Years to *Samuel*, and the ſame to *Saul*: and that the Time of both their Governments made 40 Years we are aſſured by St. *Paul*, *Acts* xiii. 20, 21. who having ſaid that God gave the *Iſraelites Judges about the Space of* 450 *Years unto Samuel the Prophet*; he adds immediately: *and afterwards they deſired a King, and God gave unto them Saul the Son of Cis, a Man of the Tribe of Benjamin, by the Space of* 40 *Years*; reckoning plainly theſe 40 Years for the entire Government of *Samuel* and *Saul*, and to commence after the 450 Years of the Judges preceding *Samuel*. And as the Ancients both *Jewiſh* and Chriſtian Writers unanimouſly agree, as before obſerved,

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(33) Apud Euſeb. Præp. Evang. lib. ix. c. 30.

(34) Ibid. lib. x. c. 14.

ſerved, that *Saul* reigned 20 Years and no more, we muſt aſſign 20 Years alſo to the diſtinct and prior Government of *Samuel.* But a Difficulty ariſes about the Time of *Samuel's* ſucceeding *Eli,* and being Judge of the children of *Iſrael.* He was too young to judge *Iſrael* immediately upon the Death of *Eli:* for he is ſaid *to be a Child when he miniſtered to the Lord before Eli,* 1 *Sam.* iii. 1. *Joſephus* ſaies he was no more than (35) *twelve Years of age.* The Text adds, that *Eli* was then *very old,* being *ninety and eight Years of age, and his Eyes were dim that he could not ſee,* 1 *Sam.* iv. 15. Immediately after his Death is related, which ſeems to have happened either in the ſame Year when it was revealed to *Samuel,* or the Year after; *Joſephus* (36) ſaies it was about the ſame time. *Samuel* therefore could not be able to judge the People of *Iſrael* immediately after the Death of *Eli:* and if it could be ſuppoſed that he was Judge of *Iſrael* at twelve or thirteen Years of age, yet as he judged the *Iſraelites* no more than 20 Years before that by God's Appointment he anointed *Saul* to be King; this Age of 32 or 33 Years is not conſiſtent with his being ſaid at that time *to be old,* and to have Sons old enough *to be Judges over Iſrael.* 1 *Sam.* viii. 1—5. Therefore it is evident that there was an Interregnum of ſeveral Years between the Death of *Eli* and *Samuel's* judging the People of *Iſrael.* The Time of this Interregnum is plainly pointed out to us in Scripture. The Ark of the Lord which was taken by the *Philiſtines* at the Time of *Eli's* Death, was kept in their Country *ſeven Months,* 1 *Sam.* vi. 1. After this it was brought by the Men of *Kirjath-Jearim, and placed in the Houſe of Abinadab, where it abode twenty Years,* ch. vii. ℣ 1, 2. And after this it is related that *Samuel gathered all Iſrael together to Mizpeh,* and there became their *Judge* by univerſal Conſent, ℣ 5, 6. So that the firſt mention of *Samuel judging the Children of Iſrael* was at *Mizpeh,* 20 Years and ſeven Months after the Death of *Eli.* He was now 32 or 33 Years of age; and having been *Judge* 20 Years, he, at the inſtance of the People and by the Command of God, choſe *Saul* to be their King. *Samuel* being now 53 Years of Age, and in the Decline of Life,

(35) Antiq. Jud. lib. v. c. 10.
(36) Ibid. c. 11.

might properly be ſaid to be (37) *old*, ch. viii. ℣ 15. and might, have had Sons ſome Years before capable to aſſiſt him in the Adminiſtration of Juſtice: and yet he was not then very old, becauſe he lived 18 Years after he had anointed *Saul* to be King, and died only two Years before him.

This Difficulty concerning the Age and Government of *Samuel* before *Saul* was made King, which is the moſt conſiderable one relating to the foregoing Chronology, and never yet was cleared, that I know of, by any ancient or modern Chronologer is wholly removed by the 20 Years and ſeven Months Interregnum between the Death of *Eli* and *Samuel's* beginning to judge *Iſrael* in *Mizpeh:* and which is not only neceſſary to be ſuppoſed on Account of *Samuel* being ſo young as to be called a Child at the Death of *Eli*; but is moreover implied in the the Scripture Hiſtory itſelf, which never mentions *Samuel* to have *judged Iſrael* (though he was known to be a *Prophet* before) till above 20 Years after the Death of *Eli.* Therefore inſtead of an Interregnum of 40 Years between *Samſon* and *Eli*, which ſome of the ancient Chriſtian Writers, as *Theophilus* Biſhop of *Antioch*, the *Paſchal Chronicle*, *Syncellus*, and *Cedrenus*, inſerted from ſome fabulous *Jewiſh* Traditions; but which is not taken notice of by *Joſephus*, *Clemens Alexandrinus*, and *Euſebius*; inſtead of this Interregnum which has no Foundation in Scripture, the Interval of 20 Years and 7 Months between (38) *Eli* and *Samuel* makes the ſacred Hiſtory clear and entire.

Here I cannot but obſerve that the Chronology of the learned Archbiſhop *Uſher*, and alſo the Chronological Tables of Biſhop *Llhoyd* publiſhed by Mr. *Marſhal*, are a mere confuſed and ungrounded Hypotheſis, and wholly unſupported by and inconſiſtent with the Scripture Hiſtory in the entire Account of the Succeſſions of *Samſon*, *Eli*, and *Samuel*, as alſo in the whole Series of the Times of the Judges. The Ground of their Errors will be hereafter laid open.

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(37) *Hippocrates* reckoned a Man πρεσβύτης, *aged*, or to be within the Term of old Age from 49 to 56 Years of Age. πρεσβύτης ἄχρι πεντήκοντα ἓξ — τὸ δ' ἐντεῦθεν γέρων. Apud Phil. Jud. de Mund. Opificio, p. 24. See Macrob. in Somn. Scip. lib. i. c. 6. p. 28, 29. and Iren. adv. Hæreſ. lib. ii. c. 22. p. 148. Edit. Benedict.

(38) I find this Interval of 20 Years between the Death of *Eli* and the Goverment of *Samuel* obſerved by an unknown Author of the *Hebraic* Queſtions upon the firſt Book of *Kings*, inſerted amongſt the Works of *Jerome*, vol. ii. p. 15. Edit. Benedict. His Words are: A tempore quo reprobatum eſt ſacerdotium Eli uſque ad Samuelis ducatum viginti fuerunt anni miſeriarum referti: peracto viceſimo anno, tranſlata eſt eadem arca a Samuele in Maſphat, etc.

Saul, as before obſerved from the concurrent Evidence and Teſtimony of the ancient *Jewiſh* and Chriſtian Writers, reigned 20 Years and no more; yet our moſt learned modern Chronologers, and eſpecially *Uſher* and *Llhoyd*, make *Saul* reign 40 Years excluſive of the Time that *Samuel* was Judge before he was choſen to be King. This Pretence is grounded on its being ſaid that *Saul* was a *young Man* when he was anointed King by *Samuel*, 1 *Sam.* ix. 2. and it appears from 2 *Sam.* ii. 10. that at the Death of *Saul* his Son *Iſhboſheth* was *forty Years old*; and yet he was *Saul's* fourth Son, called *Eſh-Baal*, 1 *Chron.* viii. 33. or his ſecond Son, called *Iſhui*, 1 *Sam.* xiv. 49. To this the Anſwer is; that though *Saul* be called *a young Man* in the *Engliſh* Tranſlation, the *Hebrew* Word *Bahur*, or *Bachur*, ſignifies a Man of full Age, one *choſen* and fit for Action; a *choice Man (electus inter viros)* this is the true Senſe of the Word. It is rendered from the *Hebrew* by *Jerome* or the Vulgate, a *choice* or *choſen Man*; and ſo in the *Syriac* and *Arabic* Verſions: and the Septuagint renders it, *a luſty Man* (εὐμεγέθης.) *Joſephus* indeed calls him a *Youth*; but it is evident he could not be much leſs than 40 Years of age when he was choſen King. For in the beginning of his Reign, when he had ruled but (39) *two Years over Iſrael*, his eldeſt Son *Jonathan* was fit for War, and commanded a Body of a *thouſand Men*, with whom *he ſmote a Gariſon*

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(39) So the *Hebrew* and *Latin* Vulgate have it to which the Complutenſe Copy of the *Greek* agrees, and was probably made to conform to them: for the *Vatican*, *Alexandrian*, *Aldine*, and other *Greek* MSS. had not the firſt Verſe: nor does *Joſephus* take the leaſt notice of it; but begins *Saul's* Hiſtory with the ſecond Verſe. So that this Verſe ſeems to have been added after the Time of *Joſephus*, and when *Symmachus*, who read it, made his *Greek* Verſion. But yet it is evident that this Relation of *Saul's* chuſing out of the Men of *Iſrael* 3000 Men for his own and Son *Jonathan's* Guards was either in the firſt or ſecond Year after the Kingdom was renewed and confirmed to him in *Gilgal*; and this is alſo ſuppoſed by *Joſephus*, Antiq. Jud. lib. vi. c. 6.

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of the Philiſtines. 1 *Sam.* xiii. 1, 2, 3. Therefore *Jonathan* might probably be then 24 or 25 Years of Age: ſo that *Iſhboſheth* might be 20 Years of Age when *Saul* began to reign. But it is to be obſerved, that the Verſe 2 *Sam.* ii. 10. where *Iſh-boſheth Saul's* Son is ſaid to be *forty Years old, when he began to reign over Iſrael* upon the Death of his Father, is omitted with the following Verſe by *Joſephus* (40) who mentions all the reſt of the Contents of the Chapter. And as this 10th Verſe where *Iſh-boſheth's* Age is mentioned, ſeems to be the Gloſs of ſome ancient Scholiaſt afterwards inſerted into the Text, ſo the following 11th Verſe ſeems plainly to be added here from ch. v. ℣ 5.

After the Death of *Saul* all agree that *David* reigned forty Years; and in the fourth Year of the Reign of his Son *Solomon,* and in the ſecond Month, the Foundation of the Temple was laid, 1 *Kings* vi. 1. 2 *Chron.* iii. 2. Therefore the Years from the Exodus of the *Iſraelites,* or their going out of *Egypt,* to the Foundation of *Solomon's* Temple, are upon the foregoing Evidence, to be reckoned as follows, *viz.*

	Years of Government.	*Years of the World.*	*Years before Chriſt.*
From the Exodus to the Death of *Moſes*	40	3833	1593
Joſhua 25, and an Interregnum 2 Years.	27	3873	1553
Firſt Servitude under *Chuſan-Riſhathaim*	8	3900	1526
After this *Othniel* was Judge — —	40	3908	1518
Second Servitude under the *Moabites*	18	3948	1478
After this *Ehud* was Judge — —	80	3966	1460
Shamgar was Judge almoſt a Year, reckoned in the Years of *Ehud*	0	0	0
Third Servitude under the *Canaanites* —	20	4046	1380
After this *Debora* and *Barak* ———	40	4066	1360
Fourth Servitude under the *Madianites*	7	4106	1320
After this *Gideon* was Judge —	40	4113	1313
After *Gideon Abimelech* was Judge —	3	4153	1273
After him *Tola* was Judge — —	22	4156	1270
After *Tola Jair* was Judge —	22	4178	1248
Fifth Servitude under the *Ammonites* —	18	4200	1226

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(40) Antiq. Jud. lib. vii. c. 1.

	Years of Government.	*Years of the World.*	*Years before Chriſt.*
After this *Jephthah* was Judge — —	6	4218	1208
After *Jephthah Ibzan* was Judge —	7	4224	1202
After *Ibzan Elon* was Judge —	10	4231	1195
After *Elon Abdon* (41) was Judge —	8	4241	1185
Sixth Servitude under the *Philiſtines* in the latter 20 Years of which *Samſon* and *Eli* were Judges together (42) —	40	4249	1177
Eli was Judge 40 Years, but 20 of them with *Samſon* under the ſixth Servitude	20	4289	1137
After *Eli* an Interregnum 20 Years and 7 Months — —	20	4309	1117
After the Interregnum *Samuel* was Judge	20	4329	1097
After *Samuel* had judged *Iſrael* 20 Years, *Saul* reigned — —	20	4349	1077
After *Saul David* reigned — —	40	4369	1057
In the fourth Year of *Solomon* and the ſecond Month the Temple was begun —	3	4409	1017
Sum	579		

By the Computation above, the Temple was begun 579 Years after the Exodus, and in the Year of the World 4412, and in the Year before the Chriſtian Æra 1014. There were beſides ſeven Months more which I have mentioned, but have not reckoned, to keep the Numbers in entire Years: and this is ſufficiently exact. It is certain from the Scripture Account of the Times of the Judges, that the Term from the Exodus to the Temple could not be fewer Years than I have computed them: but yet we find in the preſent *Hebrew* Copies of 1 *Kings* vi. 1. That *it came to paſs in the four hundred and fourſcore Year af-*

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(41) *Euſebius* placeth the taking of *Troy* under the third Year of *Abdon*, whom he calls *Labdon* in his Chronicon; and this agrees exactly to my Chronology: for *Troy* was taken in the Year before *Chriſt*, 1183.

(42) It appears from the xiiith Chapter of the Book of *Judges*, that *Samſon* was born the firſt Year of the *Philiſtine* Servitude, and therefore the 20 Years in this Servitude, in which he is ſaid to have judged *Iſrael*, ch. xv. ℣ 20. muſt be the laſt 20 Years of it.

ter the Children of Iſaael were come out of the Land of Egypt, in the fourth Year of Solomon's Reign over Iſrael, in the Month Zif, which is the ſecond Month, that he began to build the Houſe of the Lord. This Number has puzzled all our modern Chronologers, and put them to make ſeveral abſurd Hypotheſes, in order to reconcile the Hiſtory of the Judges to it: but it gave no Trouble to the moſt ancient *Jewiſh* and Chriſtian Chronologers; becauſe they found no ſuch Number either in the *Hebrew* or *Greek* Copies. And as they had no other Rule to compute this famous Æra by, but only the Years of the Judges; in which Calculation there was Room for the Difference of a few Years, in the Times of ſome of them, which are not expreſly ſet down in Scripture, as I have obſerved: ſo accordingly we find that ſome Writers made this Term from the Exodus to the Temple more Years than others did; but not one of them followed the Number mentioned in the before-cited Text, or made it 479 Years, till *Euſebius* mentioned its being wrote in the firſt Book of *Kings*; whereas had this Number been originally there, it would undoubtedly have appeared in the Verſion of the Septuagint; and the ancient *Greek* Writers would have followed it unanimouſly and without Variation. That this Number is ſpurious, and a Corruption of the Text, where it is written, will be demonſtrably ſhown in the following Sheets. And that it was not originally either in the *Hebrew* or *Greek* Text, may with great Certainty be inferred from the Computations of all the Ancients, both Pagan, Jewiſh, and Chriſtian Writers. *Theophilus* the ancient Biſhop of *Antioch* (43) ſaies, that it appeared from the *Tyrian* Records, that *Solomon's* Temple was built *five hundred ſixty ſix Years* after the Exodus. Theſe Records *Joſephus* ſpeaks of as of great Antiquity and Authority: and they differed no more than thirteen Years from my Calculation, and cannot be ſuppoſed to be ſo exact as the Scripture Hiſtory is in the *Jewiſh* Affairs.

In a Calculation from the Barbarians, as (44) *Clemens* of *Alexandria* calls the Ethnic Writers; and which ſeems to be the Calculation of

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(43) Ad Autolyc. lib. iii. p. 131.

(44) Strom. i. p. 337.

Demetrius who wrote in the Time of *Ptolemy Philopator*, the Hiſtory of the *Jewiſh* Kings; there are reckoned from the Diviſion of the Land, and thence from the Judges, including *Joſhua* to *Samuel*, 463 Years and 7 Months: ſo theſe 463 Years and 7 Months, commenced 46 Years after the Exodus: and ſo by this ancient Account collected from the *Greek* Verſion of the Septuagint, the Sum of the Years from the Exodus to the Temple was 463, 7 Months, +46+83 Years, or 592 Years and 7 Months; which agrees exactly with the Account of *Joſephus* which is 592 Years, as will be ſhewn preſently.

Joſephus had no Number in his *Hebrew* Copy of the Book of *Kings*: becauſe as he never fails to mention his Chronological Numbers, he would undoubtedly have taken notice of this, had it been in his Copy, and would alſo have made his Computation by it. But in the Place where he gives the Account of the building of the Temple he ſaies: “ *Solomon* (45) began to build the Temple in the fourth Year of his “ Reign, in the ſecond Month, after 592 Years from the Exodus of “ the *Iſraelites* out of *Egypt*.” Could *Joſephus* have ſaid this, if he had found in the Text the Number 480, as it is found at preſent? and that 592 is the genuine Number of *Joſephus* (though he has 612 Years in two or three other Places) is evident from ſeveral Obſervations made before on his Chronology; and chiefly from the diſtinct particular Numbers of the Years of *Joſhua*, and of every Judge, ſet down in his fifth Book of *Antiquities*, and which ſtand as follows, *viz.*

	Years.
From the Exodus to the Death of *Moſes* —— ——	40
From the Death of *Moſes* to the Death of *Joſhua* ——	25
The Government of the Elders after *Joſhua*, in whoſe Time the *Iſraelites* were ſubject to the King of *Meſopotamia* eight Years, Antiq. vi. c. 5. ſect. 4. p. 322. —— ——	18
After this, *Othniel* was Judge —— ——	40
After the Death of *Othniel* they were ſubject to the *Moabites*	18
After this, *Ehud* delivered them, and was Judge ——	80

(45) Antiq. Jud. lib. viii. c. 3.

	Years.
After the Death of *Ehud*, *Shamgar* was choſen Judge, but died in the firſt Year of his Government	1
After this the *Iſraelites* were in Servitude under *Jabin* King of *Canaan*	20
Debora and *Barak* delivered them, and judged *Iſrael*	40
After the Death of *Debora* and *Barak*, who both died about the ſame Time, the *Madianites* oppreſſed them with hard Servitude	7
Gideon delivered them, and was Judge	40
After *Gideon Abimelech* ruled	3
After *Abimelech Tola* judged *Iſrael*	22.
This Judge is omitted in *Joſephus* by the Careleſſneſs of his Copier; but the Sum of the Years, as he reckoned them from the Exodus to the Temple, ſhews that he had *Tola*, and the Number of the Years of his Government.	
After *Tola Jair* was Judge	22
After the Death of *Jair* the *Iſraelites* were in Servitude under the *Philiſtines* and *Ammonites*	18
Jephtha delivered them, and judged *Iſrael*	6
After the Death of *Jephthah Ibzan* was Judge	7
After *Ibzan Elon* was Judge	10
Contemporary with *Elon Abdon* was Judge, according to the Account of *Joſephus*, who ſet down no Years to his Government (46).	
After the Death of *Abdon* the *Philiſtines* held the *Iſraelites* under Tribute	40
After this, *Samſon* judged *Iſrael*	20
After the Death of *Samſon* the High Prieſt *Eli* was Judge	40
After the Death of *Eli Samuel* judged *Iſrael* alone	12
Samuel judged *Iſrael* 18 Years more in the Reign of *Saul*, Antiq. Jud. lib. vi. c. 13.	18

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(46) The MSS. of *Joſephus* make *Abdon* ſucceed *Elon*: they ſay he was Governor μετ' Ἠλῶνα, *after Elon*: but as no Years are ſet down of his ruling after *Elon*; I ſhould chuſe to read μετὰ Ἠλὼν or Ἠλωνὸς, *i. e.* with *Elon*, as two Copies, *viz. Baſil*, and another marked G. *i. e.* Edit. Genev. have it.

	Years.
Saul reigned 2 Years after the Death of *Samuel*, Antiq. Jud. vi. c. 14. fin.	2
After *Saul David* reigned	40
In the fourth of *Solomon* the Temple was begun to be builded	3
Sum total	592

This Number of 592 Years, which *Joſephus* reckoned from the *Iſraelites* going out of *Egypt* to the building of the Temple in the fourth Year of the Reign of *Solomon*, is agreeable to his (47) Computation of 515 Years from the Government of *Joſhua* after the Death of *Moſes* to the Time of *David's* Conqueſt of *Jeruſalem* in the eighth Year of his Reign, 2 *Sam.* v. 5—9. for to 515 add the 40 Years of *Moſes*, and 33 Years of *David*, and 3 of *Solomon*, the whole Sum is 591 Years. The ſame reckoning is again confirmed from another Computation, where he (48) ſaies, that it was 470 Years and an half and ten Days from the building of the Temple to the Deſtruction of it by *Nebuchadnezzar*; and 1062 Years and a half and ten Days from the Exodus to that Time: now 592 Years, the Term from the Exodus to the building of the Temple, being added to 470 Years and a half and ten Days, the Term from the building to the burning of it; the whole Sum is exactly 1062 Years and an half and ten Days.

It is therefore evident that the different reading of the Place of *Joſephus* in the End of his vith Book of Antiquities gave occaſion to the two different Reckonings of the Years from the Exodus to the Temple, the one 592 Years, as above, the other 612 Years, as it is read in other Places. For if we ſuppoſe that he reckoned *Saul* to have reigned 22 Years, as the MSS. and *Zonaras* have it, after the Death of *Samuel*; inſtead of *two* Years, as the older Readings of *Epiphanius* and *Ruffinus* had it, and which I have followed; then the whole Sum will be 612 Years from the Exodus to the Temple. But as *Joſephus* himſelf ſeveral times reckons it no more than 592 Years; and *Eupolemus* and the moſt ancient Chriſtian Writers never give more than 20 Years to the Reign of *Saul*, I conclude that the Number 612 has been put into the Text of *Joſephus* from the corrupt Reading of 22 Years inſtead of *two* for the Time of *Saul's* reigning after the Death of *Samuel*, and which is not at all conſiſtent with the Scripture Hiſtory of the Acts of *Saul's* Reign after the Death of *Samuel*.

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(47) Antiq. Jud. lib. vii. c. 3. ſect. 2. fin.
(48) Antiq. Jud. lib. x. c. 8. p. 528.

Theophilus Biſhop of *Antioch* read it, I think, in *Joſephus*, *two* Years, and not 22: for he agrees exactly with the Account of *Joſephus*, which I have given, and ſaies, that *Samuel* judged *Iſrael* 12 Years; and that *Saul* afterwards reigned 20 Years; which Numbers he ſeems plainly to have had from *Joſephus*; and he wrote about 70 Years after *Joſephus* finiſhed his *Jewiſh* Antiquities.

The Suppoſition of *Saul* reigning no more than *two* Years after the Death of *Samuel* agrees with the Scripture Account of the Tranſactions, which happened between the Death of *Samuel* and *Saul*.

After the Death of *Samuel*, *David* fled from *Saul* into the Wilderneſs of the South of *Judæa*, not far from *Carmel* and *Maon*, 1 *Sam.* xxv. 2, 4, 5, near the *Aſphaltite Lake*, or *Dead Sea*: where *Nabal* lived; and where he had ſtaid ſome Time, as appears from ℣ 15, 16. and whoſe Wife *Abigail David* married after the Death of *Nabal*, ℣ 42. So that we cannot allow leſs than about a Year for his Abode in this Place. After this he returned to *Ziph*; and the *Ziphites* informed *Saul*, who who was at *Gibeah*, that *David* was in the Wilderneſs, and *hid in the Hill of Hachilah, which is before Jeſhimon*, 1 *Sam.* xxvi. 1. Hither *Saul* marched with his Army of *three thouſand choſen Men* in Purſuit of him. *David* was informed of his coming by his Spies, and ſurpriſed him in the middle of his Camp, faſt aſleep in the Night, and all his Guards aſleep alſo, ℣ 7. *and took away the Spear and Cruſe of Water which were at Saul's Bolſter, and went away*, without doing him the leaſt Harm, ℣ 12. After this *David* ſtill diſtruſting *Saul*, notwithſtanding his ſeeming Sorrow for having attempted the Life of him who had been ſo generous as to ſave his, when it was in his Power to have ſlain him in his Camp, went to *Achiſh* King of *Gath*, ch. xxvii. ℣ 2. who gave him *Ziglag* to dwell in, with his Family and Servants, ℣ 6. The Time of theſe Tranſactions hitherto from the Death of *Samuel* may be ſuppoſed to be not much

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much leſs than 2 Years; nor does it appear to be more. But then it it is ſaid, ℣ 7. *that the Time that David dwelt in the Country of the Philiſtines was a full Year and four Months.* This Tranſlation, if admitted, will make the Reign of *Saul*, who was alive during this Time, to have continued *three Years* after the Death of *Samuel*. But the *Hebrew* Text has not *a full Year, or a Year of Days*, as it is repreſented in the Margin of our Bibles; but only, *Days and four Months*; or as it may be rendered, *Days, even four Months:* and ſo the *Chaldee* Paraphraſe underſtands it. The *Alexandrian Greek* Copy reads, *Days, four Months*; and *Joſephus* rendered the Words, *Days and four Months*; and ſaies (Antiq. Jud. vi. c. 13.) The Time was *four Months and twenty Days*. It is indeed true that the *Hebrew* Word *Jamim*, here uſed, and which properly ſignifies *Days*, does ſometimes ſignify *a Year*; and the *Syriac* Verſion has rendered it in this Place, *Years*; and the *Arabic* Tranſlation, *a Year*; but the *Latin Vulgate*, or *Jerome*, the *Vatican Greek* Copy, the *Complutenſe* and *Aldine* Copies have only *four Months*; taking the Word *Jamim, Days*, to be in Appoſition with and explained by the Words following, *viz. four Months*, as the *Alexandrian* Copy has it: ſo they all underſtood it, *Days even four Months*, which is the true Senſe. From what is obſerved it appears moſt probable that *Saul*, who was ſlain whilſt *David* dwelt at *Ziglag*, 2 *Sam.* i. 1. did not reign longer than two Years after the Death of *Samuel*, as *Joſephus* and other ancient Writers inform us.

I ſhall only obſerve further on the Computation of *Joſephus*, that the Difference between his reckoning and that which I have ſtated for the true Number, *viz.* 579 Years, is reconciled, if we deduct from his Account the 20 Years of *Samſon*, which in the Text of *Judges*, ch. xv. ℣ 20. are expreſly reckoned amongſt the 40 Years of the preceding Servitude; and inſtead thereof add to it 8 Years to make up the whole Term of the Government of *Samuel* and the Reign of *Saul* 40 Years, as *Euſebius* and the *Paſchal Chronicle* reckoned; and as the Apoſtle *Paul* computes them, *Acts* xiii. 20, 21. This reduces the Number of *Joſephus's* 592 Years to the Sum of 580 Years.

The Chronology of Theophilus *Biſhop of* Antioch, *in the Year of* Chriſt 168. *from his Third Book to* Autolycus.

	Years.
From the Exodus to the Death of *Moſes*	40
After that, *Joſhua*	27
After *Joſhua*, the Servitude under the King of *Meſopotamia*	8
After that Servitude, *Othniel*	40
After *Othniel*, ſecond Servitude under *Eglon* King of *Moab*	18
After *Eglon*, *Ehud*	80
Shamgar (49) omitted here after *Ehud*, but added after *Samſon* and an Interregnum of 40 Years, and called there *Samra*	1
Third Servitude under the *Canaanites*	20
After this, *Debora* and *Barak*	40
Fourth Servitude under the *Madianites*	7
After this, *Gideon*	40
After *Gideon*, *Abimelech*	3
After *Abimelech*, *Tola*	22
After *Tola*, *Jair*	22
Fifth Servitude under the *Ammonites*	18
After this, *Jephthah*	6
After *Jephthah*, *Ibzan*	7
After *Ibzan*, *Elon*	10
After *Elon*, *Abdon*	8
Sixth Servitude under the *Philiſtines*	40
After this, *Samſon*	20
After *Samſon*, an Interregnum of Peace	40
Then *Eli*	20
After *Eli*, *Samuel*	12
Saul	20
David	40
Solomon	3
Sum total	612

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(49) *Shamgar* is generally omitted, or no Years aſſigned to him; and *Origen* includes the Time of his Government in that of *Ehud*. Hom. iv. in lib. Jud. interprete Ruffino. And this is right.

If we deduct, as we ought, from the Sum of *Theophilus* the 20 Years of *Samſon*, as being included in the preceding 40 Years of the *Philiſtines*; and alſo the 40 Years Interregnum after *Samſon*, which has not the leaſt Foundation in Scripture; and inſtead thereof add the 20 Years Interregnum between *Eli* and *Samuel*, which is related in Scripture, his Sum will be 572 Years: to this add 8 Years to the Sum of *Samuel* and *Saul*, the whole will be 580 Years. The Difference therefore lies in theſe Particulars. Hence we may correct a groſs Error in the Text of *Theophilus*, lib. iii. p. 138. *Edit. Colon.* where from the *Death of Moſes to the Death of David* are reckoned in one Sum no more than 498 Years, inſtead of 568, which is his true Number.

The Chronology of Clemens *of* Alexandria, *in the Year of* Chriſt 192. *out of the firſt Book of his* Stromata, *p.* 323—325. *Edit.* Pariſ.

	Years.
From the Exodus to the Death of *Moſes*	40
After him, *Joſhua*	27
After *Joſhua*, firſt Servitude under the King of *Meſopotamia*	8
After this, *Othniel*	50
Second Servitude under the *Moabites*	18
After this, *Ehud*	80
Shamgar omitted	00
Third Servitude under *Jabin* King of *Canaan*	20
After this, *Debora*	40
Fourth Servitude under the *Madianites*	7
After this, *Gideon*	40
After him *Abimelech*	3
After *Abimelech*, *Tola* (whom he calls *Boleas*)	23
The next, *Jair*, is omitted, and was not in his Copy	00
Fifth Servitude under the *Ammonites*	18
After this, *Jephthah*	6
After him *Ibzan* (whom he calls *Abatthan*)	7
After *Ibzan*, *Elon* (whom he calls *Ebron*)	8
After *Elon*, *Abdon* (who he calls *Eglom*)	8

But ſome, he ſaies, connected the Years of *Abatthan* and *Ebron* together, or made them contemporary Judges.

The ſixth Servitude under the *Philiſtines*	40
After this, *Samſon*	20
After *Samſon*, he ſaies, there was an Anarchy, but ſets down no Years, and then *Eli* the High Prieſt was Judge	40
After *Eli*, *Samuel* with whom *Saul* reigned	27
David	40
Solomon	3
Sum total	573

But though the Sum of *Clemens*, as reckoned above, is 573 Years, yet it is certain that he reckoned them no more than 566 Years; and ſo reckoned *Abatthan* and *Ebron* Contemporaries, and gave them no more than 8 Years. *Clemens* ſaies that his Chronology, juſt before ſtated, makes it 523 Years and 7 Months from *Joſhua* to the Death of *David*; this he repeats in the ſame 325th Page. And the 40 Years of *Moſes* and 3 of *Solomon's* Reign added, make 566 Years and 7 Months. And this alſo is evident from his ſaying a little before, that the whole Time of the Judges (*Joſhua* included) to *Samuel* is 463 Years and 7 Months; and they are exactly ſo many by the foregoing Account. He adds to theſe 20 for the Reign of *Saul* after the renewing of his Kingdom, and 40 for the Reign of *David*, and ſo the whole Sum is as before 523, and the 40 Years of *Moſes* being added with 3 of *Solomon's* Reign, the Years from the Exodus to the Temple are 566, beſides the odd Months not reckoned: all which proves that this was the real Chronology of *Clemens*, for this Interval of Time, in which he agrees with the *Tyrian* Annals. This Computation alſo ſhews that *Jair* who was Judge 22 Years, was not in the *Greek* Copy which he uſed.

Clemens ſeems to be inconſiſtent with himſelf in ſuppoſing from *Ptolemy*, Prieſt of *Mendes* in *Egypt*, that *Moſes* was as old as *Inachus* of *Argos*, and *Amoſis* of *Egypt*, *Strom.* i. p. 320. and in other Places; and alſo makes *Solomon* to live in the Time of the *Trojan* War, which was owing to an Account which he had (and *Tatian* before him) from the *Phœnician* Hiſtory of *Lætus*, and from *Menander* of *Pergamus*; who wrote, as they underſtood them, that

Menelaus came from *Troy* into *Phœnicia*, in the Reign of *Hiram*, Contemporary with *Solomon*, p. 326, 327, 328. *Tatian* and after him *Clemens* both miſunderſtood what theſe Hiſtorians related. Their Words as *Tatian* cites them [*Orat. cont. Græcos*] are, *That in the Reign of a certain King* (not named) *the Rapture of Europa happened; and that Menelaus came into Phœnicia; and Mention alſo was made of Hiram, who gave his Daughter in Marriage to Solomon King of the Jews. Menander of Pergamus gave the ſame Account.* Now it no more follows from this Narration, that *Menelaus* was contemporary with *Hiram* who reigned at the ſame Time with *Solomon*, than that he was contemporary with *Europa*, whoſe Rapture was ſeveral Centuries before the taking of *Troy*. However, though *Tatian* and *Clemens* might take Advantage of the ſuppoſed Teſtimonies of pagan Writers (as *Africanus*, *Euſebius*, and other ancient Chriſtian Writers did) for carrying the Antiquity of *Moſes* as high as *Inachus* or *Amoſis*; though he really lived many Years after them: yet *Clemens* knew very well from Scripture the true Time of *Moſes*. And his own reckoning of the Times from *Moſes* to *Solomon* ſhews that *Moſes* lived about two Centuries after *Inachus* King of *Argos*; and his reckoning alſo of the Reigns from *Solomon* to the Death of *Cleopatra* thirty Years before the vulgar Æra of *Chriſt*, ſhews that *Solomon* began to reign near 170 Years after the Deſtruction of *Troy*. He reckons (p. 329) from the Birth of *Moſes* to the 11th of *Zedekiak* 1085 Years, ſix Months, and ten Days; from the 11th of *Zedekiah* to the Chriſtian Æra is reckoned 587 Years; ſo from the Birth of *Moſes* to *Chriſt* is 1672 Years, omitting the odd Months and Days; and deducting 80 Years for the Age of *Moſes* before the Exodus, the Exodus is placed in the Year before *Chriſt* 1593, and this is the true Sum of that Period. Again (p. 330) *Clemens* computes from the Birth of *Moſes* to the ſecond of *Darius* Son of *Hyſtaſpis*, 1155 Years, ſix Months, and ten Days: the ſecond of *Darius* was in the Year before *Chriſt* 518, which is the true Year, though *Ptolemy's* Canon puts it two Years higher: theſe two Sums make again 1672 Years (omitting the odd Months and Days) and 80 Years of *Moſes* from his Birth to the Exodus being deducted, the Exodus again is placed rightly in the

Year before *Chriſt* 1593. And farther as the foregoing Reckoning places the Reign of *Solomon* in the Year before *Chriſt* 1017, *Clemens* could not conſiſtently ſuppoſe him to reign in the Time of the *Trojan* War, which he knew, and ſaies was 407 Years before the *Olympiads*, that is, in the Year before *Chriſt*, 1183, and 166 Years before the Reign of *Solomon*. It does not appear that *Clemens* ever ſaw the aſtronomical Canon of *Ptolemy*, though made at *Alexandria* before his Time: and therefore he knew not exactly the Years from *Darius* to the Chriſtian Æra: but his two general Numbers before-mentioned from the Birth of *Moſes* to the 11th of *Zedekiah*, and to the ſecond Year of *Darius*, are the moſt accurate to be found in any Chronologer, whether ancient or modern, and very highly valuable.

THE Chronology of *Julius Africanus*, which he wrote in the Year of *Chriſt* 220, is the largeſt of all. *Syncellus* in his Chronography (p. 79.) ſaies, that *Africanus* having omitted the 130 Years of *Cainan*, to make them up was forced to add about 140 Years in his Chronology from the Time of *Joſhua* and the Elders, to *Eli* and *Samuel*, on which Account he was blamed by *Euſebius*. And he ſaies (p. 175.) that the Sum of *Africanus's* reckoning, from the Exodus to the Foundation of the Temple, exceeded 740 Years. This was occaſioned by making after *Samſon* an Interregnum of 40 Years, and after that a Term of Peace for 30 Years more; and alſo giving to *Eli* and *Samuel* 90 Years. He alſo added 30 Years to the Elders after *Joſhua*, and gave 10 Years too many to *Othniel*, all which made an Addition of 140 Years. *Euſebius* repreſents the Chronology of *Africanus* as follows: *viz.* that he aſſigned to *Moſes* 40 Years; after this, to the Government of *Joſhua*, 27 Years.(50) Then to the Elders 30 Years: then to the Judges to *Eli* 490 Years: after them to *Eli* and *Samuel* 90 Years: to theſe 20 Years of *Saul*, and 40 of *David*, and 4 of *Solomon* added, the whole Sum is 741 Years. The Particulars of the Numbers of *Africanus*, were

(50) In the Text of *Euſebius* it is (κε') 25 Years, but it ſhould be (κζ') 27 Years; as the other Chriſtian Writers before him, and *Euſebius* from him, has it.

Moſes

	Years.
Moſes	40
Joſhua	27
Elders after *Joſhua*	30
Chuſan-Riſhathaim	8
Othniel (51)	50
Eglon	18
Ehud	80
Africanus mentioned *Shamgar*, but obſerved that the Scripture aſſigned him no Years. Apud *Syncel.* p. 176.	
Jabin	20
Debora and *Barak*	40
Madianites	7
Gideon	40
Abimelech	3
Tola	23
Jair	22
Ammonites	18
Jephthah	6
Ibzan	7
Elon	10
Abdon	8
Philiſtines	40
Samſon	20
Interregnum	40
Peace	30
Eli and *Samuel*	90
Saul	20
David	40
Solomon	4
Sum total	741

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(51) *Euſebius* Præp. Evang. lib. x. c. 14. ſays the *Greek* Interpreters read the Time of *Othniel* 50 Years: and ſo *Clem. Alex.* read it, and the moſt ancient *Alex.* MS. has the ſame Number. It was occaſioned by the Similitude

Africanus (52) reckoned 1020 Years from the Exodus to the *Olympiads*, and ſo he placed it in the Year before *Chriſt* 1796: And alſo in the Reign of *Ogyges* the firſt King of *Attica*. To make this Number up, he placed the Return of the *Iſraelites* from the *Babylonian* Captivity in the 1st of *Cyrus*, about 25 Years too high; by placing it in the firſt Year of the Reign of *Cyrus* in *Perſia*, in the firſt Year of the 55th *Olympiad*, and in the Year before *Chriſt* 560, as he reckoned, and by the Addition of a few more Years up to *Solomon*, he made *Moſes* live in the Year 1796, before the Chriſtian Æra. This prodigious Anachroniſm of above 200 Years was owing to the Hypotheſis of *Moſes* being contemporary with *Ogyges*, and his endeavouring to reconcile the Scripture-Hiſtory to this groundleſs Hypotheſis.

I ſhall poſtpone the Chronology of *Euſebius*, which is next in Time, and proceed to the Paſchal Chronicle, which was begun by the firſt Compiler of it, about the Year of *Chriſt* 354, as the learned Editor of it, *Du Freſne*, thinks moſt probable.

This Chronicle reckons 632 Years between the Exodus and the Temple, *viz.*

	Years.
Moſes	40
Joſhua	27
Chuſan-Riſhathaim	8
Othniel	32
Eglon	18
Ehud, of whoſe Years 24 are aſſigned to *Shamgar*	80
Jabin	20
Debora	40
Madianites	7
Gideon	40
Abimelech	3
Tola	23

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of the numeral Letters N i.e. 50. and M i. e. 40. which latter is the true Number.

(52) Apud Euſeb. Præp. Evang. lib. x. c. 10. Syncel. Chronograph. p. 64, 65.

Jair

	Years.
Jair	22
Ammonites	18
Jephthah	6
Ibzan	7
Elon	10
Abdon	8
Philiſtines	40
Samſon	20
Interregnum	40
Eli	40
Samuel	20
Saul	20
David	40
Solomon	3
Sum total	632

This Chronicle, by a peculiar Error, gives no more than 32 Years to *Othniel* inſtead of 40. The 8 omitted Years being added, and the 20 Years of *Samſon* deducted, as being comprehended in the preceding 40 Years; and alſo deducting the Interregnum of 40 Years, which has no Foundation in the Scripture, the Sum will be, as it ought, 580: or the building of the Temple will commence in the 580th Year after the Exodus, which is the true Year: and which, though only 579 Years and about 7 Months, may be called 580 Years.

The Chronology of Georgius Syncellus, *p.* 174, etc. *wrote about the Year of* Chriſt, 792.

	Years.
Moſes	40
Joſhua	27
Elders after *Joſhua*	18
Chuſan-Riſhathaim	8
Othniel	40
Eglon	18

Ehud

	Years
Ehud	80
Shamgar mentioned, but no Time aſſigned him, as not ruling a Year	00
Jabin	20
Debora and *Barak*	40
Madianites	7
Gideon	40
Abimelech	3
Tola	23
Jair (in the Text 20, by an Error of the Copier)	22
Ammonites	18
Jephthah	6
Ibzan	7
Elon	10
Abdon	8
Philiſtines	40
Samſon	20
Interregnum of Peace	40
Eli	20
Samuel	20
Saul	40
David	40
Solomon	4
Sum total	659

This *Syncellus* declares to be the Sum of his Chronology, p. 175. and yet he is ſo inconſiſtent as to reckon with *Africanus* 1020 Years from the Exodus to the Olympiads, p. 65. which brings the Exodus up to the Year before *Chriſt* 1796. whereas *Syncellus* placing the 4th of *Solomon* in the Year before *Chriſt* 1026, could carry the Exodus no higher than the Year before *Chriſt* 1685.

The Chronology of Euſebius *Biſhop of* Cæſarea, *wrote about the Year of* Chriſt 330, *in his* Præparatio Evangelica, lib. x. c. 14.

	Years.
Moſes	40
After him *Joſhua*, to whom, he ſaies, ſome gave 30 Years, but he gave him no more than 27	27
Firſt Servitude under the King of *Meſopotamia*	8
After that, *Othniel*, to whom he ſaies the Septuagint gave 50 Years, but the *Hebrew* Text, he obſerves, has no more than 40 Years, which he follows in his *Chronicon*	40
Eglon	18
Ehud	80
Shamgar omitted	00
Jabin	20
Debora and *Barak*	40
Madianites	7
Gideon	40
Abimelech	3
Tola (in his *Chronicon* 22, but here 23)	23
Jair	22
Ammonites	18
Jephthah	6
Ibzan	7
Elon, who, he ſaies, in his *Chronicon*, is omitted in the *Greek* Text of the Septuagint, but he is miſtaken; for he was in that Text, though not in his Copy	10
Labdon, or *Abdon*	8
Philiſtines	40
Samſon	20
Eli (in the *Greek* Text of the Septuagint hath only, he ſaies, 20 Years; but in the *Hebrew* 40, which he follows)	40
Samuel and *Saul*, in whoſe Years he includes the 20 Years abode of the Ark in the Houſe of *Abinadab*, 1 *Sam.* vii. 1, 2.	40
David	40
Solomon	3
Sum total	600

Syncellus, p. 175. tells us that this was the Computation of *Euſebius:* and it appears to be ſo from the Preface to his *Chronicon*, where (53) he ſaies the *Hebrew* Numbers of the Book of *Judges* amount to this Sum: but this Interval, he ſaies, was only 479 Years, according to the leſſer Number of the Book of *Kings*, in which it is ſaid to be in the 480th Year after the Exodus that *Solomon* began to build the Temple, 1 *Kings* vi. 1. and this leſſer Number he follows in his *Chronicon.* If we deduct from the above-ſtated Number of *Euſebius, viz.* 600, 1 Year from *Tola*, and 20 Years from *Samſon*, which are a part of the preceding 40 Years, as hath been frequently obſerved, we have the true Number as reckoned by the Book of *Judges*, which is, as before proved 579 Years, if *Tola* has 22 Years, or 580 if he has 23 Years: but I have choſen the former Number.

That which impoſed upon *Euſebius*, and engaged him to follow and to put into his *Chronicon* the leſſer Number of 479 Years, was a pretended ancient traditional Interpretation (which he there ſpeaks of) amongſt the *Jews* of the Numbers of the Book of *Judges*, by which they (54) included all the Years of Servitude which they reckoned to be 120 (though they are but 111) in the Years of the *Judges:* and ſo reduced the 600 Years of the Book of *Judges*, as *Euſebius* reckoned them to 480 or 479 Years, in order to reconcile them to that Number which was inſerted into the Book of *Kings*; and which Number it is very probable was there firſt inſerted to ſupport this abſurd traditional Interpretation. And this I take to be one of the Contrivances of the *Jews* to ſhorten their Chronology in Oppoſition to the Computations of the Chriſtians, from the plain Senſe and expreſs Numbers of both the *Hebrew* and *Greek* Text in the Book of *Judges.*

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(53) A Moyſe uſque ad Solomonem et primam ædificationem templi Anni computantur 479, ſecundum minorem tamen numerum quem tertius liber regnorum continet: nam juxta volumen Judicum ſupputantur anni 600. Proœm. fin.

(54) λέγει γοῦν (Euſebius) καὶ ἐγενήθη ἐν τῷ υμʹ. (i. e. 440.) ἔτει τῆς ἐξόδου τῆς ἀπ' Αἰγύπτου ἤρξατο οἰκοδομεῖν Σολομὼν τὸν ναόν. τὸ δὲ Ἑβραϊκόν· ἐγενήθη ἐν τῷ υʹ καὶ πʹ ἔτει (i. e. 480.) ταῦτα δέ, φησιν, οἱ Ἰουδαίων διδάσκαλοι ἀκριβῶς συνάγεσθαι ἔλεγον, μόνης τῆς τῶν ἐξ Ἰσραὴλ κριτῶν χρονοκρατίας ἀριθμουμένης, καὶ μὴ λογιζομένης ἰδίως τῆς τῶν ἀλλοφύλων, ἀλλὰ τῆς τῶν κριτῶν συνουμένης. ὅπερ οὐ συνᾴδει τῇ ἱερᾷ τῶν κριτῶν βίβλῳ. Syncel. Chronograph. p. 175.

This fictitious Number firſt added by the *Jews* to the *Hebrew* Text of the Book of *Kings*, they had very nearly got inſerted before the Time of *Euſebius* into ſome Copies of the Septuagint, which have 440 inſtead of the *Hebrew* Number 480; and which Number is now retained in moſt, if not all the *Greek* Copies; except the *Complute.*

But it is very evident from the Computations of the moſt ancient Scripture-Hiſtorians, and particularly *Demetrius*, who lived many Years before the Chriſtian Æra, and alſo from the Calculation of the oldeſt Chriſtian Writers, *Theophilus* Biſhop of *Antioch*, *Clemens* of *Alexandria*, and *Africanus*, that they had no ſuch Number as either 480 or 440 in the Septuagint Verſion, or in the *Hebrew* Text: and it is as evident from the reckoning of *Joſephus* that he had no Number in his *Hebrew* Copy: and it will preſently appear that St. *Paul* knew of no Number either in the *Hebrew* or *Greek* Text. Therefore this Corruption of the *Hebrew* and *Greek* Copies is not probably older than the Middle of the third Century. For *Origen* (55) cites the Text, 1 *Kings* vi. 1. in his Commentary on St. *John's* Goſpel, where he mentions the Year of *Solomon's* Reign, and the Month when he began to build his Temple, but ſaies nothing of the Year from the Exodus, or the *Iſraelites* going out of *Egypt:* nor is this Year mentioned in the parallel Place of the Book of *Chronicles*, where the building of the Temple is related. And this is the more obſervable, becauſe where-ever the Years were added in the Books of *Samuel* and of the *Kings*, and the ſame Tranſactions are related in the *Chronicles*; the Years are always ſet down in the *Chronicles*, as well as in the Books of *Samuel*, and the *Kings*; and alſo exactly in the ſame Manner: only we may except that the Years of the building of the Temple, and of the King's own Houſe, are ſet down in two diſtinct Numbers, [the firſt *ſeven* Years, the latter *thirteen* Years] 1 *Kings* vi. ℣ 38. ch. vii. ℣ 1. but in 2 *Chron.* ch. viii. ℣ 1. the two Sums are added together and called *twenty Years*, as they are alſo called 1 *Kings* ch. ix. ℣ 10. and the former diſtinct Numbers are not mentioned at all in the *Chronicles*. So that this is no real Exception to what is obſerved: and it is highly improbable, that ſo remarkable a Number of Years, as that from the Exodus to the building of the Temple, ſhould be ſet down in the Hiſtory of the *Kings*, and yet not be mentioned in the *Chronicles* of the ſame Kings, where the Time of the ſame building is mentioned, both the Year of *Solomon's* Reign, and the Month of the Year. And it is next to impoſſible to ſuppoſe, had the Number been ſet down, as we now find it, in the Book of *Kings*, that no ancient Writer either *Jewiſh* or Chriſtian before *Euſebius*, ſhould have found or obſerved it; but ſhould always reckon the Years from the Exodus to the Temple, by the Times of the Judges and Kings to *Solomon*; whoſe Computations are very different from the Sum inſerted in the Book of *Kings*, which Sum is utterly irreconcileable to the Numbers of the Years of the Judges.

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(55) *Origen* cites the Text, *viz.* γέγραπται ἐν τῇ τρίτῃ τῶν βασιλειῶν, *viz.* ἡτοίμασαν τοὺς λίθους καὶ τὰ ξύλα τρισὶν ἔτεσιν, ἐν δὲ τῷ τετάρτῳ ἔτει, μηνὶ δευτέρῳ, βασιλεύοντος τοῦ βασιλέως Σολομῶντος ἐπὶ Ἰσραήλ. κ. τ. λ. *They prepared Stones and Timber three Years: and in the fourth Year, in the ſecond Month, of Solomon's Reign over Iſrael, etc.* Com. in Joh. p. 187. The preceding Words; *and it came to paſs in the* 480th *Year after the Children of Iſrael were come out of the Land of Egypt*, which in the preſent Text intervene between the Words, *Stones and Timber three Years*, and the following Words, *and in the fourth Year*, are all omitted in *Origen's* Citation of the Text, and were not in his Copy, either *Greek* or *Hebrew*. For had they been in either, he neither could nor would have omitted them, becauſe they are the moſt remarkable Words in the Text; and more material to be obſerved than the Month or even the Year of the Reign in which *Solomon* began to build the Temple. We may therefore be almoſt ſure that the Words *in the* 480th *Year, etc.* are an Interpolation of the Text, and were not in it when *Origen* wrote his *Commentaries*, about the Year of *Chriſt* 230, or at lateſt 235.

Nothing is plainer than that the Hiſtory of the Judges always clearly and expreſly diſtinguiſheth the Years of the ſeveral Servitudes of the *Jews*, from the Years of the Government of their Judges after each Deliverance from Servitude; and it is highly abſurd to include the Years of Peace and Reſt in the Years of War and Bondage: and all the Chriſtian Writers (except *Euſebius*) unanimouſly diſtinguiſhed them. And *Euſebius* himſelf diſtinguiſhed them in his other Writings; though in his *Chronicon* he has followed the leſſer corrupted Numbers of the *Jews* of his Time, for which he is very juſtly found Fault with by the learned Chronologers and Hiſtorians (56) *Anianus* and *Panodorus*, who wrote in the latter End of the fourth Century; and by (57) *Syncellus* after them. But that the *Jews* had no ancient Tradition for interpreting the Hiſtory of the Judges, ſo as to make the Years of Servitude a Part of the Years of the Government of the Judges, may from hence be certainly concluded, that *Joſephus* all through the Hiſtory of the Judges reckons the Years of Servitude diſtinct from thoſe of the Government of the Judges.

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(56) Apud Syncel. Chronograph. p. 36.

And 'tis obſervable, though neither *Joſephus* nor any of the ancient Chriſtian Writers took Notice of it, that the twenty Years of *Samſon* in which he judged *Iſrael*, are expreſly ſaid to have been *in the Days of the Philiſtines*, as being a Part of the forty Years in which the *Iſraelites* were ſubject to the *Philiſtines*; that we might not think theſe Years diſtinct from, and ſubſequent to thoſe of their Servitude, as the Years of all the other Judges are related to be.

Our learned Archbiſhop *Uſher* takes another Method to make the Hiſtory of the Times of the Judges agree to the ſuppoſed 480th Year from the Exodus to the Temple; and would have the Text, where it is ſaid that upon the Deliverance of the *Iſraelites* by *Othniel* (and ſo of the reſt) that *the Land had Reſt forty Years*, to mean not that the *Iſraelites* enjoyed a Peace of forty Years under *Othniel*; but only that the Land began to reſt in the 40th Year after the Reſt which it had under (58) *Joſhua*. And thus by a different Way of Interpretation he leaves uncounted all the Years of the ſeveral Servitudes, or includes them in thoſe of the Judges. But this Interpretation is forced and unnatural; and is, as before ſhewn, contrary to the unanimous Senſe of the Ancients, both *Jews* and Chriſtians: and is to be eſteemed a mere Hypotheſis of this great Man, void of all Foundation. Many of the moſt learned modern Chronologers, as *Joſeph Scaliger*, and others, have followed the Scheme of *Euſebius*, not ſuſpecting an Error in the Number of the Book of *Kings*. The learned *Petavius* alſo follows this Scheme with reſpect to ſome of the laſt Judges, though he rejects it as abſurd, with regard to moſt of them. He reckons the 480 Years of the Book of *Kings* to commence, not from the *Iſraelites* go-

(57) Chronograph. p. 164, 165, 175.
(58) Chronolog. Sac. p. 203 — 213.

ing out of *Egypt*, as the Text expreſly ſaies, but from their entering into the Land of *Canaan* forty Years after their coming out of *Egypt*. But had this been the Meaning of the Text, it would, no Doubt, have been ſaid, *After the Children of Iſrael were come out of the Land of Egypt* INTO THE LAND OF CANAAN. Farther this learned Chronologer, to reconcile his Hypotheſis both to the Number of the Book of *Kings*, and to St. *Paul's* reckoning of 450 Years from the Diviſion of the Land by *Joſhua* unto *Samuel*, is forced to ſuppoſe St. *Paul* to reckon not from the Diviſion of the Land, though his Words immediately refer to it, but to reckon from the Exodus ſpoken of three Verſes before; than which there cannot be a more abſurd Interpretation. For as he admits the preſent Poſition of the Text, *Act.* xiii. ℣ 19, 20. it is evident that the Words of the 20th Verſe, *after that he gave them Judges*, &c. muſt mean, *after* the Completion of the forty Years in the Wilderneſs, ℣ 18. and alſo, *after the Diviſion of the Land*, ℣ 19. nor will his Interpretation anſwer his Purpoſe; for after all he is again forced to make St. *Paul* mean, not preciſely 450 Years, but (59) only 437 Years. To ſuch Difficulties the moſt learned Men are put to ſupport a Corruption of Scripture which they do not ſuſpect.

Having ſhewn from the Calculations of the moſt ancient *Jewiſh* and Chriſtian Writers, that the Interval between the Exodus and the Temple exceeded 480 Years by an hundred Years at leaſt; and that it is highly probable that the Foundation of the Temple was laid in the 580th Year after the Exodus; to put this important Part of Scripture-Chronology out of all reaſonable Doubt, I ſhall produce at large the Teſtimony of St. *Paul*, who ſaies; *The God of this People of Iſrael, choſe our Fathers, and exalted the People, when they dwelt as Strangers in the Land of Egypt, and with an high Arm brought He them out of it. And about the Time of forty Years ſuffered he their Manners in the Wilderneſs. And when he had deſtroyed ſeven Nations in the Land of Canaan he divided their Land to them by Lot: and after that he gave them Judges, by the Space of* 450 *Years, unto Samuel the Prophet: and afterward they deſired a King; and God gave unto them Saul the Son of Cis, a Man of the Tribe of Benjamin, by the Space of forty Years, Acts* xiii. ℣ 17, 18, 19, 20, 21. This is the plain natural Conſtruction of the Apoſtle's Words, and the preſent Order and Reading of them is ſupported by the *Syriac* Verſion, and moſt of the ancient Manuſcripts; eſpecially by all the Manuſcripts of *Robert Stephen* with the *Complutenſe* and all the old Editions. And in the Words the Apoſtle in plain and expreſs Terms reckons 450 Years unto *Samuel,* from the Time of the Diviſion of the Land of *Canaan* by *Joſhua* amongſt the Tribes of *Iſrael* in the ſeventh Year after they came into it; and thence forty Years more to the Death of *Saul*; in all 490 Years. If we add 40 Years from the Exodus to the Death of *Moſes*; and ſix Years from thence to the Diviſion of the Land in the ſeventh Year; and 40 Years for the Reign of *David*; and three Years of *Solomon's* Reign; the whole Sum from the Exodus to the Foundation of the Temple, in the fourth Year of the Reign of *Solomon,* is exactly 579 Years; and ſo the Temple was begun to be builded in the 580th Year after the *Iſraelites* came out of *Egypt.*

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(59) De Doctrina Tempor. lib. ix. c. 33.

This Reckoning of the Apoſtle was the received Computation of the *Jews* in his Time, and was deduced from the Hiſtory of the *Judges*; and as it is irreconcileable to the preſent Number of 480th Year in the Book of *Kings,* we may be aſſured that the Apoſtle knew of no ſuch Number there. It farther appears from the above-cited Words of St. *Paul,* that the whole Term of the Government of *Samuel* as Judge, and of *Saul* as King, was exactly forty Years.

Euſebius (60) underſtands the 450 Years of St. *Paul* to refer to the Times of the Judges, though he himſelf differs from the Computation of the Apoſtle, which he ſuppoſes to have been *the then received Reckoning* only, but not *the true one. Euſebius* took his leſſer Computation from later Traditions of the *Jews,* after they had altered the Chronology of the Scriptures, as I have before proved at large; and St. *Paul* followed the Scripture-Hiſtory itſelf, and the Years ſet down in the Book of *Judges*: and knew nothing of the leſſer Number, which was long after his Time inſerted into the Book of *Kings. Syncellus* (61) alſo underſtands the 450 Years of the Apoſtle to refer to the Time of the *Judges*: nor does any other Interpretation of them appear ever to have been thought of by the Ancients; nor would any other probably have been thought of by the Moderns, but only for the ſake of the interpolated Number of the Book of the *Kings*, which is inconſiſtent with the Reckoning of the Apoſtle, as well as with the Hiſtory of the Book of *Judges*.

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(60) Apud Syncel. p. 175.
(61) Ibid.

Our great Chronologer Archbiſhop *Uſher* (62) puts another Senſe upon the Apoſtle's Words, and would have them mean; *And after theſe Things which were done in the Space of* 450 *Years*, [viz. from the Time *God choſe their Fathers*, ℣ 17. to which remote Verſe he refers them] *He gave them Judges*, and ſo on. The various Reading or Order of ſome Manuſcripts in this Paſſage of Scripture, which favours Archbiſhop *Uſher's* Senſe, Dr. *Mill* rightly judges to have been made on Purpoſe to avoid the Difficulty of the Apoſtle's Calculation, and to make it conſiſtent with the 480th Year of the Book of *Kings*. But he thinks the learned Prelate's Senſe, above given, may be admitted without altering the common or received Reading and Poſition of the Words of the Text. But in this Dr. *Mill* is miſtaken; for this Senſe is neither ſo natural or grammatical, nor will the Calculation agree with it neither. The Apoſtle had ſpoken before of the Time which the *Iſraelites* ſpent in the Wilderneſs, after their coming out of *Egypt*; then he proceeds to mention their Wars with, and Conqueſt of, the ſeven Nations, and the Diviſion of their Land amongſt the Tribes by Lot; the Term of this alſo is related in Scripture: then he goes on in the Hiſtory, as was natural, to ſpeak of the Years of the *Judges*, after this Diviſion unto *Samuel*, who was the laſt of them, and their Years alſo are ſet down in their Hiſtory: and from *Samuel* he proceeds to mention the Kingly Government of the *Jews*, and tells us the Years of *Samuel's* and *Saul's* Adminiſtration, which are not recorded in Scripture, but which, from the received Tradition of the *Jews*, were, he ſaies, *the Space of forty Years:* and concludes his Narration with *David*, from whoſe Family *Chriſt* deſcended ℣ 23. It is therefore a very unnatural and forced Interpretation to refer the Words of the Apoſtle, which are immediately, and in natural Conſtruction, applied to the Times of the Judges of the

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(62) Chronol. Sac. p. 195, 196.

Iſraelites, to what is ſaid three Verſes before of *God's chooſing their Fathers.* And if we ſhould without Reaſon allow them to be connected with what is ſaid ſo remotely as ℣ 17. yet the 450 Years bring us no higher than the Birth of *Iſaac.* But God had choſen *Abraham* the firſt of their Fathers twenty five Years before, when he called him out of *Haran*, into the Land of *Canaan*, *Gen.* xii. ℣ 1, — 5. So wholly unſupported is *Uſher's* Senſe of the Apoſtle's Words. And as the Apoſtle's Computation of 450 Years from the Diviſion of the Land of *Canaan* amongſt the *Jews* to the Time of *Samuel's* judging *Iſrael*, agrees exactly to the Beginning of the building of the Temple, in the 580th Year after the Exodus; ſo the Meſſage of Judge *Jephthah* to the King of the *Ammonites*, *Jud.* xi. 13—26. agrees to this Calculation. The King of the *Ammonites*, as a Pretence for making War upon the *Iſraelites*, tells the Meſſenger of *Jephthah* that the People of *Iſrael* had unlawfully ſeized upon his Country, after they came out of *Egypt*: to this Charge *Jephthah* replies by his Meſſengers, that *Iſrael's* Title to this Country could not be called in queſtion, who at firſt conquered it in a lawful War, in which the King of the *Amorites*, to whom it belonged, was the Aggreſſor; and had been in Poſſeſſion of it *three hundred Years*, ℣ 26. *Joſephus* read it (63), *more than three hundred Years.* And it was more: for *Sihon* King of the *Amorites* was conquered in the End of the 40th Year after the Exodus, *Numb.* xxi. 24, 25. and from thence to the Time of *Jephthah's* undertaking the War againſt the *Ammonites* was 346 Years, which *Jephthah* might well call 300 Years, or more; and from *Jephthah* to the Temple was 194 Years; and 39 more from the Exodus to the Conqueſt of the *Amorites* being added, the whole from the Exodus to the Temple was 579 Years.

Sulpitius Severus (64) in his ſacred Hiſtory, wrote in the Beginning of the fifth Century, reckons the Interval from the Exodus to the Temple 588 Years; and obſerves that the *Greek* Number 440 in the Book of *Kings* muſt be a Corruption of the Text: and this Corruption

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(63) Antiq. Jud. lib. v. c. 7.

(64) Non dubito librariorum neligentia, præſertim tot jam ſeculis intercedentibus, *veritatem fuiſſe corruptam*, lib. i. c. 70.

tion both in the *Hebrew* Text and in the *Greek* Verſion has been fully proved in the foregoing Obſervations.

Melchior Canus (65), a learned Popiſh Writer and Commentator, ſuſpected the Number 480 in the Book of *Kings*, though authoriſed by the *Latin* Vulgate, to be a corrupt Reading both in that Copy and in the *Hebrew* Text; and that the *Greek* Text was corrupted alſo. And the more learned Jeſuit *Petavius* (66) owns that many great Men among the Papiſts have been of opinion, either that this Text of the Book of *Kings* has been corrupted, or however that the Number of it is not the true and whole Number of Years from the Exodus to the Foundation of the Temple. And he himſelf computes it to be 520 Years, as obſerved above.

One conſiderable Objection to the Term of 580, or more exactly 579 Years, between the Exodus and the Temple remains to be cleared; and it is this: the Scripture mentions no more than five Generations between *Naaſhon Prince of the Children of Judah*, *Num.* i. 7. ii. 3. and *Solomon*, *viz.* *Salmon* or *Salma*, *Booz*, *Obed*, *Jeſſe*, and *David*. *Mat.* i. 5, 6. *Luke* iii. 31, 32. *Ruth* iv. 21, 22. 1 *Chron* ii. 11, 12. This Objection, I confeſs, is ſtronger againſt the Term of 580 or 579 Years, than againſt the Sum of 480 or 479 Years. But the learned

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(65) Non exiſtimo aut fidei aut religionis quæſtionem eſſe, *num.* 480. (1 Reg. vi. 1.) iſte annorum numerus qui in codicibus pervulgatis reperitur, librariorum vitio ſcriptus ſit, an potius idem ab auctore ſacro in ſuo exemplari poſitus. Oſtendimus enim errorem in numeris promptiſſimum eſſe atque facillimum. oſtendimus numeros quoſdam in libris ſacris exſcribentium errore vitiatos. oſtendimus denique multas eſſe cauſas cur hic de quo agimus 480. annorum numerus corrupte eſſe inductus videatur. He concludes; Ne vero imperitus quiſquam hujus loci vitium in Latinæ Editionis odium torqueat, æque ſciat Græca Hebræaque Exemplaria eſſe corrupta. Apud Morin. Exercit. 7. lib. i. c. 4. p. 177.

(66) Magni quidam viri et quidem catholicarum partium, ne ex ſolis hæreticis invidiam nobis faciant; in eam ſententiam partim evidentibus libri Judicum teſtimoniis, partim Joſephi Hebræi ſcriptoris adſtipulatione deducti ſunt, ut vel corruptum a librariis numerum illum eſſe iii. Reg. dicerent: vel aliam in eo rationem initam, quam ut totum ipſum intervalli tempus ea ſumma complecteretur. quam in rem erudite et eleganter diſputat Melchior Canus lib. xi. de locis, ubi numerum illum lib. iii. Reg. ab exſcriptoribus immutatum videri poſſe pluribus argumentis demonſtrat. Doct. Tempor. lib. ix. c. 33.

Uſher (67) found it inſuperable even againſt his leſſer Number of 480 Years, as appears by his Way of reconciling theſe Generations to it.

Taking it for granted that *Salmon* married *Rahab* the Harlot or Inn-keeper, mentioned in the Book of *Joſhua* to have concealed the Spies whom *Joſhua* ſent into *Jericho*, ch. ii. ℣ 1. he ſuppoſes that *Salmon* married her 42 Years after the *Iſraelites* came into the Land of *Canaan*, and that ſhe was twenty Years of age when they firſt came thither, and ſo bare *Booz* when ſhe was 62 or 63 Years of age. This, though not impoſſible, is yet very highly improbable. Then he ſuppoſes *Booz* to be 102 Years old at the Birth of his Son *Obed*; and *Obed* to be 111 Years old at the Birth of his Son *Jeſſe*; and *Jeſſe* as many at the Birth of *David*. The Suppoſition of three ſuch Generations together is altogether incredible; and is not to be found in Scripture ſince the Days of *Serug*, the Great-grandfather of *Abraham*: and it is obſervable, that from the Birth of *Abraham* to only 470 Years after, there were nine Generations, *viz.* *Abraham*, *Iſaac*, *Jacob*, *Judas*, *Phares*, *Eſrom*, *Aram*, *Aminadab*, *Naaſhon*: for *Euſebius* makes *Naaſhon* 35 Years old at the Exodus, which was 505 Years after the Birth of *Abraham*; whereas ſix Generations from *Naaſhon* to *Solomon* made, as was ſuppoſed, 600 Years at leaſt. *Syncellus* takes Notice of this Difficulty of reconciling the Account of ſix Generations from *Naaſhon* to *Solomon* to the great Number of Years in that Interval, which he obſerves were no leſs than 600: and aſks the Queſtion how this Number of Years was to be accounted for, making, according to this reckoning, 100 Years one Generation with another? (68) *Syncellus* offers no Solution to the Difficulty, not knowing what to ſay to it. But (69) *Euſebius* endeavoured to ſolve it by throwing all the Years of Servitude out of the Number, and reckoning no more than 479 Years from the Exodus to *Solomon's* Temple. But this leſſer Number we have ſeen is by no means reconcileable to ſo few intervening Generations. There is but one Way, I think, to ſolve the Difficulty; and that is by ſuppoſing ſome Generations to have been omitted in recording this Genealogy. This was the Opinion of the ancient *Jews*. The *Chaldee* Paraphraſe on *Ruth*, ch. i. and ch. iv. ℣ 21. ſaies that *Booz* was *Ibzan*, who judged *Iſrael* at the Time of the Famine, mentioned ch. i. ℣ 1. *Joſephus* brings him lower, and ſaies (70) that the Famine happened after the Death of *Samſon*, when *Eli* was the High Prieſt: ſo that *Booz* was contemporary with *Eli*; and this may probably be the Truth: and makes the ſucceeding Generations from *Booz* to *David* to be agreeable to the common Courſe of Nature in thoſe Days. If this is admitted; ſince *Salmon* lived at leaſt 400 Years before *Eli* was High Prieſt, he could not be the Father of *Booz*, who was contemporary with *Eli*; and there muſt have been ſome Generations either between *Naaſhon* and *Salmon*, or between *Salmon* and *Booz*, not mentioned in Scripture.

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(67) Chronol. Sac. p. 200, 201.
(68) Chronograph. p. 175.
(69) Ibid.

Theſe Generations could not be between *Naaſhon* and *Salmon*, if the *Rahab* he married, as mentioned by St. *Matthew*, was *Rahab* the *Harlot*, or Inn-keeper, mentioned in the Book of *Joſhua* at the taking of *Jericho*. But as ſhe is never mentioned in the Old Teſtament to have married *Salmon*, nor does St. *Matthew* ſtyle her, *Rahab the Harlot*, as ſhe is called where ſhe is mentioned in the Epiſtle *to the Hebrews*, ch. xi. ℣ 31. we cannot be certain who ſhe was. However, I am moſt inclined to think that four or five Generations are omitted between *Salmon* and *Booz* the Father of *Obed*, and for the following Reaſons.

In the Interval of theſe five Generations after *Naaſhon* to the Death of *David*, there are recorded no leſs than nine or ten Generations of High Prieſts, from, or after *Eleazar* the Son of *Aaron*, though he outlived *Naaſhon* who was his Uncle, *Exod.* vi. 23. many Years. 1 *Phineas.* 2. *Abiſhua.* 3. *Bukki.* 4. *Uzzi.* 5. *Zerahiah.* 6. *Meraioth.* 7. *Amariah.* 8. *Ahitub.* 9. *Zadok.* 1 *Chron.* vi. ℣ 4, — 8. and ℣ 50, 53. *Ezra* makes ten Succeſſions in this Interval: for he ſaies that *Amariah* was the Son of *Azariah* or *Ezias*, as he is called 1 *Eſd.* viii. ℣ 2. and that *Azariah* was the Son of *Meraioth*. *Ez.* vii. 2, — 5. Or if inſtead of thoſe after *Uzzi* of the Line of *Eleazar*, we reckon thoſe who ſucceeded him in the High Prieſthood of the Line of *Ithamar*, there were eight Generations or rather nine; *viz.* after *Uzzi*, the fourth High Prieſt above, the 5th was *Eli*. 6. *Abiah*, the Son of *Abitub*, the Son of *Phineas*, the Son of *Eli*. 1 *Sam.* xiv. 3, 18. *Joſeph. Antiq. Jud. lib.* vi. c. 6. And his Father *Abitub* might be High Prieſt before him, as *Reland* thinks [*Antiq. Sac. vet. Heb.* p. 161.] 7. *Achimelech*. 8. *Abiathar*. 1 *Sam.* xxii. ℣ 20. Here are eight Generations beſides the Vacancy between the Death of *Eli* and *Abias* his great Grandſon, unleſs his Father *Abitub* was High Prieſt before him, and ſucceeded *Eli*: and therefore we may reckon nine Generations in this Genealogy alſo.

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(70) Antiq. Jud. lib. v. c. 9.

Now it is no Way probable that there ſhould be more Years by 30 or 40 in five Generations only recorded from *Naaſhon* to *David*, than in nine or ten ſucceſſive Deſcents in the Families of the High Prieſts, from *Eleazar* and his Brother *Ithamar* to *David*. There is no Doubt therefore to be made, but that ſeveral Generations from *Naaſhon* to *David*, either have not been recorded in the Scriptures of the Old Teſtament, or have been left out in the preſent Copies by ſome very ancient Error. Such an Omiſſion has happened in the Deſcent of *Ezra* the Scribe, who is reckoned the fifth in Deſcent from *Zadok*, who was High Prieſt in the Reign of *Solomon*. For he is ſaid to be *the Son of Seraiah, the Son of Azariah, the Son of Hilkiah, the Son of Shallum, the Son of Zadok, the Son of Abitub, the Son of Amariah, the Son of Azariah, the Son of Meraioth*, &c. *Ezr.* vii. ℣ 1, 2, 3. 1 *Eſd.* viii. ℣ 1, 2. But the Number of Years from the Death of *Zadok* to the Birth of *Ezra* being four hundred, in four intervening Generations, would juſtly incline us to think, if there was no other Evidence, that ſome Generations are wanting in this Interval. And this is Fact, and theſe Generations are ſupplied in the Book of *Chronicles*: otherwiſe we ſhould have been puzzled as much in the Genealogy of *Ezra*, as in that from *Naaſhon* to *David*. There were in the Genealogy of *Ezra* two *Zadoks* and all the Generations between one and the other, are omitted in the Books of *Ezra* and *Eſdras*, or in both the Parts of *Ezra*; but are recorded in the Book of *Chronicles*: and are no leſs than *ſeven* Generations,

Generations. 1. *Abitub.* 2. *Amariah.* 3. *Azariah.* 4. *Johanan.* 5. *Azariah.* 6. *Abimaaz.* 7. *Zadok.* 1 *Chron.* vi. ℣ 4,—15. where we read the whole Genealogy entire. *Joſephus* (71) alſo has it at large, and reckons more Deſcents. Therefore if *Salmon* was the immediate Son of *Naaſhon*, then *Booz*, the Father of *Obed*, was a remote Offspring; and if there were two of that Name, one the Son of *Salmon*, and the other the Father of *Obed*, the intermediate Generations might be omitted by the Negligence of an ancient Copier paſſing from one Name to the other. And as this was the Cauſe of the Omiſſion of ſeveral Generations in the Genealogy of *Ezra*, there is no Reaſon why we may not conclude it to have been the ſame in that from *Naaſhon* to *David*. If to theſe Obſervations we add, as taken Notice of before, that in the fourteen Generations from *Abraham* to *David*, there are more Years in the laſt five from *Naaſhon* to *David*, than in the preceding nine from *Abraham* to *Naaſhon*, this is ſufficient to clear the Difficulty, and to put it out of all Doubt that ſome Generations between *Naaſhon* and *David* have been omitted.

HAVING ſettled the Æra from the *Exodus* to the Temple in the fourth Year of the Reign of *Solomon*, I ſhall proceed in Order from that Date, to ſettle the Years of the Reigns of the Kings of *Judah* and *Iſrael* to the Deſtruction of the City and Temple of *Jeruſalem*, by *Nabuchadnezzar* King of *Babylon*. In which Term there are ſome Difficulties which have never yet been cleared, either by the ancient or modern Chronologers. But in the following Chronology all ſeeming Inconſiſtencies are reconciled, and the Period is rightly fixed: and from thence to the Chriſtian Æra, the Sum of Years is ſo well known from the *Ptolemaic* Canon and other Computations, that I need not enlarge this Work to give a particular Account of them.

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(71) Antiq. Jud. lib. x. c. 8.

A Chrono-

A Chronological Table of the Kings of Judah *and* Iſrael, *from the Foundation of* Solomon's *Temple, in the fourth Year of his Reign, to the burning of the City and Temple by* Nabuchadnezzar: *with the Scripture-Evidences of the Years of their ſeveral Reigns.*

	Reigned Years	Years of the World	Before Chriſt.
Solomon - - -	37	4412	1014

Kings of Judah.

Rehoboam - - -	17	4449	977

Abia - - -	3	4466	960

He began to reign in the 18th Year of *Jeroboam* Son of *Nebat*, 1 *Kings* xv. 1. 2 *Chron.* xiii. 1. and his Son *Aſa* began to reign in the 20th of *Jeroboam*, 1 *Kings* xv. 9. ſo he reigned no more than 2 Years, and a Part of a Year which the *Jewiſh* Annals did not ſet down, but reckoned a Year.

Aſa - - -	41	4468	958

He began to reign in the 20th Year of *Jeroboam*, 1 *Kings* xv. 9. but he died in the 41st Year of his Reign, as is expreſly ſaid 2 *Chron.* xvi. 13. But as *Abia* reigned

Kings of Iſrael.

	Reigned Years	Years of the World	Before Chriſt.
Jeroboam - -	22	4449	977

Jeroboam died in the 22d Year of his Reign: for *Nadab* his Son began to reign in the ſecond Year of *Aſa*, 1 *Kings* xv. 25.

Nadab - - -	2	4470	956

He could not reign more than one Year and a Part, becauſe *Baaſa* who ſucceeded him began to reign in the 3d Year of *Aſa*, 1 *Kings* xv. 33.

Baaſa - - -	24	4471	955

His Reign began in the 3d Year of *Aſa*, and ended in the 26th, 1 *Kings* xv. 33. xvi. 8. So he died in the 24th Year of his Reign.

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Kings of Judah.

more than two Years, I reckon the Reign of *Aſa* 41 Years.

	Reigned Years	Year of the World	Before Chriſt.
Jehoſaphat - -	25	4509	917

He began to reign in the 4th Year of *Ahab*, 1 *Kings* xxii. 41.

Joram - - -	8	4534	892

He began to reign in the 5th of *Joram*, Son of *Ahab*, 2 *Kings* viii. 16. and *Ahaziah* his Son reigned in the 11th and 12th of the ſame *Joram*, 2 *Kings* viii. 25. and ch. ix. ℣ 29. So *Joram* died in the 8th Year of his Reign, and *Jehoſaphat* died in the 5th Year of *Joram* King of *Iſrael*, when *Joram* King of *Judah* began to reign. All this is right, and evident from the Numbers of the Reigns of the ſeveral Kings, and therefore the Words 2 *Kings* viii. 16. *Jehoſaphat being then King of Judah*, viz. when his Son *Joram* began to reign, are an Interpolation; and are not in the parallel Place of the *Chronicles*, 2 *Chron*. xxi. 1, 3, 5. Neither are they in the *Syriac* Verſion, nor in the *Arabic* Verſion made from the *Greek*: nor in the *Aldine* and

Kings of Iſrael.

	Reigned Years	Year of the World	Before Chriſt.
Ela - - - -	2	4494	932

He began to reign in the 26th Year of *Aſa*, and was killed in the 27th by *Zimri*, 1 *Kings* xvi. 8. 10. he died in the Beginning of the ſecond Year of his Reign.

Omri - - -	12	4495	931

Zimri reigned ſeven Days before *Omri*, 1 *Kings* xvi. 15. and *Omri* reigned from the 27th Year of *Aſa* to the 38th, ſomething more than 11 Years, 1 *Kings* xvi, 15, 29.

Ahab - - -	22	4506	920

He began to reign in the 38th Year of *Aſa*, 1 *Kings* xvi. 20. and his Son *Ahaziah* is ſaid to begin to reign in the 17th Year of *Jehoſaphat* King of *Judah*, 1 *Kings* xxii. 51. By which Account he could reign no more than 20 Years. Yet all Copies and *Joſephus* agree, that *Ahab* reigned 22 Years. Therefore there is a numeral Miſtake as to the Beginning of his Son *Ahaziah's* Reign. And it is certain that *Ahab* died in the 19th if not in the Beginning of the 20th Year of *Jeho-*

Kings of Judah.

Complutenſe Copies of 2 *Kings* viii. 16. nor in *Joſephus*. Had the interpolated Words been rightly rendered, the Interpolation would have appeared evident. They ſhould have been rendered, "In the 5th Year of *Joram*, "Son of *Ahab* King of *Iſrael*, and "of *Jehoſaphat* King of *Judah*, *Jo-* "*ram* Son of *Jehoſaphat* King of "*Judah*, began to reign." So it is in the *Hebrew* Text, the *Latin* Vulgate, and in the Vatican *Greek* Copy, and in the *Chaldee* Paraphraſe. And the Words were rendered, *Jehoſaphat being then King of Judah*, to avoid the Abſurdity of making *Jehoſaphat's* Son *Joram* begin to reign in the 5th Year of his Father *Jehoſaphat*. And this rendering is favoured by no Copy but the *Alexandrian*; and in this the Sentence is imperfect, but Chronologers not minding this plain Interpolation, have inferred that *Jehoſaphat* made his Son *Joram* Partner with him in the Government for his four laſt Years, of which there is not the leaſt Intimation in Scripture: and in Conſequence, have given *Joram* but four Years after the Death of *Jehoſaphat*, which is contrary to what

Kings of Iſrael.

phat; becauſe *Joram* Son of *Jehoſaphat* began to reign in the 5th Year of *Joram* Son of *Ahab*: and ſo there were no more than ſix Years between the Death of *Ahab*, and the firſt Year of *Joram* Son of *Jehoſaphat*: and the ſame Number between his Death, and the 5th of his Son *Joram*; before whom *Joram's* Brother *Ahaziah*, is ſaid to reign 2 Years. And juſt ſo many Years there are between the End of the 19th Year of the Reign of *Jehoſaphat* who reigned 25 Years, and the Beginning of the Reign of his Son *Joram*. This is farther confirmed by the *Aldine Greek* Copy of 2 *Kings* i. 18. where *Joram* Son of *Ahab* is ſaid to begin to reign in the 21st Year of *Jehoſaphat*; and his Brother *Ahaziah* reigned not quite 2 Years before him. This ſhews the Error of the Number of 1 *Kings* xxii. 51. and that *Ahab* reigned 22 Years.

	Reigned Years	Year of th. World	Before Chriſt.
Ahaziah - - -	2	4528	898

He is ſaid to reign two Years, 1 *Kings* xxii. 51. but he died in the ſecond Year of his Reign, and did not reign quite 2 Years, as *Jo-*

Kings of Judah.

is ſaid 2 *Chron.* xxi. ℣ 1, 4. where *Joram* is mentioned as only beginning to reign after the Death of his Father *Jehoſaphat*; and is ſaid to reign 8 Years. And ſo ſay *Joſephus* and all ancient Chronologers, *Theophilus* Biſhop of *Antioch*, *Euſebius* in his Chronicon,&c. But modern Chronologers giving *Joram* King of *Judah* no more than 4 Years, have in this and other Reigns, by many feigned Aſſumptions of Sons into Partnerſhip of the Government with their Fathers, ſtrangely confounded the Years of the Kings of *Iſrael* to make them agree to thoſe of the Kings of *Judah*; though they agree very well without them. See *Petav. Doct. Temp.* lib. ix. c. 55. *Uſher's Annals*, *Marſhall's Tables*, &c. who labour in vain to reconcile theſe and other Reigns, by not ſuſpecting any Errors in the *Hebrew* Text.

	Reigned Years	Year of the World	Before Chriſt.
Ahaziah - - -	1	4541	885

Ahaziah is ſaid to be *forty and two Years old, when he began to reign*, 2 *Chron.* xxii. ℣ 2. ſo the *Hebrew*, *Vulgate*, *Latin*, and *Com-*

Kings of Iſrael.

ſephus tells us, *Antiq. Jud.* lib. ix. c. 2.

	Reigned Years	Year of the World	Before Chriſt.
Joram - -	12	4530	896

He was ſlain by *Jehu* in the Year before *Chriſt* 884. There is a groſs Error in the *Hebrew* and other Copies about the Year of the Beginning of the Reign of *Joram*, 2 *Kings* i. 17. where it is ſaid that he reigned in his Brother's Stead, *in the ſecond Year of Joram, Son of Jehoſaphat.* The *Alexandrian* and *Complutenſe* Copies have alſo this Reading. But in the *Vatican* Copy it is the 18th *Year of Jehoſaphat*; as the *Hebrew* and all other Copies (except the *Alexandrian* which is here defective) have it in the third Chapter and firſt Verſe. And this is agreeable to 1 *Kings* xxii. 51. where his Brother *Ahaziah* is ſaid to begin his Reign in the 17th Year of *Jehoſaphat*. But I think it moſt probable that *Joram* began to reign in the 21st Year of *Jehoſaphat*, where I have placed his Reign, from the *Aldine Greek* Copy, 2 *Kings* i. 18. and agreeably hereto *Joſephus* ſaies that *Jehoſaphat* did not live long after the

Kings of Judah.

plutenſe Copies read. But this could not be true, becauſe his Father *Joram* died in the fortieth Year of his Age, ch. xxi. ℣ 5, 20. 2 *Kings* viii. 17. The *Syriac* and *Arabic* Verſions, and the *Aldine Greek* Copy have *twenty two Years old.* The *Alexandrian* and *Vatican* Copies have *twenty Years old.* But *twenty two Years old,* is undoubtedly the true Reading; and is preſerved in 2 *Kings* ch. viii. ℣ 26. In the *Hebrew*, *Chaldee*, Paraphraſe, *Latin Vulgate*, *Syriac*, and *Arabic* Verſions, and in all the Copies of the *Greek* Verſion. So that the *Complutenſe* Editors ſeem to have weakly corrected their *Greek* Copy in 2 *Chron.* xxii. ℣ 2. by the *Hebrew* and *Latin Vulgate*, without minding the true *Hebrew* and *Vulgate* Reading of 2 *Kings* viii. ℣ 26. or the Reaſon of the Thing itſelf. *Ahaziah* and *Joram* Son of *Ahab* were both ſlain the ſame Day in Battle with *Jehu*, 2 *Kings* ix. ℣ 24, 25, 27. in the latter End of the 12th Year of *Joram.* In the Year before *Chriſt* 884.

	Reigned Years	Year of the World.	Before Chriſt.
Athaliah - - -	6	4542	884

Kings of Iſrael.

Defeat of the *Moabites* in which he aſſiſted *Joram*, in the Beginning of his Reign, 2 *Kings* ch. iii. *Antiq. Jud.* lib. ix. c. 3. fin. This ſhews that *Joſephus* thought *Jehoſaphat* lived but a few Years after the Beginning of *Joram's* Reign. And this Reading of the *Aldine Greek* Copy, is confirmed by 2 *Kings* viii. 16. where *Joram* Son of *Jehoſaphat* is ſaid to begin to reign in the 5th Year of *Joram* Son of *Ahab*; and therefore, *Joram* Son of *Ahab* muſt begin to reign in the 21st Year of *Jehoſaphat*, who reigned 25 Years.

	Reigned Years	Year of the World	Before Chriſt.
Jehu - -	28	4542	884

2 *Kings* x. ℣ 36. and all Copies agree in the Year, of his Reign. But *Joſephus* ſaies he reigned no more than 27 Years, *Antiq. Jud.* lib. ix. c. 8. But he muſt reign 28 Years, becauſe his Son *Jehoahaz* began to reign in the 23d of *Joaſh* King of *Judah*.

Jehoahaz - -	17	4570	856

He began to reign in the 23d

Kings of Judah.

Euſebius gives her ſeven Years, in his Chronicon; and in his *Præpar. Evang.* lib. x. c. 14. But ſhe was ſlain in the 7th Year of her Reign, 2 *Kings* xi. ℣ 4. 2 *Chron.* xxiii. ℣ 1. *Joſeph. Antiq. Jud.* lib. ix. c. 7.

	Reigned Years	Year of the World	Before Chriſt.
Joaſh - - -	40	4548	878

2 *Kings* xii. ℣ 1. 2 *Chron.* xxiv. ℣ 1.

Amaſiah - -	29	4588	838

2 *Kings* xiv. ℣ 1, 2. 2 *Chron.* xxv. ℣ 1. He began to reign in the 2d Year of *Joaſh* King of *Iſrael*, agreeably to *Jehoahaz* beginning to reign in the 23d Year of *Joaſh* King of *Judah.*

Uzziah or *Azariah*	52	4617	809

He began to reign in the 15th Year of *Jeroboam* the Second, as the Numbers plainly ſhew. *Joſephus* ſaies he began to reign in the 14th (Ending) of *Jeroboam. Antiq. Jud.* lib. ix. c. 10. Sect. 3. yet by a ſtrange Error in Numbers, it is ſaid, 2 *Kings* xv. ℣ 1.

Kings of Iſrael.

Year of *Joaſh* King of *Judah*, 2 *Kings* xiii. ℣ 1. as all Copies agree. So theſe Reigns are fixed; and *Jehu* muſt have reigned 28 Years: and *Joſephus* is miſtaken in placing his Reign in the 21st of *Joaſh.*

	Reigned Years	Year of the World	Before Chriſt.
Joaſh - - -	16	4587	839

2 *Kings* xiii. ℣ 10. It is plain from what is ſaid concerning the Reigns of *Jehoahaz* and *Amaſiah*, that *Jehoahaz* reigned to the 39th Ending, or to the 40th of *Joaſh* King of *Judah:* and ſo the firſt of *Joaſh* King of *Iſrael*, was the 40th of *Joaſh* King of *Judah.* But yet it is ſaid, 2 *Kings* xiii. ℣ 10. that *Joaſh* King of *Iſrael* began to reign in the 37th of *Joaſh* King of *Judah*, and ſo ſaies *Joſephus*, *Antiq. Jud.* lib. ix. c. 8. ſect. 6. But then he ſuppoſed *Jehu* to die in the 27th Year of his Reign. Therefore either *Joaſh* reigned with his Father *Jehoahaz* two Years, or there is an Error of two Years in the preceding Number 37. But as there is no Intimation either in Scripture, or in *Joſephus* of *Joaſh* reigning with his Father, it is certain that the Number 37 is wrong,

Kings of Judah.

that *Azariah* Son of *Amaſiah* began to reign in the 27th Year of *Jeroboam* (the ſecond) King of *Iſrael.* This Error is ſo evident, that nothing more need be ſaid to confute it. But it is added ℣ 8. that in the 38th Year of *Azariah* King of *Judah, Zachariah* Son of *Jeroboam* [IId] began to reign. And if this Number be right which is in all the Copies, there muſt have been an Interregnum in the Kingdom of *Iſrael* for eleven Years after the Death of *Jeroboam* [IId] to to bring the firſt Year of his Son *Zachariah* to the 38th Year of *Azariah* or *Uzziah.* And this Interregnum is alſo neceſſary to bring the firſt of *Menahem,* to the 39th of *Uzziah* or *Azariah,* as it is ſaid 2 *Kings* xv. 17. and alſo the firſt of *Pekaiah,* Son of *Menahem,* to the 50th of *Azariah* or *Uzziah,* ib. ℣ 23. So that no doubt can be made of this Interregnum, though the Scripture is ſilent about it. Towards the latter end of his reign *Uzziah* or *Azariah* uſurped the Prieſt's Office, and preſuming to burn Incenſe in the Temple, was ſtruck with a Leproſy, and forced to leave the royal Palace and to dwell in a private houſe without the City by himſelf; and his Son

Kings of Iſrael.

and it ſhould be the 39th Year of *Joaſh* King of *Judah:* for it was in the 39th Year of *Joaſh* (ending) when *Jehoahaz* died. And accordingly, the accurate *Aldine Greek* Copy puts the Beginning of *Joaſh* King of *Iſrael,* not in the 37th but in the 39th Year of *Joaſh* King of *Judah.* And this is undoubtedly the true Year. And as *Amaziah* began to reign in the ſecond Year of *Joaſh,* ſo he outlived him 15 Years, as is ſaid 2 *Kings* xiv. ℣ 17. 2 *Chron.* xxv. ℣ 25.

	Reigned Years	Year of the World	Before Chriſt.
Jeroboam [IId] -	41	4603	823

He began to reign in the 15th Year of *Amaſiah* King of *Judah,* 2 *Kings* xiv. ℣ 23. and reigned 41 Years. So it is in all the Copies. And *Joſephus Antiq. Jud.* lib. ix. c. 10. agrees that *Jeroboam* began to reign in the 15th Year of *Amaſiah.* And therefore by this Account his Father *Joaſh* who reigned but 16 Years, could not begin to reign till the 39th of *Joaſh* King of *Judah,* as obſerved above. *Joſephus* gives to the Reign of *Jeroboam* no more than 40 Years, Antiq. Jud. lib. ix. c. 10. The Earthquake which happened in his

Kings of Judah.

Jotham governed for him, as is related 2 *Kings* xv. 5. 2 *Chron.* xxvi. 16---21. This is the only Inſtance of a Son taking the Government in the Life-time of his Father that is mentioned in Scripture, and the Reaſon is given. *Joſephus* ſaies that the Earthquake mentioned by the Prophets *Amos* and *Zechariah*, *Amos* i. 1. *Zechar.* xiv. 5. to have happened in the Days of *Jeroboam* and *Uzziah*, happened at the time when *Uzziah* offered to burn Incenſe, Ant. Jud. lib. ix. c. 10. But if ſo; *Uzziah's* offering to burn Incenſe, and his Leproſy muſt have happened many Years before his Death, and as ſoon as his Son *Jotham* was born, if not before, for if it happened in the laſt Year of *Jeroboam*, that was in the Year before *Chriſt* 782. And *Jotham* was born that Year; and ſo was uncapable of taking the Government: for he ſucceeded his Father *Uzziah* when he was 25 Years old, 2 *Kings* xv. 33. in the Year of *Chriſt* 757. So that *Joſephus* muſt be miſtaken.

	Reigned Years	*Year of the World*	*Before Christ.*
Jotham - - -	16	4669	757

He began to reign in the ſecond

Kings of Iſrael.

Reign, *Amos* i. 1. was a little before his Death, and in the Year before *Chriſt* 782 or 783. And *Amos* began to propheſy againſt him *two Years* before. After the Death of *Jeroboam* there was an Anarchy or Interregnum for 11 Years; which is not taken notice of by *Joſephus* or *Euſebius*. The ancient *Jews* thought *Amos* began to propheſy in the 25th of *Uzziah*. Jerom. Com. in Iſai. c. vii. p. 68.

	Reigned Years	*Year of the World*	*Before Christ.*
Interregnum	11	4644	782

After the Interregnum *Zachariah*, Son of *Jeroboam*, reigned 6 Months.

Shallum, Son of *Jabeſh*, conſpired againſt *Zachariah*, and ſlew him, and reigned one Month in the 39th Year of *Uzziah* ending, 2 *Kings* xv. 8, 10, 13. This was in the

	Year of the world	*Before Christ.*
	4655	771

Menahem, Son of *Gadi*, ſlew *Shallum*, and reigned 10|4656|770
2 *Kings* xv. 14, 17.

Pekaiah - - -	2	4666	760

Kings of Judah.

Year of *Pekah*, Son of *Remaliah*, 2 *Kings* xv. 32, 33. 2 *Chron.* xxvii. 1. *Nahum* propheſied againſt *Nineveh* in his Reign, *Joſeph.* Antiq. Jud. lib. ix. 11.

	Reigned Years	Year of the World	Before Chriſt.
Ahaz - - -	16	4685	741

He began to reign in the 17th Year (ending) of *Pekah*, Son of *Remaliah*, 2 *Kings* xvi. 1. 2 *Chron.* xxviii. 1. It is ſaid that *Ahaz* was 20 Years old when he began to reign, 2 *Kings* xvi. 2. 2 *Chron.* xxviii. 1. And and all the Copies in 2 *Kings* xviii. 2. 2 *Chron.* xxix. 1. agree, and *Joſephus* with them; that his Son *Hezekiah* was 25 Years old when he began to reign. And therefore as *Ahaz*, according to all Copies and *Joſephus*, reigned no more than 16 Years, it hence follows that *Ahaz* begat his Son *Hezekiah* when he was but 10 or at moſt 11 Years of age, ſuppoſing *Hezekiah* in his 25th Year when he began to reign.

The *Armenian* Copy indeed, in 2 *King* xvi. 2. ſaies *Ahaz* was 25 Years old when he began to reign: and in the parallel Hiſtory, 2 *Chron.* xxviii. 1. the moſt ancient *Vatican Greek* Copy, the *Aldine*, and the

Kings of Iſrael.

He began to reign in the 50th Year of *Azariah*, or *Uzziah*, 2 *Kings* xv. 23. *Pekah*, Son of *Remaliah*, conſpired againſt him, and ſlew him, 2 *Kings* xv. 25. The *Hebrew*, and all the Verſions, and *Joſephus*, lib. ix. c. 11. Antiq. Jud. agree that *Pekaiah* reigned no more than 2 Years. But the *Alexandrian* Copy has 10 Years; and this *Syncellus* thinks to be the true Reading, *Chronograph.* p. 202. And the *Aldine* Copy gives him 12 Years. But 2 Years is undoubtedly the true Reading; and *Africanus* ſo had it, as *Syncellus* owns, *ibid.* Yet *Euſebius*, in his Chronicon, gives him 10 Years. Theſe Additions of 8 or 10 Years were made to fill up the Omiſſion of the preceding Interregnum.

	Reigned Years	Year of the World	Before Chriſt.
Pekah - - -	20	4668	758

He was Son of *Remaliah*; and began to reign in the 52 Year of *Azariah*, or *Uzziah*, 2 *Kings* xv. 27.

It hath been obſerved that *Zachariah* began to reign in the 38th Year of *Uzziah*; and *Menahem* in the 39th; and *Pekaiah* in the 50th; and *Pekah*, Son of *Remaliah* in the

Kings of Judah.

Syriac, and *Arabic* Verſions agree that *Ahaz* was 25 Years old when he began to reign. But then the *Alexandrian*, *Complutenſe*, and *Cantabrigian Greek* Copies; and the *Armenian* alſo, with the *Hebrew* and Vulgate, have no more than 20 Years here alſo. If 25 Years be the true Reading, it entirely removes the Difficulty; *Ahaz* being then 15 or 16 Years old when he begat *Hezekiah*. It appears from 2 *Kings* xxii. 1. and xxiii. 36. that *Joſiah* begat his Son *Jehoiakim* when he was 13 Years of age. For *Joſiah* was but 39 Years old when he died: and *Jehoiakim* was 25 Years old when he ſucceeded to the Throne, about four Months after the Death of his Father. See a Diſſertation of *Bochart* on this Paſſage: *Geograph. Sac.* tom. ii. p. 920, etc. *Joſephus*, in his *Jewiſh* Antiquities, lib. ix. c. 12. ſaies that *Ahaz* died when he was 36 Years of age, and had reigned 16 Years: and ſo he ſuppoſed that he begat *Hezekiah* at 10 or 11 Years of age. But this, I think, is not very probable.

	Reigned Years.	*Year of the World*	*Before Christ.*
Hezekiah - --	29	4700	726

Kings of Iſrael.

52d. And *Jotham* began to reign in the 2d of *Pekah*, Son of *Remaliah*: and *Ahaz* began to reign in the 17th Year of *Pekah* (ending) or in the Beginning of the 18th, as the *Syriac* and *Arabic* Verſions have it, 2 *Kings* xvi. 1. all theſe Years are fixed: ſo *Pekah* died in the 4th Year of *Ahaz* (beginning) and yet it is ſaid that *Hoſhea*, who ſucceeded *Pekah*, began to reign in the 12th of *Ahaz*, 2 *Kings* xvii. 1. in which Number all the Copies agree. So that there was an Anarchy of near 9 Years between *Pekah* and *Hoſhea*, during which Time *Hoſhea* could not ſettle himſelf in the Kingdom. To account for theſe of Anarchy *Syncellus* gave 28 Years to *Pekah*, Son of *Remaliah*, inſtead of 20. He owns that *Africanus* and *Euſebius* in their Copies had no more than 20 Years: and that almoſt all Copies gave to *Pekah* no more than 18 or 20 Years. But he alledges that 28 Years were given him in one very correct Copy which came to his Hands out of the Library of *Cæſarea*, and which had been taken from a Copy corrected by *Baſil* Biſhop of *Cæſarea*, p. 203. and it ſeems as if this Reading of 28 Years had been a Correction made to ſolve the preſent Difficul-

Kings of Judah.

Chronologers generally give him no more than 28 Years; though it is evident that he reigned 29 Years. So we read in 2 *Kings* xviii. 2. and in 2 *Chron.* xxix. 1. in all Copies. And *Joſephus* ſaies he was 54 Years old when he died, and had reigned 29 Years. He began to reign in the fourth Year of *Hoſhea*, as *Joſephus* relates, Ant. Jud. lib. ix. c. 13. For *Hoſhea* began to reign in the 12th of *Ahaz* (ending) and *Ahaz* dying in his 16th Year, his Son *Hezekiah* muſt begin to reign in the 4th of *Hoſhea:* and this appears from 2 *Kings* xviii. 9. where the 4th of *Hezekiah* is expreſly called the 7th of *Hoſhea*, when *Shalmaneſer* King of *Aſſyria* laid ſiege to *Samaria*. And ſo it is in *Joſephus*, Antiq. Jud. lib. ix. c. 14.

	Reigned Years.	Years of the World	Before Christ.
Manaſſes - -	55	4729	697

2 *Kings* xxi. 1. 2 *Chron.* xxxiii. 1.

Amon - - - -	2	4784	642

2 *Kings* xxi. 19. 2 *Chron.* xxxiii. 21. All the Copies and *Joſephus*, Antiq. Jud. lib. x. c. 4. agree that *Amon* reigned no more than two

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ty of the Beginning of the Reign of *Hoſhea*; and to fill up the Years of the Anarchy or Interregnum. *Joſephus*, Antiq. Jud. lib. ix. c. 11. gives *Pekah* 20 Years, agreeably to the *Hebrew* Text and all the Verſions without Variation: and yet he ſuppoſes that he reigned 28 Years and more; and placeth his Death about the ſame Time with that of *Ahaz*, lib. ix. c. 13. This was owing to his not obſerving the Anarchy of 9 Years which followed upon the Death of *Pekah*, who was ſlain by *Hoſhea* 19 Years after the Beginning of the Reign of *Jotham*, 2 *Kings* xv. 30. where it is called the 20th *Year of Jotham*; that is not of his Reign (for he reigned but 16 Years, as all Copies agree) but the 20th from the Time or Beginning of his Reign: and it ſhould have been rendered, *in the* 20th *Year* FROM *Jotham, the Son of Uzziah*. So the *Hebrew* (ל) *Lamed* before a Noun properly ſignifies. See *Nold. Concordant. Heb. Partic.* p. 296. And ſo he was ſlain in the 4th of *Ahaz*, which was the 20th from the Beginning of the Reign of *Jotham*. *Euſebius*, by omitting the Interregnum, has carried the Beginning of *Hezekiah* ſeveral Years beyond the Captivity

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Years: excepting that the *Alexandrian* Copy gives him 12 Years, in 2 *Kings* xxi. 19. but the ſame Copy in 2 *Chron.* xxxiii. 21. gives him only two Years. And this undoubtedly is the true Number. Yet *Euſebius*, in his Chronicon, gives him 12 Years from ſome Copy of the *Greek* Verſion of the Septuagint: though from a better Copy he gives him no more than *two* Years, in his *Præp. Evang.* lib. x. p. 503. wrote after his *Chronicon*. *Clemens* of *Alexandria*, from the Septuagint, gives *Amon* no more than *two* Years, *Strom.* i. p. 328. And *Theophilus* Biſhop of *Antioch* gives the ſame Number of Years to his reign. Ad Autolyc. lib. iii. Yet *Euſebius* did not feign the Number of 12 Years without any Copy to ſupport it, as the learned *Joſeph Scaliger* ſuppoſes. *Animadverſ. in Num. Chron.* 1360. But *Euſebius* ſeems to have put down this Number from an erroneous Copy, to favour his own Hypotheſis; and towards making up the Loſs of ten Years and more, which he had incurred before; and to bring the ſecond Year of *Darius*, Son of *Hyſtaſpes* in which a Decree was granted for finiſhing the building of the Temple, to the 65th Olympiad, in which he placed it.

Kings of Iſrael.

of *Hoſhea*: though he began to reign in the third Year of the Reign of *Hoſhea*, 2 *Kings* xviii. 1. or rather the fourth, as *Joſephus* ſaies, Antiq. Jud. lib. ix. c. 13.

	Reigned Years.	Year of the World	Before Chriſt.
Anarchy - - -	9	4688	738
Hoſhea - - -	9	4697	729

In the ninth Year of *Hoſhea* and the ſixth of *Hezekiah* King of *Judah*, in the Year before *Chriſt* 721. *Samaria*, the Capital of the *Iſraelitiſh* Kingdom, was taken, after a Siege of three Years, by *Shalmanezer* King of *Aſſyria*: and *Hoſhea* and his People were made Captives, and an end was put to the Kingdom of *Iſrael*, after it had ſtood 256 Years, 2 *Kings* xvii. 6. xviii. 9, 10, 11. *Joſephus* reckons this Term no more than 240 Years, 7 Months, and 7 Days. Antiq. Jud. lib. ix. c. 14. but he omitted the 11 Years Interregnum which followed the Reign of *Jeroboam* the ſecond: and he gave one Year too little to the Reigns of *Ahaziah*, *Jehu*, and *Jeroboam* the ſecond. Theſe being added make 254 Years. So there is but a Difference of two Years (the odd Months and Days not being reckoned) and this Difference was occaſioned by his reckoning two Years too little for the Reign of *Pekah*, and the Interregnum which followed it. See the Note on the Reign of *Pekah*, Son of *Remaliah*.

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	Reigned Years.	Years of the World.	Before Chriſt
Joſiah	31	4786	640

His Reign is 31 Years in all the Copies 2 *Kings* xxii. 1. 2 *Chron.* xxxiv. 1. And *Joſephus*, Antiq. Jud. lib. x. c. 5. and *Euſebius*, Præp. Evang. lib. x. c. 14. yet in his Chronicon he has given to his Reign 32 Years: and ſo has *Jerome* from his Comment. in *Ezek.* iv. p. 720. though yet in his Verſion he has but 31 Years in 2 *Kings* xxii. 1. and 2 *Chron.* xxxiv. 1. *Joſiah* was ſlain in Battle at *Megiddo* by *Pharaoh Necho* King of *Egypt*, 2 *Kings* xxiii. 29. in the Year (72) before *Chriſt* 608.

Jehoahaz	3 Months	4818	608

2 *Kings* xxiii. 31. 2 *Chron.* xxxvi. 2. He was made King by the Election of the People before his elder Brother *Eliakim*: but after he had reigned *three Months*, *Pharaoh Necho* dethroned him, and made *Eliakim*, his elder Brother, King, and changed his Name to *Jehoiakim*, 2 *Kings* xxiii. 31—34. 2 *Chron.* xxxvi. 3, 4.

Jehoiakim, Son of *Joſiah*,	11	4818	608

2 *Kings* xxiii. 36. 2 *Chron.* xxxvi. 5. The Reign of *Jehoiakim* is fixed to the Year before *Chriſt* 608, by the *Ptolemaic* Canon and Scripture. The Canon placeth the *Thoth*, or Beginning of the firſt Year of *Nabuchadnezzar* King of *Babylon*, in the Year before *Chriſt* 604. And the Prophet *Jeremiah* tells us, that *the fourth Year of Jehoiakim was the firſt Year of Nabuchadnezzar*, ch. xxv. ℣ 1. *Jehoiakim* began to reign in the Summer, about the Month of *July*, in the Year before *Chriſt* 608; ſo his 4th Year ended in *July* 604, and the *Thoth* of *Nabuchadnezzar's* Reign commenced in the Beginning of the Year 604, on the 21ſt Day of *January*; and ſo in the 4th

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(72) *Joſiah* was ſlain in the Spring, or Beginning of the Year before *Chriſt* 608, when *Pharaoh Necho* was in his March with his Army out of *Egypt* againſt the King of *Aſſyria*, to the River *Euphrates*, 2 *Kings* xxiii. 29.

of *Jehoiakim.* And this alſo appears from 2 *Kings* xxiv. 12. where the firſt of *Jehoiachin* after the Death of his Father *Jehoiakim,* who reigned 11 Years, is ſaid to be the 8th Year of the Reign of *Nabuchadnezzar.* And *Joſephus* placeth the firſt Year of *Nabuchadnezzar* in the 4th of *Jehoiakim,* Antiq. Jud. lib. x. c. 6. So that the Æra of the Death of *Joſiah* is fixed with Certainty to the Year before *Chriſt* 608. And *Uſher, Petavius,* and other learned Chronologers who have followed them, in placing the Death of *Joſiah* in the Year before *Chriſt* 610, or a Year or two higher, with *Euſebius,* have erred two Years or more: and made the Beginning of the Reign of *Jehoiakim* utterly inconſiſtent with the Computation of the *Ptolemaic* Canon.

	Reigned Years.	*Year of the World.*	*Before Chriſt.*
Jehoiachin reigned	3 Months and 10 Days.	4829	597

2 *Chron.* xxxvi. 2. 1 *Eſdras* i. 44. *Joſephus,* Antiq. Jud. lib. x. c. 6. fin. But in 2 *Chron.* xxxvi. 9. he is ſaid to be no more than *eight* Years old when he began to reign, which is a manifeſt Error in the *Hebrew* Copy; and alſo in the *Vatican,* which has the ſame Number: but the *Alexandrine* and *Aldine* Copies have *eighteen* Years, and the *Syriac* and *Arabic* Verſions have the ſame Number. And this Number is confirmed by the Reading of 2 *Kings* xxiv. 8. where all the Copies agree that *Jehoiachin* was eighteen Years old when he began to reign: and he is mentioned to have *Wives,* ℣. 15. which makes it certain that the Number *eighteen* is the true Number.

Zedekiah, Uncle of *Jehoiachin,*	11	4829	597

2 *Kings* xxiv. 18. *Jeremiah* lii. i. He reigned to the 19th Year of *Nabuchadnezzar,* 2 *Kings* xxv. 8. which was the 11th of *Zedekiah* ending: and the Year before *Chriſt* 586. On the ninth Day of the fourth Month *(June)* the City of *Jeruſalem,* after a Siege of 18 Months, was taken by the Army of the King of *Babylon,* which was commanded by five of his Generals, called *Nergal-Sharezer, Samgar-Nebo, Sarſechim, Rab-Saris,* and *Nergal-Sharezer* the *Rab-mag* or Prince of the *Magi.* *Zedekiah,* with his Army, fled by Night out of the City;

but the *Chaldæans* purſued after them, and took *Zedekiah* in the Plains of *Jericho*, and carried him and his Sons to *Nabuchadnezzar*, who lay at *Riblah* in *Syria*; where the King of *Babylon* firſt upbraided him with his Perfidiouſneſs and Ingratitude in rebelling againſt him; and then ordered his Sons to be ſlain before his Eyes: and afterwards commanded his Eyes to be put out; and carried him bound with Chains to *Babylon*, and impriſoned him there for Life, *Jeremiah* xxxix. 2—7. lii. 4—11. 2 *Kings* xxv. 2—7. About a Month after, on the tenth Day of the fifth Month (*July*) *Nabuchadnezzar* ſent *Nabuzaradan*, Captain of his Guard, to *Jeruſalem*, utterly to lay it waſte. He, by the King's Command, burnt the Temple and the Royal Palace, and all the Houſes of *Jeruſalem*; and his Army brake down the Walls all round it, and laid the whole City in Aſhes and Ruins. They alſo took every think that was valuable out of the Temple and City; and carried away captive all the People that remained, leaving only the poorer ſort to be Vine-dreſſers, and to till the Land, *Jeremiah* lii. 12, *etc.* xxxix. 8, 9, 10, 2 *Kings* xxv. 8—18. In the latter of which Places, 2 *Kings* xxv. 8. the Copies vary. For in the *Hebrew*, *Greek*, Vulgate, and *Chaldee* Paraphraſe *Nabuzaradan* is ſaid to have come to *Jeruſalem* on the ſeventh Day of the fifth Month; and in the *Syriac* and *Arabic* Verſions it is the ninth Day of the fifth Month. But as all the Copies in *Jeremiah* lii. 12. agree that it was the tenth Day of the fifth Month: the burning of the City and Temple is to be fixed to this Day. Now the *Davidic* Race of Kings, twenty-one in Number, ended. *Joſephus* reckons the Term of their Reigns including the 20 Years of the Reign of *Saul*, to be 514 Years, 6 Months, and 10 Days. Theſe he computed in the following Manner: 20 Years of *Saul*; 40 of *David*; 80 of *Solomon*; from *Rehoboam* to the Captivity of *Hoſhea* in the 6th Year of *Hezekiah*, he reckoned 240 Years, 7 Months, and 7 Days; from thence to the Captivity of *Zedekiah* he computed 134 Years wanting 27 Days; theſe 27 Days reckoned a Month, the Sum is 514 Years, 6 Months, and 10 Days.

The chief Error in this Reckoning of *Joſephus* is his giving 80 Years to the Reign of *Solomon*, as he undoubtedly did, inſtead of 40 Years; which is the true Number, in which all the Copies of the Scripture agree; and all the ancient Writers both before and after *Joſephus*: and it does not appear that *Joſephus* had any Evidence for his larger Number. And this Metachroniſm of 40 Years is the more unaccountable, becauſe *Joſephus*, Antiq. Jud. lib. viii. c. xiii. ſect. 12. fin. p. 458. ſaies *Menander* made mention, in his *Tyrian* Annals, of the great Drought recorded in *Ahab's* Reign, to have happened in the Reign of *Ithobal*, or *Eth-Baal*, 1 *Kings* xvi. 31. whoſe Daughter *Jezebel Ahab* married. Now *Ithobal*, called by the *Greeks Ithobalus*, could not be contemporary with *Ahab*, or reign at the ſame Time with him, if *Solomon* reigned 80 Years: but muſt, by *Joſephus's* own Account, be dead many Years before the Reign of *Ahab*: and yet he ſaies he was (73) contemporary with *Ahab*. *Joſephus* alſo, in his firſt Book againſt *Apion*, p. 449. ſaies that the Temple of *Solomon* was built in the 12th Year of *Hiram* King of *Tyre*, who reigned 34 Years, [rather 53.] p. 448. [See the *Tyrian* Annals at the End.] So from the Temple in the fourth of *Solomon* to the End of *Hiram's* Reign, was 23 Years. The next King *Baleazar*, or *Balbazar*, reigned ſeven Years. The next, *Abdaſtartus*, reigned 9 Years. The next, one of his Nurſe's Sons, reigned 12 Years. The next, *Aſtartus*, reigned 12 Years. The next, *Aſcrymus*, reigned 9 Years. The next, *Pheles*, reigned 8 Months. Then *Ithobalus*, or *Eth-baal* reigned 32 Years. So all the Years from the 12th of *Hiram* and 4th of *Solomon*, to the Death of *Ithobalus*, were 104, and 8 Months. And from the ſame Æra (if *Solomon* reigned no more than 40 Years,) to *Ahab's* Reign, are 94 Years. And therefore *Ithobalus*, by this Account,

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(73) Κατὰ τοῦτον [Ἄχαβον] καὶ Ἰθώβαλος ἐβασίλευσε Τυρίων. Antiq. Jud. lib. viii. c. 13. This *Ithobaal* or *Eth-Baal*, is called King of the *Sidonians*, 1 *Kings* xvi. 31. becauſe the *Sidonians* were ſubject to the Kings of *Tyre*, ſee 1 *Kings* v. 6. though afterwards they had Kings of their own: as appears from *Jerem.* xxv. 22. and xxvii. 3. It is probable that the *Sidonians* had Kings of their own from the Year before *Chriſt* 721, when they revolted from *Elulæus* King of *Tyre*; and put themſelves under the Protection of *Salmanaſar*, King of *Aſſyria*, when he invaded *Syria* and *Phœnicia*, and attempted the Conqueſt of *Tyre*. *Menander*, who tranſlated the *Tyrian* Records out of the *Phœnician* Language into *Greek*, related that in this War of the *Aſſyrians* with the *Tyrians*, *Sidon revolted from the Tyrians, and ſurrendered to the King of Aſſyria*. Joſ. Antiq. Jud. lib. ix. c. 14. After this we meet with Kings of the *Sidonians* under the *Babylonian* and *Perſian* Empire; and afterwards under the Empire of the *Greeks*, to all which they were ſubject.

count, reigned above ten Years with *Ahab*; agreeably to the *Tyrian* Annals. But if *Solomon* reigned 80 Years, then from the Æra of the Temple it will be 134 Years to the Reign of *Ahab*; and by this Reckoning *Ithobalus* was dead about 30 Years before the Reign of *Ahab*: and ſo he muſt be, and more Years, according to *Joſephus's* own Reckoning of 163 Years between the Reign of *Solomon* and Death of *Ahab*; Antiq. Jud. lib. viii. The other Error of 240 Years, 7 Months, and 7 Days, inſtead of 256 Years, &c. I have noted above, under the Reign of *Hoſhea*.

In another Place *Joſephus* reckons from the firſt building of *Jeruſalem* by *Melchiſedec* [which City was called *Solyma* before by the *Canaanites*] to the Deſtruction of it by *Nabuchadnezzar*, 1468 Years, and ſix Months, *De Bell. Jud.* lib. vi. c. 10. And as this Deſtruction happened in the Year before *Chriſt* 586, the whole Term from its building by *Melchiſedec* to the vulgar Æra of *Chriſt*, by his Reckoning, is 2054 Years, (omitting the odd Months) from which Sum we muſt deduct 40 Years out of his 80 Years Reign of *Solomon*, and then it will be 2014 Years. And it appears from the Scripture-Hiſtory and Chronology truly ſtated, that *Melchiſedec* was King of *Salem* at this Time, *Gen.* xiv. 18. And it is probable that he built or enlarged *Solyma* or *Salem*, about the Time that he met *Abraham* upon his Return from the Defeat of the four confederate Kings, which happened about the Year before *Chriſt* 2018. This entirely agrees to the *Greek* Chronology of Scripture: and ſhews alſo that the *Hebrew* Chronology which *Joſephus* followed, was the ſame with that of the *Greek* Verſion, before it was corrupted by the *Jews*.

Joſephus alſo is very preciſe in his Computation from the building of the Temple to the burning of it, which he makes 470 Years, ſix Months, and ten Days, *Antiq. Jud.* lib. x. c. 8. p. 528. Now deducting 40 Years, as we always muſt, from his Accounts wherein the Reign of *Solomon* is included, to which he gives 80, inſtead of 40 Years, the Sum (without regarding the odd ſix Months and ten Days) will be 430 Years: and by my Computation above taken from the Series of the Reigns of the Kings of *Judah*, it is 428 Years. Our learned modern Chronologers, *Uſher*, *Lloyd*, *Petavius*, make this Term no more than

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424 Years, by a Metachroniſm of *four* Years. The moſt learned *Joſeph Scaliger* computes it to be 427 Years, differing only one Year from my Reckoning. *Canon. Iſagog.* lib. iii. p. 289.

Whoever will examine the Series of the Kings of *Judah* and *Iſrael*, in the Chronicon of *Euſebius*, in *Petavius*, the Annals of Archbiſhop *Uſher*, *Ludovicus Capellus*, *Jacobus Capellus*, *Voſſius*, Sir *John Marſham*, the Chronological Tables of Biſhop *Llhoyd*, and others, with the plain Scripture Account, will find in their Management, great Confuſion and Inconſiſtency with the Hiſtory of Scripture.

They did not conſider that the *Jews* never reckoned any odd Months, which were over and above the Years of the Reigns of their Kings; and therefore often aſcribe the whole Year in which they died to their Reign, though they lived but a Part of it; and yet they reckoned the Years of the ſucceeding King from the Death of the preceding: and ſometimes alſo the entire Years of Reigns were only reckoned, though the Kings lived ſome Months more. This is plain and eaſy to be obſerved by the Correſpondency of the Years of the Reigns of the ſeveral Kings of *Judah* and *Iſrael* with one another, as noted in Scripture, which is the true Key, and gives great Light to the true Times of thoſe Reigns. There are alſo two or three numeral Errors in the preſent Copies, relating to the Years of Correſpondency of ſome of the collateral Reigns, which have not been attended to. To ſolve the Difficulties ariſing from theſe which I have noted and removed all along, the modern Chronologers above-mentioned, have been forced to make Hypotheſes; and to feign that ſeveral Kings took their Sons or Succeſſors into Partnerſhip of the Government for a Part of their Reign; and ſo have ſhortned the Reigns of ſome Kings; and have alſo made two Beginnings of their Reigns, without any Ground or Evidence from Scripture; and in Contradiction to the plain Hiſtory of it. But I have ſhewn that the Chronology of the Reigns of the Kings of *Judah* and *Iſrael* is eaſy and conſiſtent without any feigned Aſſumptions: and that two or three numeral Errors being corrected by comparing ſeveral Copies, and one Part of Scripture with another, and alſo with *Joſephus*, who affords great Light to the Scripture-Hiſtory in many Things, the correſpondent Years of the Reign of the Kings of *Judah* and *Iſrael*, are found to be conſiſtent, and perfectly agreeing.

Thus I have conſidered the Scripture-Chronology for a Period of 4840 Years, from the Creation of the World to the Deſtruction of the City and Temple of *Jeruſalem* by *Nebuchadnezzar* King of *Babylon*. I have diſtinctly examined the ſeveral remarkable Æras of which this great Period conſiſts, viz. the Æra from the Creation to the univerſal Deluge: after that, the Æra from the Flood to the Diſperſion of the Deſcendants of *Noah* for their peopling of the ſeveral Countries of the Earth, and to the Birth of *Abraham*. After that, I have given the Genealogy of the Patriarchs to *Moſes*; and after that, I have ſettled the famous Æra from the Exodus to the Foundation of *Solomon's* Temple: and laſtly, the Æra from the Foundation to the Deſtruction of it.

I have, without forming any Hypotheſis, and by following the plain and ſimple Hiſtory of Scripture only, recovered and fixed the genuine Years of this long Period, and have drawn them from the original uncorrupted *Hebrew* Text by Means of the *Greek* Verſion of the Septuagint which has preſerved them; and alſo from the moſt ancient Writers, Pagan, Jewiſh, and Chriſtian, who lived before and after the Chriſtian Æra. I have carefully conſidered, and fully cleared up all the Difficulties with which the ſeveral Epochs of this grand Period have been more or leſs embarraſſed; and which have hitherto been too hard for all the Labour of the moſt learned Chronologers, both ancient and modern, to ſurmount and remove, as I have obſerved in the Courſe of this Work. Erring a few Years in ſome of the before-mentioned Æras, may be impoſſible to be avoided; becauſe Chronology cannot be brought to aſtronomical or abſolute Certainty. But as I know of no Errors in the preceding Computations, and ſhall be glad to be informed of any, by any learned Perſon; ſo I think it is of the greateſt Importance to have, of all other, the Scripture-Chronology fixed with all the Certainty it is capable of: becauſe, as the Scripture-Antiquities and Hiſtory are both the higheſt in Time, and by far the moſt authentic and beſt atteſted of any extant in the whole World; ſo by them the Antiquities and Chronology of all other Nations are to be tryed and proved.

And

I am perſuaded that it will appear in the following Parts of this Work, that the moſt ancient and genuine Accounts which remain of the Origin and Antiquities of other, the oldeſt, moſt learned, and famous Nations, will be found conſiſtent with thoſe of the *Jews* related in their Scriptures: and by their Agreement and Concurrence (as far as can reaſonably be expected in ſuch a Length of Time, and amidſt the Loſs of the moſt ancient Records) confirm the Truth of the *Moſaic* Hiſtory, and of other Parts of the ſacred Writings.

In this Work, I aſſure my Reader, I ſhall make no Hypotheſes for the reconciling ſacred and profane, or pagan Hiſtory and Chronology together: but ſhall follow only as well as I am able, the Evidence of the moſt ancient and beſt Authors; and by carefully examining and comparing all their Evidence together, ſtrike out what Light I can to diſcover the Truth.

After the Scripture-Antiquities and Chronology, the *Chaldæan* come properly under Conſideration; not only on Account of the higher Antiquity of that than of any other Nation: but alſo as the Hiſtory of it has a great Connection with that of the *Jews*.

OF THE

BABYLONIAN or CHALDÆAN Antiquities and Chronology.

THE principal Author of the *Chaldæan* or *Babylonian* Antiquities and Chronology was *Beroſus*, a *Chaldæan* (1) by Birth, and a Prieſt (2) of *Belus* at *Babylon*. He lived, as he himſelf ſaid, in the Time of *Alexander the Great*; and wrote the *Chaldæan* and *Babylonian* Hiſtory in three Books, which he dedicated to *Antiochus* called *Soter*, the third King after *Alexander*, about the Year before *Chriſt* 268. and about ten Years before *Manetho* wrote the *Egyptian* Dynaſties. He (3) collected his Hiſtory from Annals of the higheſt Antiquity, which were kept with great Care at *Babylon* in the Temple of *Belus*; and alſo from the moſt ancient Hiſtories. *Joſephus* (4) ſaies that

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(2) Βηρωσὸς ἀνὴρ Βαβυλώνιος ἱερεὺς τοῦ παρ' αὐτοῖς Βήλου κατ' Ἀλέξανδρον γεγονὼς, Ἀντιόχῳ τῷ μετ' αὐτὸν τρίτῳ τὴν Χαλδαίων ἱστορίαν ἐν τρισὶ βιβλίοις κατατάξας. Tatian. Orat. cont. Græc. Euſebius, by miſtake, cites it, μετὰ Σέλευκον τρίτῳ. Præp. Evang. lib. x. c. 11. p. 493. Βηρωσὸς ἀκμάσας κατὰ τοὺς χρόνους Ἀλεξάνδρου τοῦ Μακεδόνος, ὥς φησιν. Syncel. Chronograph. p. 14. Alex. Polyhiſt. apud Syncel. p. 28. Euſeb. Chron. Gr. p. 5.

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There is nothing remaining of his *Chaldæan* Hiſtory but a few Fragments, cited by *Joſephus*, *Alexander Polyhiſtor*, *Abydenus*, and *Julius Africanus*. His Hiſtory began at the Creation of the World; and the firſt Part of it contained an Account of the Origin of Things and of the firſt Ages of Mankind: and the ſecond Book began with a Dynaſty of ten Kings who reigned in *Chaldæa* before the Flood.

There is no doubt but that the *Chaldæans* being the moſt ancient Kingdom, and having many of the Patriarchs, the Deſcendants of *Sem* and *Ham*, born and living amongſt them, had the beſt Opportunities of being acquainted with the oldeſt Account of the World, and Hiſtory of the firſt Ages of Men. *Babylonia* was the firſt Place whither the Deſcendants of *Noah* after the Flood reſorted to ſettle; and as many of them ſtaid there after the Diſperſion, and erected a Kingdom at *Babylon*, we may well ſuppoſe that they left there Traditions and Records, not only concerning the Flood, in which their Anceſtors had been miraculouſly ſaved, but alſo Accounts of the Ages before the Flood, and of the Creation of the World.

Theſe at firſt were delivered as we find them related in Scripture; but when Idolatry prevailed, as it did a few Ages after the Flood, the original authentic Accounts were by Degrees mixed with Fables. Yet we find that to the Time of *Beroſus* a very valuable Part of the Hiſtory of Mankind from the Beginning was preſerved in the *Babylonian* Annals; wherein was recorded a Tradition and Series of ten Reigns of Kings before the Flood, with the Years of their Reigns; and alſo ten

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Age

Ages or Generations of Men after the Flood to *Abraham*, very agreeably to the Hiſtory of *Moſes* in the Scriptures.

Table of the Chaldæan *Kings before the Flood, from* Beroſus, *according to* Africanus, *who flouriſhed in the Year of* Chriſt 220. *In the Chronography of* Syncellus, p. 18.

1. *Alorus* reigned 10 Sari, or 100 Years; in the Year of the World 1073. before the Flood 1183 Years, and before the Chriſtian Æra 4353 Years.
2. *Alaſparus* reigned 3 Sari, or 30 Years; in the Year of the World 1173, before the Flood 1083 Years, and before *Chriſt* 4253 Years.
3. *Amelon* reigned 13 Sari, or 130 Years; in the Year of the World 1203, before the Flood 1053 Years, and before *Chriſt* 4223 Years.
4. *Amenon* reigned 12 Sari, or 120 Years; in the Year of the World 1333, before the Flood 923 Years, and before *Chriſt* 4093 Years.
5. *Metalarus* reigned 18 Sari, or 180 Years; in the Year of the World 1453, before the Flood 803, and before *Chriſt* 3973 Years.
6. *Daonus* reigned 10 Sari, or 100 Years; in the Year of the World 1633, before the Flood 623, and before *Chriſt* 3793 Years.
7. *Euedoracbus* reigned 18 Sari, or 180 Years; in the Year of the World 1733, before the Flood 523 Years, and before *Chriſt* 3693.
8. *Amphis* reigned 10 Sari, or 100 Years; in the Year of the World 1913, before the Flood 343 Years, and before *Chriſt* 3513 Years.
9. *Otiartes* reigned 8 Sari, or 80 Years; in the Year of the World 2013, before the Flood 243, and before *Chriſt* 3413 Years.
10. *Xiſuthrus* reigned 18 Sari, or 180 Years; in the Year of the World 2093, before the Flood 163 Years, and before *Chriſt* 3333.

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(6) Εὐσέβιος καὶ Ἰώσηππος καὶ ἄλλοι περὶ τῆς τῶν Χαλδαίων βασιλείας ἱστορικοὶ φαίνονται λέγοντες, ὅτι πρὸ τοῦ κατακλυσμοῦ ἐβασίλευον, ἑπόμενοι Ἀλεξάνδρῳ τῷ πολυΐστορι, καὶ Ἀβυδηνῷ καὶ Ἀπολλοδώρῳ. Apud Syncel. Chron. p. 36.

In the foregoing Computation the ten Reigns of the antediluvian *Chaldæan* Kings made 120 Sari of Years, or 1200 old *Chaldæan* Years, of 360 Days each Year. Theſe reduced to ſolar tropical Years, each conſiſting of 365 Days and about one quarter of a Day, make a little more than 1183 Years: and theſe reckoned from the Year of the World 1073, when the firſt King began to reign, they ended in the Year of the World 2256, when the univerſal Deluge commenced, and at which time they ended according to *Beroſus* as will be ſhewn.

Tables of the Chaldæan *Kings before the Flood, from* Beroſus, *according to* (7) Apollodorus, *who flouriſhed in the Year before* Chriſt 144, *and according to* (8) Abydenus, *in the Year before* Chriſt 60.

According to Apollodorus.	Reigned Sari.	*According to* Abydenus.	Reigned Sari.
1. *Alorus* a *Babylonian* - -	10	1. *Alorus*, reigned - - - He gave out that God himſelf had declar'd him to be the Ruler of the People	10
2. *Alaparus* - - - - - -	0	2. *Alaparus* reigned - -	3
3. *Amelon* of *Pantibibla* - -	0	3. *Amillarus* of *Pantibibla*	13
4. *Ammenon* of *Chaldæa* - -	0	4. *Ammenon* - - - -	12
5. *Megalarus* of *Pantibibla*	18	5. *Megalarus* of *Pantibibla*	18
6. *Daonus* a Shepherd of *Pantibibla* - - - -	10	6. *Daus* a Shepherd of *Pantibibla* - - - -	10
7. *Euedoreſchus* of *Pantibibla*	18	7. *Euedoreſchus* - - - - After *Euedoreſchus*, he ſaies, ſome others reigned, and then *Xiſuthrus*.	0
8. *Amempſinus* a *Chaldæan* of *Larancha* - - -	10	8. - - - - - - - - - -	0
9. *Otiartes* of *Larancha*, a *Chaldæan* - - -		9. - - - - - - - - - -	0
10. His Son *Xiſuthrus* - - In the Reign of *Xiſuthrus*, he ſaies, the the great Deluge happened.	18	10. *Xiſuthrus* - - - -	0

The preceding Tables of Antediluvian Kings, ſhew that *Beroſus* computed the Years of their Reigns by *Sari* of Years; and I have obſerved that a *Sarus* was *ten Years.* In the Catalogue of *Africanus,* the ſixth King, *Daonus* has 99 Years only; and therefore his Copy probably had it nine *Sari* and nine Years: but the Copies of *Apollodorus* and *Alexander* called *Polyhiſtor,* with whom *Abydenus* agreed, had it *ten Sari,* i. e. 100 Years. This is one Argument to prove that by *Sari, Beroſus* meant Decads of Years. And theſe were the oldeſt *Chaldæan* Years of 360 Days to a Year, as I alſo have obſerved. This Account of the *Sarus* is confirmed from the Teſtimony of *Alexander* called *Polyhiſtor,* who was a moſt learned Writer of Antiquities, and flouriſhed about the Year before *Chriſt* 88. He ſaies that the *Chaldæans* reckoned (9) a *Sarus to be* 3600 *Days*; a *Nerus* 600 *Days*; and a *Soſſus* 60 *Days.* So that the *Chaldæan Sarus* was ten Years of 360 Days; the *Nerus* was the ſixth Part of the *Sarus* or of ten Years: and the *Soſſus* was the ſixth Part of one Year. *Sarus* without the *Greek* or *Latin* Termination, is the *Chaldæan* Word *Sar,* which ſignifies *ten*; and ſo a *Sar* of Years, was a Decad of Years, or ten Years. Yet *Abydenus,* though for the moſt Part he agreed with *Alexander Polyhiſtor* (10) interpreted the *Sarus to be* 3600 *Years*; the *Nerus to be* 600 *Years,* and the *Soſſus to be ſixty Years*; making thoſe to be Years which were really Days only. The Miſtake might ariſe from this, *viz.* The *Chaldæans* in their ancient Records, called Years and Days by the ſame

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(7) Apud Syncel. p. 39. The Numbers of Years of ſome of the Reigns are omitted; but they are ſupplied in *Abydenus* and *Africanus*; and he reckoned 120 Sari in the ten Reigns, as Syncellus tells us, ibid.

(8) Apud Syncel. p. 38. The Years of the laſt four Reigns are omitted; but they are ſupplied in the Catalogues of *Apollodorus* and *Africanus*; and he reckoned 120 Sari in the ten Reigns, as *Apollodorus* did, ibid.

(9) Ὁ γοῦν παρ' αὐτοῖς [Χαλδαίοις] Σάρος λεγόμενος ἡμέραι εἰσὶν τρισχίλιαι καὶ ἑξακόσιαι· Ὁ δὲ Νῆρος ἡμέραι ἑξακόσιαι· ὁ δὲ Σῶσσος ἡμέραι ἑξήκοντα. Apud Syncel. Chronog. p. 32.

(10) Ibid. p. 38. *Abydenus* in his Hiſtory not only conſulted that of *Beroſus,* but probably examined the *Babylonian* Records alſo; in which the moſt ancient Computations were made by *Sari, Neri,* and *Soſſi,* and theſe were reſolved into *Days* called *Jomin*; and ſo there was Mention of Myriads, Thouſands, &c. of *Jomin.* *Abydenus* taking *Jomin* to mean *Years,* which Senſe it alſo has, made the *Chaldæan* Computations incredible.

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Word *Jomin* as the *Hebrews* did by the Word *Jamim*. Theſe plural Words ſignify either Days or Years. Hence the Writers of the *Chaldæan* Hiſtory and Chronology have interpreted the Word *Years*, though it really meant *Days* only: and from this Miſtake it is, that they have repreſented the *Chaldæan* Chronology and Computations to contain an immenſe and incredibible Number of *Years*; which being reckoned, as they really were, *Days* only, make their Accounts rational and probable, as will more fully appear in the following Obſervations.

That in the long Antediluvian Reigns the *Chaldæans* ſhould reckon by *Decads* or Tens of Years is highly probable; and the Reigns are no longer than might be expected. But the Suppoſition of one King's Reign, or even Life, being 3600 Years; and much more the Suppoſition of its being ten, twelve, or eighteen Times that Number of Years, (as is ſuppoſed by the Reckoning or Interpretation of *Abydenus*) is monſtrous, and far exceeds the moſt fabulous Time ever thought of or pretended: and therefore it cannot with any Reaſon be imagined that ſo judicious and exact an Hiſtorian as *Beroſus* is allowed to be, and whoſe Accounts generally agree with thoſe of the Scriptures, meant or related any ſuch thing.

The two learned *Egyptian* Monks and (11) Chronologers, *Anianus* and *Panodorus*, who wrote at the ſame Time, about the Year of *Chriſt* 400, agreed with *Alexander Polyhiſtor's* Interpretation of the *Sarus*, etc. as being 3600 *Days*, etc. and not ſo many *Years*: and alſo underſtood all the *Chaldæan* Myriads to be Days and not Years; and blamed *Euſebius* for not ſo underſtanding them: and it is evident that *Africanus* thought the *Sarus* was not more than ten Years, by ſetting down 99 Years for the Reign of one of the Kings, which in other Copies was ten *Sari*.

There is another Interpretation of the *Chaldæan Sarus*, mentioned by *Suidas*. He ſaies (12) *a Sarus is a* Chaldæan *Number* [and ſo ſaies *Heſychius*] and that 120 *Sari make* (13) 2220 *Years, according to the*

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(11) Apud Syncel. Chronograph. p. 17, 35.

(12) Voce Σάροι. vid. Heſych. voce Σάρος.

(13) The Number in *Suidas* is βσκϐ'. i.e. 2222. But the final ϐ is redundant as *Kuſter*, the learned Editor of *Suidas*, obſerves, after Biſhop *Pearſon* who obſerved this before him in his Expoſition of the Creed, p. 59. and the Er-

Computation of the Chaldæans: *for*, he adds, *a Sarus is* 222 *lunar Months, which make* 18 *Years, and ſix Months.* This valuable Fragment was taken by *Suidas* from ſome ancient Interpreter of the 120 *Sari* of *Beroſus*, which comprehend the Reigns of the ten antediluvian Kings. And it ſhews that the *Chaldæans* did not reckon a *Sarus*, as *Abydenus* does, to be 3600 Years: though this Author reckoned it more than *Alexander Polyhiſtor* did. The Interpretation of this Author probably aroſe from the Word *Sarus* being ſuppoſed not to be derived from *Sar*, ten; but from the *Chaldee* Word *Sara* or *Sabra*, which ſignifies the Moon; and ſo a *Sarus* might be thought to be a complete lunar Cycle of Years, which conſiſts of 18 ſolar Years and 5 Months. But as the ancient *Chaldæans* reckoned the ſolar Year to be no more than 360 Days, and the lunar Month to be 30 Days; the 222 lunar Months made 18 and an half luniſolar Years.

The Author of this latter Interpretation of the *Chaldæan Sari*, ſeems to have thought that the 120 *Sari* of *Beroſus*, were the Time of the ten firſt Generations of Men before the Flood, and made 2220 Years; which differs only 36 Years from the *Greek* Computation in Scripture of the Time from the Creation to the Deluge: and a Tradition of the ten antediluvian Generations might well be preſerved amongſt the *Chaldæans* from the Deſcendants of *Noah*. But the firſt Interpretation of the *Sarus* as being a Decad of Years only, according to *Alexander Polyhiſtor*, *Africanus*, *Anianus*, and *Panodorus* is the true one. And as the Epoch of the 120 *Sari* commenced 1200 *Chaldæan* Years, or a little more than 1183 tropical Years before the Flood; we are next to enquire in what Year of the World alſo this Epoch is to be placed, and was probably placed by the *Chaldæans*.

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ror appears from Calculation: ſo *Suidas* wrote βσκ'. i. e. 2220. But Biſhop *Pearſon* in the ſame Place has made a Miſtake about *Alexander Polyhiſtor*, who, he ſaies, reckoned a *Sarus* 3600 Years, and made the 120 *Sari* of *Beroſus* 432000 Years; which is the Computation of *Syncellus* and not of *Alexander*: and *Syncellus* expreſly ſaies, that *Alexander Polyhiſtor* reckoned them only *ſo many Days*, p. 32. and theſe in ſolar Years of 365 Days he computes to be 1183 Years, and ſomething more. And again, p. 79. *Syncellus* ſaies that *Alexander*, and they who followed his Interpretation, reckoned *Days* inſtead of *Years*, τȣ̃ Ἀλεξάνδρȣ ϗ τῶν ἀμφ' αὐτὸν τὰς ἡμέρας ἔτη καταριθμησάντων.

Moſes does not directly tell us that there was any Kingdom ſet up before the Flood: but in the ſixth Chapter of *Geneſis* he intimates, that after the Earth was grown populous, great Alterations happened in the Manners and State of Men. That a gigantic or warlike Race of Men were born, ℣ 4. whoſe Daughters marrying with the Deſcendants of *Seth*, bare another Race of robuſt and mighty, whom he calls *Men of Renown*, *viz.* for their martial Exploits, *ibid.* Theſe Giants are called in the *Hebrew Naphilim*, probably from their great Size, as being able to oppreſs with *Violence* and *Force*, all who reſiſted them, or refuſed to be ſubject to them. Hence *Symmachus* interpreted the Word by [βίαιοι] *violent*, or *Invaders*. So that the Antediluvian Kingdom or Tyranny was an Innovation on the patriarchal Government, under which the Deſcendants of *Adam* had lived under the ſeveral Heads of Families, till an abſolute Monarchy was erected by the *Naphilim*, over both the *Cainites* and *Sethites*, by Marriage united into one People.

It is not probable that thoſe Giant-kings, or *Naphilim* began to reign during the Life-time of *Adam*, who lived 930 Years: and as their Kingdom began when the Deſcendants of *Seth* came down amongſt the Deſcendants of *Cain* and married Wives amongſt them; it is probable that *Cain* was now dead, who is ſuppoſed, from ancient Tradition, to have died about the ſame time with *Adam* (14) or the Year after. It is not credible that any of *Adam's* or of *Seth's* Family would aſſociate with the *Cainites*, and intermarry with them, whilſt their wicked Progenitor was alive, whom God had baniſhed from amongſt them.

Agreeably to this Account the very ancient Book aſcribed to *Enoch* makes the Deſcendants of *Seth*, called *Egregori*, marry the *Cainite* Women in the Year of the World 1070, as I obſerved from *Africanus* in the foregoing Papers: and at this Time, or three Years after, the *Chaldæan* Dynaſty began.

The *Paſchal Chronicle* (15) relates that the firſt *Chaldæan* Kings mentioned by *Beroſus* were the Giants, who are called *mighty Men and Men of Renown*, *Gen.* vi. 4. and theſe are ſaid to be born of the

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(14) Syncel. Chronograph. p. 11.

(15) P. 23.

Deſcendants of *Seth*, who married the Daughters of the *Cainites*. But by the Relation of *Moſes* it appears that the Giants, or *Naphilim*, were upon the Earth at the Time when the *Sethites* took Wive amongſt the *Cainites:* ſo that their Progeny reigned ſome Years after and held the Government till the Flood.

The Countries of *Babylonia*, *Chaldæa*, and *Suſiana*, where the Antediluvians lived, being grown populous, and many Cities built and inhabited, Men began to degenerate from the Simplicity and Piety of the foregoing Ages. Arts of Pleaſure and Luxury were invented; and the forging of Braſs and Iron into Armour and Weapons of War being found out by the *Cainites*, they began to uſe them againſt one another, and to invade each others Rights and Properties: and lived in a lawleſs, licentious, and irreligious Manner. The *Sethites*, captivated with the Beauty of the *Cainite* Women, and perhaps alſo charmed with the their Singing and Muſic, took Wives of them, and by mutual Intermarriages became one people with the *Cainites*. This unlawful and forbidden Union corrupted both their Religion and Manners: the Patriarchal Government, inveſted in the ſeveral Heads of Families, was diſſolved; and an ambitious and warlike Leader of the *Cainites* ſet up an abſolute Monarchy over all the the Deſcendants of *Adam*. Under this Kingdom, ſet up and ſupported by Violence and Tyranny, Men grew more and more wicked and irreligious. Luxury, Licentiouſneſs, and Profaneneſs increaſed; and a general Corruption both of Religion and Manners filled up the Meaſure of their Iniquities, when God deſtroyed the whole Race of Mankind (one Family excepted) by a Deluge of Water. This ſeems to be that *Wickedneſs* of Men, and thoſe *evil Imaginations which corrupted all Fleſh and filled the Earth with Violence*, mentioned (16) by *Moſes*, *Gen.* vi. 11, 12, 13.

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(16) The Wickedneſs of the *Sethites*, called *Angels of God* in the *Greek* Verſion of the Septuagint, *Gen.* vi. 2. and the Puniſhment reſerved for them in the future State ſeems to be the beſt and true Senſe of what St. *Peter* and St. *Jude* relate, who both allude to the ancient Book aſcribed to *Enoch*. *The Angels* (ſaies St. *Jude*) *who kept not their firſt Eſtate, but left their own Habitation* (to live amongſt the wicked *Cainites*) *he hath reſerved in everlaſting Chains under Darkneſs, unto the Judgment of the great Day*, ℣ 6. St. *Peter* ſpeaks to the ſame Purpoſe 2 *Ep.* ii. 4. And the Book of *Enoch*

From ſome ancient Traditions of theſe Times, preſerved at *Babylon*, *Beroſus* formed his Hiſtory of the antediluvian Ages. And if the Reign of the firſt Antediluvian King *Alorus* commenced in the Year of the World 1070, where the Deſcent of the *Egregori*, or *Sethites*, and their Marriages with the *Cainites* is placed, this being 1200 *Chaldæan* and 1183 tropical Years before the Flood, agrees very exactly, and within 3 Years, to the *Moſaic* Chronology from the Creation to the Flood.

Alexander Polyhiſtor, in his (17) Relation of the antediluvian Hiſtory of *Beroſus*, obſerves, agreeably to the Scripture-Account *Gen.* vi. 1. that the Country of *Babylonia* and *Chaldæa* was grown *very populous, and was inhabited by a Mixture of different Nations*, or People of different Families; which is conſonant to the Mixture of thoſe whom *Moſes* calls *Sons of God with the Daughters of Men*, ℣ 2, 4. The *Sethites* and *Cainites* might well be eſteemed to be different Nations, having lived many Centuries in Countries ſeparate from one another: and were by God's Appointment a diſtinct People, and Aliens to each other. Now it was that, according to *Beroſus*, Men were reduced from their ſavage and diſorderly Way of Life to live under (18) Rules of Government; to build Cities and Temples, and to be governed by Laws. And it muſt be obſerved for the Probability of the antediluvian Kingdom of *Babylonia* and *Chaldæa*, that theſe, and the Parts adjacent, were the only Countries of the World which Mankind firſt inhabited: and no other Country could have Kings over it before the Flood. Accordingly *Alorus* the firſt King is ſaid to be a *Babylonian*, others were *Chaldæans*, and they all were born in Cities belonging to theſe Countries. And this probable Foundation of the Hiſtory of *Beroſus*, made

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repreſents God commanding the holy Arch-angels to bind the Leaders of the *Sethites*, and to caſt them into the Abyſs untill the Day of Judgment; and afterwards God threatens to deſtroy the wicked Race proceeding from their Marriages with the *Cainites*, by an univerſal Deluge. Syncel. Chronograph. p. 13. 25.

(17) Ἐν δὲ τῇ Βαβυλῶνι πολὺ πλῆθος ἀνθρώπων γενέσθαι ἀλλοεθνῶν κατοικησάντων τὴν Χαλδαίαν· ζῆν δὲ αὐτοὺς ἀτάκτως ὥσπερ τὰ θηρία. Ap. Syncell. Chronograph. p. 28.

(18) Ibid.

Joſephus, *Euſebius*, and other Writers of the *Chaldæan* Antiquities, as well as *Alexander Polyhiſtor*, *Abydenus*, and *Apollodorus*, agree that this Kingdom was before (19) the Flood.

Another Obſervation which I ſhall make, is, that it is probable that the firſt *Chaldæan* King *Alorus* was the *Tubal-Cain* of Scripture. An old *Egyptian* Chronicle followed by *Manetho*, in order to vie with the *Chaldæans* for Antiquity, feigned Dynaſties of antediluvian Gods or Kings, which they call (20) *Aurites:* by which Name they were called from the firſt and principal of the *Egyptian* Gods, *Vulcan.* Now *Vulcan*, the firſt antediluvian God-King of the *Egyptians*, was called by the *Phœnicians* (from whom they borrowed him) *Chryſor*; as we learn from (21) *Sanchoniatho:* and *Philo Byblius*, who tranſlated the Hiſtory of *Sanchoniatho* out of the *Phœnician* Language into *Greek*, ſaies *Chryſor* was the ſame with (22) *Hephæſtus* (or *Vulcan)* as the *Greeks* called him. The learned *Bochart* (23) juſtly thinks the Name was (חרש־אור) *Chores-Ur*, *Chores-Or*, or *Chores-Aur*, as it may be pronounced; and means *an Artificer in Fire.* And the Word *Aurites* is derived from *Aur*, or *Or*, which in the *Phœnician* Language ſignifies *Fire.* Thus we ſee how the *Egyptian Aurites* were ſo called from *Vulcan*, whoſe *Phœnician* Name was *Chrys-Or*, or *Chrys-Aur.* And as the learned *Perizonius* (24) well obſerves, the Name of the firſt *Chaldæan* King *Alorus* was (אל אור) *El-Our*, or *El-Or*, the God of *Fire.* Hence it appears that *Alorus* and *Chryſor (Vulcan)* were the ſame: and their Names agree to *Tubal-Cain*, who is repreſented by *Moſes* as the firſt Artiſt in forging and melting Metals, and in making Inſtruments of *Braſs and Iron*, *Gen.* iv. 22. and his Name *Tubal* ſignifies a *Plate of Braſs or Iron.* And as *Sanchoniatho* in Agreement with *Moſes* ſuppoſes *Chryſor* to be *Tubal-Cain*, who, with his Brother, he ſaies, was (25) *the Inventor of Iron, and of working it*; *Alorus* being the ſame with *Chryſor (Vulcan)* muſt be *Tubal-Cain:* and the *Latin Vulcan* ſeems alſo to be a Corruption of *Tubal-Cain:* and *Sanchoniatho* places *Chryſor* in the ſame Deſcent from *Adam*, that *Tubal-Cain* is placed by *Moſes*. So they were undoubtedly the ſame. And as *Tubal-Cain* was ſo called from *wrought Metal:* ſo *Chryſor* and *Alorus* were named from the *Fire* by which Metal was wrought. Farther to confirm the Obſervation, that *Alorus* was *Chryſor (Vulcan)* or *Tubal-Cain*; the Reign of *Alorus* in the *Chaldæan* Dynaſty commenced in the ſame Year of the World with *Vulcan* in the *Egyptian* Dynaſties; and the Time agrees to the Age of *Tubal-Cain*, by the Analogy of the Generations from *Cain* compared with thoſe from *Seth*, as will be ſhewn under the *Egyptian* Dynaſties hereafter.

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(19) Syncel. Chronograph. p. 36.

(20) Ibid. p. 51.

(21) Apud Euſeb. Præp. Evang. lib. i. p. 35.

(22) *Hephæſtus* and *Chryſor* are the one a *Phœnician* the other a *Chaldee* Word, and are denominated from *Fire*, *Chrys-or* is an *Artificer in Fire*, and *Hephæſtus* or *Aph-æſt*, is the *Father* or *Inventor of Fire*, which is the known Character of *Vulcan*. See Bochart. Geog. Sac. p. 399. and *Buxtorf's* Syr. and Chald. Lex. voc. אשתא

(25) Geog. Sac. p. 706.

(24) Orig. Ægypt. c. ii. p. 24.

Tubal-Cain being the firſt Artificer in Braſs and Iron, probably invented Arms and Inſtruments of War; and ſo was a proper Man to ſet up a Kingdom which was to be ſupported by them.

It is farther obſervable that *Sanchoniatho* ſaies that *Chryſor, Hephæſtus*, or *Vulcan*, was, *after his Death*, (26) *worſhiped as a God, and called Diamichius*, that is, *Jupiter the Engineer:* and it is probable that *Alorus* was alſo worſhiped as a God after his Death, and was called *Al-Or*, or *El-Or*, as being *the God of Fire*; and that he was worſhiped at *Ur* in *Chaldæa*; as the God of *Ur*, or *Fire*. And as *Chryſor* was the firſt deified Hero of the *Phœnicians*, ſo *Alorus* was the firſt Hero-God of the *Babylonians* and *Chaldæans*.

It may be objected that 1200 *Chaldæan* or 1183 tropical Years are too few for the Reigns of ten Kings in the antediluvian Ages, when Men generally ſurvived their Fathers many more Years than are given to ſeveral of theſe Reigns, as appears from the Genealogies of *Moſes* before the Flood: but it may be replied that 118 Years, one with another, agree very well with the Suppoſition (which is very probable) that theſe Kings were not always ſucceeded by their Sons, but ſometimes by their Brothers; and that ſome of their Reigns were ſhortened by Wars, Invaſions, and Uſurpations in thoſe laſt Ages before the Flood, which are by *Moſes* repreſented as filled with Corruption and (27) Violence.

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(25) Ἐξ ὧν γενέσθαι δύο ἀδελφοὺς σιδήρου εὑρετὰς καὶ τῆς τούτου ἐργασίας· ὧν θάτερον τὸν Χρυσώρ, etc. Apud Euſeb. ubi ſupra.

(26) Διὸ καὶ ὡς θεὸν αὐτὸν [Χρυσώρ] μετὰ θάνατον ἐσεβάσθησαν· καλεῖσθαι δὲ αὐτὸν Διαμίχιον. Apud Euſeb. ubi ſup. *Sanchoniatho* probably called him אל־מחי *i. e. El-Mechi*, the *God of Engines*, which *Philo* rendered Διαμίχιον. And it is not improbable, but that in theſe corrupt antediluvian Ages Men might worſhip the Founder of their Kingdom after his Death: as they did the Founder of the *Babylonian* Kingdom after the Flood.

Alexander Polyhiſtor tells us that *Beroſus*, in his firſt Book of *Babylonian* Antiquities, precedently to his Hiſtory of the ten antediluvian Kings, mentions the Situation of *Babylonia* between the Rivers *Tigris* and *Euphrates*; alſo the Products of the Country, Corn, Fruits, Fiſh, Fowl, and Animals, in which it abounds: and that in the Beginning of the Reign of the firſt King *Alorus* there came out of the *Red Sea*, and appeared near *Babylonia* (28) *an intelligent Animal called* Oannes

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(27) The ancient Book aſcribed to *Enoch* relates, that when the *Egregori* or *Sethites* married Wives amongſt the *Cainites*, in the 1070th Year of the World; one of the Leaders of them, called *Azael*, or *Azalzel*, taught Men to make *Swords* and *Breaſt-plates*, and *all Kind of Inſtruments of War*; and that afterwards Wars enſued, and the Earth was filled with *Violence*, *Bloodſhed*, and all kind of *Wickedneſs* and *Impiety*. Syncel. Chronog. p. 12, 13. This ſhews that the moſt ancient Traditions of the *Jews* made the forging and working of Braſs and Iron to be invented in the 1070th Year of the World, or ſoon after: though they aſcribed the Invention and Art to one of the *Egregori*, or *Deſcendants* of *Seth*, and not to *Tubal-Cain*, whom *Moſes* ſpeaks of as the Inventor and firſt Artificer in Braſs and Iron. But this is a concurring Evidence, that the Time of the firſt *Chaldæan* King *Alorus* and of the firſt *Egyptian* King *Vulcan* before the Flood, who were no other than *Tubal-Cain*, commenced in the Year of the World 1070, or 1073. And as the *Chaldæans* and *Egyptians* agreed in computing the ſame Time from theſe Kings to the Flood, *viz.* 1183 Years, and ſomething more, it is an Argument highly deſerving notice, that the moſt ancient *Chaldæan* and *Egyptian* Records computed the Period from the Creation to the Flood to be very near if not exactly the ſame Term of Years that *Moſes* reckoned it in his Hiſtory.

(28) In the *Greek* of *Syncellus*, p. 28. it is called ζῶον ἄφρενον, *i. e.* an *irrational* Animal. But as the Deſcription of it ſhews it was endued with Reaſon and Intelligence, and was a divine Animal afterwards adored by the *Babylonians*; it ſhould be read ζῶον ἔμφρον, a *rational*, *intelligent*, or *wiſe Ani-*

(which *Apollodorus* alſo mentions) *which had the whole Body of a Fiſh; but beneath the Fiſh's Head it had another Head, which was human; and alſo the Feet of a Man, which came out of the Fiſh's Tail. It had alſo an human Voice: and the Image (Beroſus* ſaid) *was preſerved in his Time.* This Account ſhews what the Animal really was; and that it was a real Man, cloathed with the entire Skin of a Fiſh. The Tail of the Fiſh-ſkin was joined to the Thighs, and hung below them, ſo that the Man's Feet came, as it were, out of the Fiſh's Tail.

Alexander adds, (29) *this Animal converſed with Men in the Day-time, without eating any Thing; and he delivered to them the Knowledge of Letters, and of various Arts and Sciences. He taught them to live together in Cities; to erect Temples; to enact Laws; and he inſtructed them in Geometry. He ſhewed them alſo how to gather and lay up Seeds and Fruits: and in ſhort, he inſtructed them in every Thing neceſſary to civilize their Manners.* This *Oannes alſo wrote of the Origin of Things, and of civil Government; and delivered to Men an Account of the Creation,* as it there follows.

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mal. So ἐΰφρονες ὧραι, *ſapientes horæ*, Homer. Hymn. in Apoll. ℣ 194. But the Hymn, though very ancient, ſeems not to have been wrote by Homer. *Iſaac Voſſius* thinks that *Beroſus* wrote ζῶον ἀῤῥὲν, De LXXII. Interpret. p. 409. but this is not ſo probable. But *Voſſius* is much miſtaken in thinking that *Oannes* was *Noah*, and appeared immediately after the Flood. It is evident that he appeared before the Flood; and at the Beginning of the Antediluvian Kingdom, which was 1183 Years before the Flood; and which was related in the ſecond Book of *Beroſus's* Antiquities, Syncel. p. 30. This Sea-God was undoubtedly the *Babylonian* Fiſh-God called *Dagon*, from *Dag* (דג) a *Fiſh*; and was in the moſt ancient times worſhiped by the *Babylonians*, *Syrians*, *Phœnicians*, and *Philiſtines*. He ſeems to be the *Odacon*, Ὀδάκων, which probably was wrote Ὁ Δάγων, mentioned by *Abydenus*; who, he ſaies, appeared in the Reign of the ſeventh antediluvian King; and was the fifth and laſt Fiſh-God. Syncel. p. 39. The Idol *Dagon* had *Hands*, *Feet*, and perhaps an human *Face*, and is mentioned 1 *Sam.* v. 2, 3, 4. and *Jud.* xvi. 23. and 1 *Mac.* x. 83, 84. and 1 *Chron.* x. 10. *Oannes* or *Dagon* is the ſame Idol, only of a different Sex, with the *Phœnician Derceto*, or *Atargatis*, *Aſhtaroth*, or *Aſtarte*, whom *Diodorus Siculus* deſcribes, Hiſt. lib. ii. p. 116. Edit. Weſſeling. τέμενος θεᾶς ἐπιφανοῦς, ἣν ὀνομάζουσιν οἱ Σύροι Δερκετοῦν· αὕτη δὲ τὸ μὲν πρόσωπον ἔχει γυναικὸς, τὸ δ' ἄλλο σῶμα πᾶν ἰχθύος. *Lucian's* Deſcription is nearer to that of *Beroſus*, Δερκετοῦς δὲ εἶδος ἐν Φοινίκῃ ἐθεησάμην, θέημα ξένον· ἡμισέη μὲν γυνή· τὸ δὲ ὁκόσον ἐκ μηρῶν ἐς ἄκρους πόδας ἰχθύος οὐρὴ ἀποτείνεται. De Dea Syr. p. 1061.

(29) Apud Syncel. p. 28, 29, 30.

Other Authors have made Mention of this Sea-God *Oannes. Helladius* (30) calls him *Oes*, which probably was wrote contractedly, *Oes* for *Oannes*; or elſe it is an Error of the Tranſcriber. This Author calls him *a Man who came out of the Red Sea, and had the Head, Feet, and Hands of a Man; but the other Parts were thoſe of a Fiſh:* and ſaies, *He taught Aſtronomy and Letters: That he was really a Man, and appeared only to be a Fiſh, becauſe he was clothed with a Fiſh's Skin.*

Hyginus likewiſe (31) relates that *Euahanes*, (falſly printed *Euhadnes*) a Name not much unlike *Oannes*, came out of the *Red Sea* in *Chaldæa*, and taught Aſtrology.

From this Account of the *Babylonian Oannes* we may obſerve that the *Chaldæans* thought that Letters were known before the Flood: the *Egyptians* and *Jews* were of the ſame Opinion; and each of theſe People claimed the Invention of them. But the Origin and Antiquity of Letters, will be largely conſidered, in a particular Diſſertation, hereafter.

I ſhall proceed to give from *Beroſus*, as cited by *Alexander Polyhiſtor* and *Abydenus*, the *Babylonian* Hiſtory of the Flood, to ſhew the Agreement of this ancient Account with that of *Moſes* in the Scripture.

When (32) *Otiartes* was dead, he was ſucceeded by his Son *Xiſuthrus*, in whoſe Reign the great Deluge came upon the Earth: the Hiſtory of which is related in the following Manner. *Saturn* (33) appeared to *Xiſuthrus* in a Dream, and told him that on the fifteenth Day of the Month (34) *Dæſius*, Mankind ſhould be deſtroyed by a Flood. Therefore he commanded him to write down an Hiſtory of the Origine, intermediate State and End of all Things, and to bury the Writings under Ground in (35) *Sipparæ, the City of the Sun:* then he ordered him to build a Ship, and to go into it with his Kindred and Friends; alſo to

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(30) Apud Phot. Bibliothec. Cod. 279. p. 1594.

(31) Fab. 274.

(32) *Otiartes* is the true Name, as *Cyril* of *Alexandria* cites it from *Alexander Polyhiſtor*. lib. i. cont. Jul. p. 8. and not *Ardates*, as *Syncellus* cites it, p. 30. and *Scaliger* has *Otiartes* in his *Greek* Chronicon.

(33) *Saturn* (Κρόνος) means God, who appeared to *Noah*, here called *Xiſuthrus*, and told him that he would deſtroy all Mankind with a Deluge of Water. *Gen.* vi. 13, 17.

(34) *Dæſius* was the ſecond *Macedonian* Month after the vernal Equinox, which was fixed to the firſt Day of the preceding Month called *Artemiſius*, ſo

Galen aſſures us, and theſe *Macedonian* Months were uſed by the *Greeks* in leſſer *Aſia*, and alſo in *Babylonia* and *Chaldæa*, as *Ptolemy* obſerves in his *Almageſt* or Aſtronomy. But the *Greeks* in *Syria*, *Phœnicia*, and *Judæa*, called *Syro-Macedonians* placed the Beginning of the Months one Month later. So according to the *Babylonian* Records uſed by *Beroſus*, the Flood commenced on the 25th Day of *April*, according to the Place of the vernal Equinox on the 10th Day of *March*. This was only two Days before the Time mentioned in the *Hebrew* Text, which is the 17th Day of the ſecond Month, *Gen.* vii. 11. But it ſhould be the 27th Day, as I have before obſerved to be the Reading of the Septuagint Verſion, and of *Joſephus*, from older and more correct *Hebrew* Copies. So the old *Babylonian* Records placed the Flood twelve Days ſooner than *Moſes* placed it in his Account, but, which is remarkable, in the ſame Month of the Year, i. e. the ſecond Month from the vernal Equinox, when the *Chaldæan* Year commenced; and where I have proved in foregoing Obſervations, that the original Year of the World commenced. The Place of *Galen* referred to above in this Note, being deciſive for the Situation of the *Macedonian* Month *Dæſius*, I ſhall tranſcribe it, *viz:* Ἐὰν προμάθῃ τὸ κατὰ τὴν ἀρχὴν τοῦ Δίου μηνὸς καὶ φθινοπώρου γίνεσθαι ἰσημερίαν εἴσεται [οἴσεται edit. male] τὴν μὲν χειμερινὴν τροπήν, ὡς μετὰ τρεῖς μῆνας ἐσομένην ἐν ἀρχῇ τοῦ κατ᾽ αὐτοὺς [ita *Petavius*, edit. ἑαυτὸν] Περιτίου μηνός· τοῦτο γὰρ [τούτῳ edit. male] σημαίνει κατὰ Μακεδόνας· τὴν δὲ ἐαρινὴν ἰσημερίαν Ἀρτεμισίου, καθάπερ γε καὶ τὴν θερινὴν [τροπὴν] τοῦ Δώου. κατὰ γὰρ τὰς ἀρχὰς τῶν εἰρημένων μηνῶν αἵ τε ἰσημερίαι καὶ αἱ τροπαὶ γίνονται κατὰ Μακεδόνας. Com. 1. in lib. i. Hippoc. Epidem. p. 347. edit. Baſil. 1538. For the *Macedonian* and *Syro-Macedonian* Months, ſee Petav. Doct. Temp. lib. i. p. 75, 76. Uſſer. de Aſian. An. Solari. p. 7, 12. and p. 55. Beveredg. Chronol. p. 53. Dodwell de Cycl. p. 838, 839. Noris, Syro-Mac. p. 22.

(35) It is Σισπάροις, *Siſparis*, in Syncel. p. 30, 31. But *Euſebius* Præp. Ev. lib. ix. c. 12. and Cyril. Alex. cont. Jul. lib. i. p. 8. cite it from *Abydenus*, Σιππάροισιν, *Sipparis*. It was ſo called from the Books or Records laid up there: [ספירא] *Siphra*, *Siphraia*, or *Sippara*. *Ptolemy* calls it *Sipphara*; and places it in *Meſopotamia*, near the *Euphrates*, and between *Babylon* and *Nineveh*. And this City, no doubt, was the *Sepharvaim* of Scripture, as the learned *Junius* underſtands it in 2 *Kings* xvii. 24. and where the *Sun* or *Saturn* was, in after Ages, worſhiped with human Sacrifices, 2 *Kings* xvii. 31. It is the ſame City that *Apollodorus* and *Abydenus* call *Pantibibla*, where ſeveral of the Antediluvian Kings were born. See *Scaliger's* Notes on the Fragments, at the End of his Book, *De Emend. Temp.* p. 44. Cellar. Geograph. Antiq. lib. iii. c. 15. p. 611. *Cumberland's Sanchoniatho*, p. 225, 226. *Univerſal. Hiſt.* p. 91. in the Notes, and Sir *Iſaac Newton's* Chronol. p. 275. and *Bochart's* Geog. Sac. lib. i. c. 4. p. 22. It is a Name of the plural Number as *Sepharvaim* is, and ſo I render it *Sipparæ*. And according to *Beroſus*, it

furniſh the Veſſel with Proviſions, and to take into it Fowls and four-footed Beaſts, and when he had thus provided every Thing, if he was aſked whither he intended to ſail, he ſhould ſay, *To the Gods*, (36) *to pray for Happineſs to Mankind.* *Xiſuthrus* did not diſobey the divine Command, but (37) built a Veſſel, in Length five Furlongs, and in Breadth two Furlongs; and having got all Things ready, he put on board his Wife, Children, and Friends. After the Flood was at the Height, and ſoon began to abate, *Xiſuthrus* let out certain Birds, (*viz.* a Raven and a (38) Dove, *Gen.* viii. ℣ 7, 8.) which finding no Food, nor a Place to reſt in, returned again to the Ship, (℣ 9.) *Xiſuthrus*, after ſome Days, (*viz.* ſeven Days, *Gen.* viii. 10.) let the Birds out again; but they came a ſecond Time back to the Ship, having their Feet daubed with Mud. (*Moſes* ſaies the Dove came back with an Olive-leaf in her Mouth, ℣ 11.) but being let out the third Time, they returned no more to the Ship (*Gen.* viii. 12.) hereby *Xiſuthrus* underſtood that dry Land appeared (*Gen.* viii. 13.) Then he opened the Side of the Ship, and ſeeing that it reſted on a certain Mountain, he went out of it with his Wife, and Daughter, and Pilot; and having worſhiped the Earth, and raiſed an Altar, and ſacrificed to the Gods, (ſee *Gen.* viii. 20.) he, and thoſe who went out with him, diſappeared. But they who ſtaid in the Ship, finding that *Xiſuthrus*, and thoſe who accompanied him, did not return, went out to ſeek him, calling him aloud by his Name: but *Xiſuthrus* was ſeen no more by them; but his Voice was heard to come out of the Air, commanding them, as their Duty was, to be religious: and informed them that he himſelf, on Account of his Piety, was gone from them

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was in *Babylonia*, and about where *Babylon* was afterwards built. *Scaliger* found it wrote Σιππάροις in his Copy. See his *Greek* Chronicon p. 8.

(36) *Goar's* Copy of *Syncellus* reads εὐξάμενον: but *Scaliger* has it εὐξόμενον, in the future Tenſe, which I prefer. See his *Greek* Chronicon, p. 8.

(37) This Account ſhews that the Ark of *Noah* was built in *Chaldæa*, not far from *Babylon*, where *Xiſuthrus* lived; and this moſt probably was the Place. See Bochart. Phaleg. lib. i. c. 4.

(38) *Plutarch* relates, from ancient Mythologiſts, that *Deucalion*, in the Time of the Flood, let out a Dove from the Ark, to give him Notice of the Weather, which came in again when the Rain continued, but flew away when it was fair. De Solert. Animal. p. 968. This is a Remain of the Scripture Account of the Flood.

them to dwell with the Gods; and that his Wife, Daughter and Pilot, were Partakers of the ſame Honour. He alſo told them that they ſhould go again to *Babylon*; and that as it was ordained for them, they ſhould take the Writings from *Sipparæ*, and communicate them to Mankind: and he added that the Place where they then were, was in the Country of *Armenia.* When they had heard this, they offered Sacrifice to the Gods; and unanimouſly went to *Babylon*, — and when they came thither, they dug up the Writings at *Sipparæ*, built many Cities, raiſed Temples, and rebuilt *Babylon* again.

There is no Doubt but that in the Deſcription of the Flood by *Beroſus* from the moſt ancient *Babylonian* Annals, the *Noachic* Deluge is meant; and that *Xiſuthrus*, the tenth and laſt antediluvian King preſerved with his Family and Friends in a Ship, is *Noah*, who with his Wife, three Sons, and their Wives, was preſerved in an Ark. The Time of the Flood, and the Particulars preceding, and happening during the Continuance of it, and alſo following it, do very remarkably agree with the Scripture-Hiſtory: and it is very obſervable, that as *Beroſus* related that *Xiſuthrus* was never ſeen after he went out of the Ark, and had offered Sacrifice to God for his Preſervation; ſo *Moſes* having related what happened ſoon after the Flood was over, tells not what became of *Noah*, but only that he lived after the Flood 350 Years. *Gen.* ix. 28. The Account of the Flood by *Abydenus* in *Syncellus* (p. 38.) is ſhorter, but agrees entirely to that of *Alexander Polyhiſtor:* And the whole Relation of it ſhews that very ancient Accounts of the firſt Ages of the World, and of the univerſal Deluge, were preſerved in *Chaldæa* and *Babylon*, which were originally the ſame with thoſe which *Moſes* wrote, and in the main agreed with them, though they had been diſguiſed and mixed with Fables.

There was an ancient Tradition of the univerſal Flood amongſt the *Greeks*, which (39) *Lucian* mentions to have happened in the Age of the *Scythian Deucalion*; and which evidently relates to that of *Noah*, and not to the *Theſſalian* Flood, in the later Time of the *Greek Deucalion. Lucian* was told, that the then Race of Men were not the firſt, but that the firſt Race was entirely deſtroyed: and that the Men then in being, were a ſecond Race deſcended from *Deucalion*, which were grown very numerous. That the firſt Race committed Acts of Violence and Injuſtice; neither kept their Oaths, nor uſed Hoſpitality, nor did Mercy. On which Account the greateſt Calamity befel them. For immediately, *the Earth poured forth* [*viz. from the Abyſs*] *a great Flood of Water*; *and great Showers of Rain fell down*; *and the Rivers overflowed more than uſual*; *and the Sea ſwelled to a great Height*; *ſo that the whole Earth was covered with Water, and all Mankind periſhed, except Deucalion, who was preſerved to be the Father of a ſecond Generation, on the Account of his Wiſdom and Piety.* Then he relates, that *Deucalion was ſaved in an Ark, into which he took his Children, and Wives, and all Kinds of Land-Animals by Pairs of each, which came to him. And theſe ſailed with him in the Ark as long as the Flood prevailed.* Hence we may obſerve that as (40) *Joſephus* ſaies, *all the barbarian Hiſtorians make Mention of the univerſal Deluge and Ark:* He means the Writers of the *Chaldæan*, *Phœnician*, and many other Hiſtories, both *Eaſtern* and *Greek*.

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(39) De Dea Syr. p. 1060. Edit. Pariſ. Bourdelot.

I come next to enquire when the new *Babylonian* Kingdom after the Flood commenced. *Beroſus* related, that, after the Flood, they who were preſerved in the Ship or Ark, reſorted to *Babylon*, which City they rebuilt. So that, by his Account, the firſt Kingdom erected after the Flood was at *Babylon*.

This is entirely agreeable to the Hiſtory of *Moſes*, who ſpeaks of *Babel* or *Babylon* as being the Seat of the firſt Kingdom where *Nimrod* Son of *Cuſh*, the Son of *Ham*, was the firſt King after the Diſperſion of the Deſcendants of *Noah*, *Gen.* x. 10.

Alexander Polyhiſtor (41) reckoned from the Flood to *Evechous*, the ſecond *Chaldæan* King in the poſtdiluvian Dynaſty of *Beroſus*, 243 Years and 8 Months, which were computed by *Sari*, *Neri*, and *Soſſi*. This was owing to *Beroſus's* Suppoſition of a great Number of Perſons being preſerved in the Ark, who renewed the *Babylonian* Kingdom in the Space of 149 Years; and that *Evechous* reigned 94 Years and 8 Months, after the Beginning of the new Kingdom;

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(40) Antiq. Jud. lib. i. c. 3.

(41) Apud Syncel. Chronog. p. 78.

and was the ſecond of a Dynaſty of ſeven Kings who reigned 190 Years.

But we are aſſured from the Hiſtory of *Moſes*, that no more than eight Perſons were ſaved in the univerſal Deluge: and that the *Babylonian* Kingdom was ſet up by *Nimrod*, upon the Diſperſion of the Deſcendants of *Noah*, which happened at the Birth of *Peleg*, which was in the Year of the World 2788, and 531 Years after the Flood, and in the Year before the vulgar Chriſtian Æra 2638.

It is farther obſervable, that *Alexander Polyhiſtor* (42) repreſents the *Chaldæan* Computations by *Sari*, *Neri*, and *Soſſi*, and *Myriads*, &c. to be laid aſide from the Reign of *Evechous* [Mens Lives and their Reigns becoming much ſhorter than they were before] and that they were made by ſolar Years. The Times of thoſe who were accounted Gods and Demi-gods before and after the Flood, were reckoned amongſt the *Chaldæans*, by Myriads, Thouſands, and Hundreds of Years, by which they meant Days only, as *Alexander Polyhiſtor* and others inform us: and the *Egyptians* reckoned them by Thouſands of Years, by which they meant Months only, as will be demonſtrated hereafter. And it is very remarkable, that the *Egyptians* as well as the *Chaldæans*, after the Time of their Gods and Demi-gods, left off their large Numbers, and reckoned the Reigns of their Heroes, and firſt Eſtabliſhers of Kingdoms by real ſolar Years; and this too very nearly at the ſame Time. For the *Egyptian* Reckoning by ſolar Years began with the *Cynic* Circle of *Mezraites* in the Year of the World 2810, and 553 Years after the Flood; and in the Year before *Chriſt*, 2616.

Beroſus [as *Alexander Polyhiſtor* (43) tells us] related that *there were Annals at Babylon kept with great Care, which comprehended a Term of above fifteen Myriads of Years, in which was contained the Hiſtory of the Origin of Things, of the Heaven, and Earth, and Sea, and the Actions*

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(42) Ibid.

(43) Ἀναγραφὰς δὲ, πολλῶν ἐν Βαβυλῶνι φυλάσσεσθαι μετὰ πολλῆς ἐπιμελείας ἀπὸ ἐτῶν πυ ὑπὲρ μυριάδων δεκακαπέντε περιεχούσας χρόνον· περιέχειν δὲ τὰς ἀναγραφὰς ἱστορίας περὶ τοῦ οὐρανοῦ καὶ θαλάσσης καὶ πρωτογονίας καὶ βασιλέων καὶ τῶν καθ᾽ αὐτοὺς πράξεων. Apud Syncel. Chronograph. p. 28. almoſt the ſame Words are recited, p. 14. where after οὐρανοῦ is added καὶ γῆς, and δεκαπέντε inſtead of δεκακαπέντε.

of their Kings from the Beginning. Theſe Annals commenced from the Time of the Antediluvian *Oannes*, who is ſaid to have been the firſt who wrote of the Origin of Things, and of political Government: and I have ſhewn that *Alexander Polyhiſtor* reckoned the Myriads of Years to be *Days* only. So fifteen Myriads or 150 Thouſand Days, are no more than 416 *Chaldæan* Years, and eight Months. And yet theſe Records are ſuppoſed to contain the Hiſtory of the Creation, and of the oldeſt *Babylonian* Kings both before and after the Flood, whoſe Times were reckoned from *Alorus* to the Flood, ſomething more than 1183 ſolar Years; and thence to *Evechous* 243 Years and 8 Months, in all 1426 Years and 8 Months, when the reckoning by Myriads of Years, and by *Sari*, *Neri*, and *Soſſi*, into which they were reſolved, was laid aſide. Hence it is evident, that theſe 15 Myriads related only to the moſt early Times of the *Chaldæan* Hiſtory; and the Annals which contained this Space of Time could not contain a Term which was above fifty Myriads of the ſame Years or Days; and which was 1426 tropical Years and 8 Months. Wherefore the Expreſſion in *Syncellus* is a corrupt Reading, and *Beroſus* wrote (44) *more than ten Times five, or fifty Myriads:* from which Date *Beroſus* began the Origin of the *Chaldæan* Hiſtory, from the Appearance of the Sea-God *Oannes*, and the Beginning of the Reign of *Alorus* the firſt Gyant-King before the Flood. And the Time of the ten Antediluvian Kings, made 43 Myriads, and two thouſand Years or Days, or 432000 Days, which were 120 *Sari*, and 1200 *Chaldæan* Years, in the Computation of *Beroſus*, as *Syncellus* obſerves (p. 17.) *Beroſus* alſo reckoned from the Flood to *Evechous* the ſecond *Chaldæan* King, eight Myriads, 7720 Years or Days, or 243 ſolar Years of 360 Days, and eight Months. By this Reckoning the *Babylonian* Records made uſe of by *Beroſus*, contained a Term of fifty one Myriads, 9720 Years or Days; which might be called more than 50 Myriads; and therefore *Alexander Polyhiſtor* and *Beroſus* wrote not fifteen Myriads, but fifty Myriads.

(44) The Copy of *Syncellus* has δεκαπέντε p. 14. and δεκακαπέντε, p. 28. and the latter Word I take to be a Corruption of δεκάκις ϖέντε, which was the genuine original Reading.

Africanus in *Syncellus* p. 17. mentions 48 Myriads of *Chaldæan* Years or Days, or 1333 ſolar *Chaldæan* Years, and four Months, which reached to 133 Years and four Months after the Flood; and here *Beroſus* might place the Epoch of the new *Babylonian* Kingdom: though I have placed it above, from *Syncellus*, 149 Years after the Flood, according to the Computation he gives from *Alexander Polyhiſtor*. However a Difference of 16 Years is not material: and the preceding Computations ſhew, that the immenſe and incredible Number of ſuppoſed *Chaldæan* Years being reduced to Days, as they really were, and reckoned from their true Epoch, is very agreeable to the true Chronology of Scripture, and differs as little from it as can be expected, in ſuch long Periods of the moſt ancient Times.

I ſhall next conſider what other Writers have ſaid of the *Chaldæan* Computations; and correct the Miſtakes in ſome of them.

Pliny ſays the (45) *Aſſyrians* [or *Babylonians*] *had always the Uſe of Letters:* and that the *Egyptians* had them before the Age of *Phoroneus*, who was thought to be the moſt ancient King in *Greece*. And to ſhew the high Antiquity of the *Babylonian* Letters, *Pliny* adds; that *Epigenes*, (46) *an Author of principal Note and Regard*, [who had ſtudied amongſt the *Chaldæans* their Learning, as *Seneca* relates. *Nat. Quæſt.*

(45) Literas *ſemper* arbitror Aſſyrias fuiſſe—Anticlides in Ægypto inveniſſe quendam nomine Menona tradit xv annis ante Phoroneum antiquiſſimum Græciæ Regem, idque monumentis adprobare conatur. Nat. Hiſt. lib. vii. c. 56. Had *Pliny* wrote from *Anticlides* xv Myriads, it would have agreed to the Time of *Menes*, who ſeems to be meant by *Menon*. For theſe Myriads being Days, made about 411 *Julian* Years: and *Phoroneus* reigned in the Year before *Chriſt* 1780, or before, as the *Greeks* reckoned. Theſe two Sums added, bring *Menon* to the Year before *Chriſt* 2191, which fell in the Reign of the firſt *Egyptian* King *Menes*, as will be ſhewn; whoſe Secretary of State and chief Counſellor was *Hermes*, who is generally thought to have been the Inventor of Letters. Of this let the learned Reader judge.

(46) Epigenes apud Babylonios 720 [adde M. i. e. millia] annorum obſervationes ſiderum coctilibus laterculis inſcriptas docet gravis auctor in primis: qui minimum, Beroſus et Critodemus 480 [adde M.] annorum, ex quo apparet æternus literarum uſus. Hiſt. Nat. lib. vii. c. 56. Or *Pliny* might write $\overline{720}$ and $\overline{480}$, that is, ſeven hundred and twenty thouſand, and four hundred and eighty thouſand; the thouſands being denoted amongſt the ancient *Roman* Writers by a Line drawn over the numeral Letters, as the learned *Ro-*

lib. vii. c. 3.] *informs us that the Babylonians had celeſtial Obſervations wrote upon Tiles*, (47) *for a Courſe of* 720 *Years: and the loweſt Computation of them by Beroſus and Critodemus, was* 480 *Years. Whence*, ſaies he, *it appears that the Uſe of Letters is eternal*, or from all Ages.

Thus all the preſent Copies of *Pliny* read. But could *Pliny* give that for a Proof of the *Eternity* or higheſt Antiquity of the *Babylonian* Letters and Writing, which made them many Hundreds of Years later than *Cadmus* and the *Græcian* Letters? Nay, the latter Account of *Beroſus* and *Critodemus* made them ſome Hundreds of Years later than the Writings of *Homer*. *Hardouin*, the Editor of *Pliny*, not knowing what to make of this Paſſage, would have the Numbers to ſtand as they are, but to commence before the *Trojan* War. This is a mere Hypotheſis; and it is not, I think, to be doubted but that *Pliny* wrote from *Epigenes* 720 thouſand Years; and from *Beroſus* and *Critodemus* 480 thouſand Years: and that the numeral Letter M, which ſignifies a thouſand, has been omitted by the Tranſcribers, who probably left it out, as thinking the Numbers abſurd with it.

The learned *Iſaac Voſſius* made the ſame Obſervation and Correction of *Pliny's* Words, in his Letter to *Chriſtianus Scotanus*, p. 132. of the Appendix to his Diſſertation on the Verſion of the Septuagint. But

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man Grammarian *Valerius Probus* informs us. Sciendum quod quælibet figura, ſi ei jacens recta linea ſupraducatur, tot ſignificabit millenarios, quot per ſe ſignificat unitates: ut Ī mille unitates, id eſt mille ſignificat, V̄ quinque millia, X̄ decem millia, L̄ quinquaginta millia, C̄ centum millia. &c. De Not. Romanor. lib. p. 1478. inter Auctores linguæ latinæ edit. a Dionyſ. Gothofredo, 1622. If *Pliny* wrote his Numbers in this Manner; the ſmall Line drawn over the numeral Letters might eaſily be eraſed or omitted in his Copies.

(47) Writing upon Stone or Tile was the moſt ancient Way; and the former was uſed in *Phœnicia* and *Egypt* by *Taaut* or *Thoth*, who wrote his Hiſtory of the firſt Ages, and his Theology, on Pillars, or Tables of Stone: and perhaps *Belus* firſt taught the *Babylonians* and *Chaldæans* the way of writing on Tile at *Babylon*, where there was no Stone. And therefore the Prophet *Ezechiel* at *Babylon* is ordered to make a ſymbolical Portray of *Jeruſalem* upon a Tile, which was to be a prophetical Sign of its Deſtruction by the King of *Babylon*. ch. iv. ℣ 1. etc.

then *Voſſius* did not conſider that theſe old *Chaldæan* Years were *Days* only; nor did he know the Epoch of them.

The learned (48) *Perizonius*, in his *Babylonian* Antiquities, ſaw the Paſſage of *Pliny* was corrupt, and that the numeral Letter M, ſignifying *Thouſands*, was to be added, to make it Senſe and conſiſtent: but he was not able to ſettle the Epoch of the *Chaldæan* Computations, nor conſidered that the immenſe Number of Years were *Days* only.

That the foregoing Correction of *Pliny's* Words is undoubtedly right may be proved alſo from *Diodorus Siculus* (49) and *Cicero* (50). The firſt of whom relates that the *Babylonians* or *Chaldæans* had made *aſtronomical Obſervations* 47 *Myriads and three thouſand Years to the Time of* Alexander's *Expedition into* Aſia: and the latter ſaies, *the* Babylonians *boaſted of having Written Annals of celeſtial Obſervations for* 470 *Thouſands of Years.*

Hence we may be ſure that *Pliny* wrote 480 Thouſand Years, as *Diodorus Siculus* has 473 Thouſand, and *Cicero* 470 Thouſand. And *Pliny's* Number is plainly no other than that of *Beroſus*, which *Africanus* mentions in *Syncellus*, p. 17. and which was 48 Myriads, or 480 thouſand Years. And theſe *Beroſus* dated, as I have ſhewn above, from the Appearance of *Oannes*, the firſt Teacher of Letters and Science amongſt the *Chaldæans* before the Flood, and from the Beginning of the Reign of the firſt antediluvian King *Alorus*. Therefore our modern learned Chronologers *Scaliger*, *Gerhard John Voſſius*, Sir *John Marſham*, and Mr. *Dodwell* are greatly miſtaken in applying *Pliny's* Number 480 Years (not ſuſpecting an Error in the Text) to the Beginning of the Æra of *Nabonaſar*, with which it has nothing to do. For *Pliny* applies it to ſhew the high Antiquity of *Letters*, which no body can doubt but that amongſt the *Chaldæans*, and even amongſt the *Greeks* and *Latins* they were many Centuries older than that Æra.

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(48) See his Origin. Babylonic. cap. 1, 2.

(49) ἐτῶν ἑπτὰ ϗ τετταράκοντα μυριάδας ϗ τρεῖς ἐπὶ ταύταις χιλιάδας εἰς τ Ἀλεξάνδρου διάβασιν γεγονέναι καταριθμοῦσιν, ἀφ' ὅτου τὸ παλαιὸν ἤρξαντο τῶν ἄστρων τὰς παρατηρήσεις ποιεῖσθαι. Biblioth. lib. ii. p. 145. Edit Weſſeling.

(50) Contemnamus Babylonios eos qui ex Caucaſo cœli ſigna ſervantes numeris et motibus ſtellarum curſus perſequuntur — qui 470 millia annorum, ut ipſi dicunt, monumentis comprehenſa continent. De Divinat. lib. i. c. 19. Again; Aiunt quadringenta et ſeptuaginta millia annorum in periclitandis experiundiſque pueris — Babylonios poſuiſſe. Ibid. lib. ii. c. 46.

Theſe *Babylonian* and *Chaldæan* Myriads and Thouſands of Years were, as I have proved from *Alexander Polyhiſtor*, who had ſtudied the *Chaldæan* Antiquities, no other than *Days*; and were only uſed by the *Chaldæans* themſelves, as the ſame Writer tells us, in computing the Times of the firſt Kings, and the firſt Ages. But other Writers, who ſtudied the *Chaldæan* Learning, applied them to later Times, and deduced them from different Epochs, which made the Difference obſerved in the Numbers of *Diodorus Siculus*, *Cicero*, and *Epigenes* from the Numbers of *Beroſus*.

The *Chaldæan* Prieſts at *Babylon* informed *Calliſthenes* the Aſtronomer, that their aſtronomical Obſervations reached to 1903 Years before *Alexander's* Time, or his Expedition into *Aſia* and Conqueſt of *Babylon*. This Computation was made by ſolar Years, by which only they reckoned; and 1903 Years to *Alexander* and the Year before *Chriſt* 330, when he conquered *Darius*, commenced in the Year before *Chriſt* 2233. This (51) Account *Calliſthenes* ſent from *Babylon* into *Greece*, to his Maſter and Uncle *Ariſtotle*, who had deſired him to procure it; and *Porphyry* gave the Account from *Ariſtotle*, which *Simplicius* has preſerved.

Epigenes afterwards ſtudied amongſt the *Chaldæans* their Learning, and gave an Account of their oldeſt celeſtial Obſervations, which he computed by Myriads after the ancient *Chaldæan* Way; and found to contain a Term of 72 Myriads, or 720 thouſand Years, or *Days*. Theſe made 2000 old *Chaldæan* Years of 360 Days, and are ſomething more than 1972 *Julian* Years. *Epigenes* reckoned to his own Time, and it is uncertain when he lived. But as he is mentioned by *Pliny* before *Beroſus*, both in the Place before cited, and alſo on another Occaſion (lib. vii. c. 49.) we may ſuppoſe him to be about the ſame Time, and not much later. So his reckoning might be brought down to about the Year before *Chriſt* 260, and then it began about 2232 Years before the vulgar Chriſtian Æra; and remarkably agreed with the Account of *Caliſthenes:* nor is it improbable but that the *Chaldæan* Prieſts gave the ſame Account to theſe two ſtudious and learned Authors. The Computation was probably deduced from the Reign of the ancient *Babylonian Belus,* whom the *Babylonians* might place in their Annals about this Time; and it will appear from the beſt Evidence that the Beginning of his Reign commenced in the Year before *Chriſt* 2233, exactly agreeable to the Account of *Calliſthenes.* The preceding Accounts are older than any we have of the celeſtial Obſervations made by the *Egyptians.* And *Porphyry* ſaies (52) that the *Chaldæans* made Obſervations on the Motion of the Stars before the *Egyptians.* And *Simplicius* (53) intimates the ſame. But if it be true that *Oſiris* and *Thoth,* or *Hermes,* made celeſtial Obſervations in *Egypt,* as *Diodorus Siculus* relates (lib. i. p. 19.) theſe muſt be as old as thoſe of the *Chaldæans* here mentioned. *Clemens Alexandrinus* (54) ſaies the *Egyptians* and *Chaldæans were the firſt Inventors of Aſtrology,* which was always eſteemed by them to be the moſt divine Science.

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(51) τὰς ὑπὸ Καλλισθένους ἐκ Βαβυλῶνος πεμφθείσας παρατηρήσεις ἀφικέσθαι εἰς τὴν Ἑλλάδα· τοῦ Ἀριστοτέλους τοῦτ' ἐπισκήψαντος αὐτῷ, ἅστινας διηγεῖται ὁ Πορφύριος χιλίων ἐτῶν εἶναι καὶ ἐννεακοσίων τριῶν μέχρι τῶν χρόνων Ἀλεξάνδρου τοῦ Μακεδόνος σωζομένας. Simplic. Com. 46. in lib. ii. Ariſtot. de cœlo, p. 123.

We have Reaſon to believe that the *Chaldæans* had made Aſtronomical Obſervations as early as the Time above-mentioned; for *Abraham,* who was born 1072 Years after the Flood, and in the Year before *Chriſt* 2098, was a practical Aſtronomer amongſt the *Chaldæans*; and taught Aſtronomy amongſt the *Phœnicians* and *Egyptians,* as is related by ancient Writers, *viz.* (55) *Beroſus, Eupolemus, Artapanus, Philo Judæus, Joſephus,* the ancient Author of the *Recognitions of Clement, Euſebius,* and others. So that the Objection made by ſeveral learned Men to theſe ancient *Chaldæan* aſtronomical Obſervations, that they find none extant before the Æra of *Nabonaſar*, is nothing to the Purpoſe: ſince we are informed from the concurrent Teſtimonies of ancient Writers of the greateſt Repute, that aſtronomical Obſervations were very anciently made in *Chaldæa*, *Babylonia*, *Arabia*, and *Egypt*. The *Chaldæans* probably did not know how to calculate Eclipſes before the Æra of *Nabonaſar*, if ſo ſoon; which *Diodorus Siculus* (56) obſerves of them. But they undoubtedly took notice of them when they happened, and recorded the moſt remarkable of them; though not ſo regularly and exactly as about the Æra of *Nabonaſar*, when they ſet them down to the Years of the Reigns of their Kings, and marked the Conſtellations or Places where they happened, and kept a Kalendar of them. And their oldeſt Obſervations on the Sun, Moon, Stars, and Planets were made only for the ſake of Aſtrology and Divination, and to ſettle the Return of the Seaſons and the Length of the Year. Theſe were the celeſtial Obſervations which the *Chaldæans* and *Egyptians* made ſo very anciently; and to doubt of them is to doubt of the Antiquity of their Nation and Religion.

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(52) Proc. in Timæ. Plat. p. 277.

(53) ἤκουσα δ' ἐγὼ Αἰγυπτίους ἄστρων παρατηρήσεις ἔχειν ἐγγεγραμμένας οὐκ ἐλάττοσιν ἢ δισχιλίοις ἐνιαυτοῖς· Βαβυλωνίους δ' ἔτι πλείοσι. Com. in Ariſtot. lib. de cœlo, p. 27. *Simplicius* flouriſhed A. D. 527.

(54) Αἰγύπτιοι γοῦν πρῶτοι ἀστρολογίαν εἰς ἀνθρώπους ἐξήνεγκαν· ὁμοίως δὲ καὶ Χαλδαῖοι. Strom. lib. i. p. 361. Edit. Potter.

(55) *Joſephus* has preſerved a Paſſage of *Beroſus* concerning *Abraham, viz.* μετὰ δὲ τὸν κατακλυσμὸν δεκάτῃ γενεᾷ παρὰ Χαλδαίοις τις ἦν δίκαιος ἀνὴρ καὶ μέγας καὶ τὰ οὐράνια ἔμπειρος: Antiq. Jud. lib. i. c. vii.

Having explained the oldeſt Computations of the *Chaldæans*, which hitherto have greatly perplexed and been miſunderſtood by all Chronologers, ancient and modern, and having ſhewn their Agreement with the true Scripture Chronology; I proceed to the Times of the *Chaldæan* or *Babylonian* Empire after the Flood.

Beroſus related, that after the Flood the Family of *Xiſuthrus* or *Noah*, with thoſe who eſcaped and were preſerved in the Ark, firſt aſſembled together in *Chaldæa*, and built the City of *Babylon*. But the Account of *Moſes* is more particular and full. He tells us; that after the Flood, when *the whole Earth was of one Language, and of one Speech; it came to paſs as they journeyed from the Eaſt* (from the (57) North-eaſt parts of *Armenia*, where the Ark reſted) *they found a Plain in the Land of* (58) *Shinar* (afterwards *Babylonia) and they dwelt there. And they ſaid one to another, Go to, let us make Brick, and burn them thoroughly. And they had Brick for Stone, and Slime* [or (59) Bitumen] *for Mortar. And they ſaid, Let us build us a*

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(56) ϖερὶ δὲ τῆς κατὰ τὸν ἥλιον ἐκλείψεως ἀσθενεστάτας ἀποδείξεις φέροντες οὐ τολμῶσι ϖρολέγειν, οὐδ᾽ ἀκριβῶς ὑπὲρ αὐτῆς ϖεριγράφειν τοὺς χρόνους. lib. i. p. 143. Edit. Weſſeling. But yet *Diodorus* ſaies, that the *Chaldæans had made long and accurate Obſervations on the Motions and Influences of the Stars, and drawn aſtrological Predictions from them.* τῶν δ᾽ ἀστέρων ϖολυχρονίους ϖαρατηρήσεις ϖεποιημένοι καὶ τὰς ἑκάστου κινήσεις τε καὶ δυνάμεις ἀκριβέστατα ϖάντων ἀνθρώπων ἐπεγνωκότες, ϖολλὰ τῶν μελλόντων συμβαίνειν ϖρολέγουσι τοῖς ἀνθρώποις. Ibid. p. 145. And *Hipparchus* related, that they calculated and ſet down the entire Revolutions and Periods of the ſeven Planets. This *Jamblicus* tells from him, as *Proclus* writes, Com. in Timæ. Plat. p. 31. And *Syncellus* ſaies, that from the Reign of *Nabonaſar*, the *Chaldæans* were arrived to a more perfect Knowledge of the Motion of the Stars, which they communicated to the *Greeks*. Chronog. p. 207.

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(57) Though all the Ancients agree that the Ark reſted on one of the Mountains of the *Greater Armenia*; yet the journeying of the Deſcendants of *Noah* to *Shinar*, being related by *Moſes* to be *from the Eaſt*, agrees not to *Armenia*, which lay chiefly *North* of *Shinar*, or *Babylonia*. But it may be ſaid that after the Flood *Noah* went with his Family into the plain Country towards the Eaſt, where they lived many Years. And after the Death of *Noah* and *Sem*, they removed Weſtward till they came to *Shinar*. And this ſeems to be the Truth. And it is a vain Imagination of the learned *Goropius Becanus* (who is followed by Sir *Walter Raleigh*, Hiſt. of the World, B. i. c. 7. p. 107.) that the Ark reſted on one of the Mountains of *Taurus* or *Caucaſus*, upon the Borders of *India*, called *Paropaniſus*, or *Paropamiſus*. Indoſchyth. p. 477, 478.

(58) *Heſtiæus Mileſius*, an ancient Writer of *Phœnician* Hiſtory, places *Sennaar*, or *Shinaar*, in *Babylonia*. Joſ. Antiq. Jud. lib. i. c. 4. fin. And *Singara* in *Meſopotamia*, which is the ſame Name (the Vowel ע being ſometimes pronounced and wrote in *Greek* A, and ſometimes G, as in *Segor*, *Gaza*, and *Gomorrah*, in which Words the aſpirate Letter ע *Aijn* is a G) is found in *Pliny*, *Ammianus Marcellinus*, *Eutropius*, and others. *Ptolemy* places both the City and Mountain of *Singara*, in the Part of *Meſopotamia* wherein is *Babylonia*. Geog. p. 142, 143. And *Shinar* may probably be the Country a part of which is called *Senjar* by the *Arabian* Writers. *Shinar*, or *Senaar* is rendered *Babylon* by the *Greek* Interpreters, *Zach*. v. 11. and *Babylonia*, *Eſai*. xi. 11. and it could be no other, becauſe *Babel* or *Babylon* was in the Land of *Shinar* as here related, and alſo *Gen*. x. 10. and *Nabuchadnezzar* King of *Babylon*, was King of *Shinar*, *Dan* i. 2.

(59) So *Joſephus* underſtands it, and renders the *Hebrew* Word by *Aſphaltis*, Antiq. Jud. lib. i. c. 4. This was a pitchy Matter brought down a ſmall River called *Is*, which ran into the *Euphrates*, and carried along with its Waters many Lumps of Bitumen, which were brought thence to the Walls of *Babylon*, as *Herodotus* relates, lib. i. c. 179. And *Diodorus Siculus* tells us that the Quantities of Bitumen in *Babylonia* is ſo great, that it not only ſufficeth the Inhabitants for their Buildings; but that they alſo gather it in Heaps, and after it is dried uſe it for Fewel and burn it inſtead of Wood. lib. ii. p. 126. Edit. Weſſeling. Theſe Springs of Bitumen are

City and a Tower, whoſe Top may reach unto Heaven; and let us make a Name; leſt we be ſcattered abroad upon the Face of the whole Earth. Gen. xi. 1—4.

This Tower is related by the Ancients to have been 600 Feet (60) or a Furlong in height. But the Deſign which the Deſcendants of *Noah* had in building this City and Tower has not been rightly underſtood, either by the ancient or moſt of the modern Writers.

Joſephus (61), whom many of the moderns follow, thought they built it as a Place of Security againſt a future Deluge. But as there is not any ground to ſuppoſe this from the Text, ſo it cannot with any Reaſon be thought to have been their Deſign: becauſe they knew that God had promiſed *Noah* and his Sons, their Progenitors, that the Earth ſhould not be any more deſtroyed by a Flood, *Gen.* ix. 15. And beſides, a mountainous Country would have been a better Security againſt a Flood, if they had been afraid of that, than this high Tower in ſuch a low and (62) flat Country as it was built in. Others have fancied, becauſe they are ſaid to have built the City and Tower *to make them a Name*, that knowing they were ſoon to be ſeparated and diſperſed into different Parts of the Earth, they had a mind to erect a mighty and lofty Tower to perpetuate their Names after their Diſperſion. The *Greek* Tranſlation favours this Senſe by rendering the Words, *Let us make us a Name before we be ſcattered abroad upon the Face of the whole Earth.* The *Latin* Vulgate and *Jerome* agree with the *Greek:* but the *Arabic* Tranſlation, taken from the *Greek,* has it, *leſt we be ſcattered,* in Agreement with the *Hebrew* and *Samaritan*

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mentioned by other Authors. See *Univerſ. Hiſt.* B. i. c. 2. p. 144, 145. in the Notes. And *Arrian*, after *Herodotus*, relates that the Temple of *Belus*, in the midſt of the City of *Babylon*, was built with Bricks cemented with Aſphaltis or Bitumen, De Exped. Alex. lib. vii. and Strab. Geog. lib. xvi. p. 1073. and Diod. Sic. lib. ii. p. 120. 123.

(60) *Strabo* ſaies it was a Stadium or 600 Feet in height: and every Side of the Baſe the ſame. Geog. lib. xvi. p. 1073. See alſo Herodot. lib. i. cap. 181. and Diod. Sic. lib. ii. p. 123. The City and Temple are deſcribed by *Prideaux*, in his Hiſtorical Connection, B. ii. p. 133—144. and in the Univerſal Hiſtory, B. i. c. 2. p. 144—149.

(61) Antiq. Jud. lib. i. c. 4.

(62) See Herodot. lib. i. c. 178. and Diod. Sic. and Strabo cited above.

ritan Texts and with the *Chaldee* Paraphraſe and *Syriac* Verſion. And this is undoubtedly the true Senſe of the Words.

There is then no Reaſon to think, theſe firſt Inhabitants of the new World, who were plain ſimple Men, were ſo ambitious as to ſpend ſeveral Years in building a City and a Tower, which they expected ſoon to leave, only as a Monument to their Poſterity of their Folly and Vanity. Their Deſign therefore in building the City, was undoubtedly that they might live together in it, not intending to ſeparate from one another: they built it for an Habitation for themſelves and Families. And they built the Tower as high as they could, *leſt they ſhould be ſcattered abroad*, or be loſt and bewildered. Therefore they built it, that it might be for a *Land-mark* or *Signal*, to know thereby their Way home, when at any Time they ſhould be at a great Diſtance from the City, either feeding their Flocks and Cattle, or in hunting wild Beaſts; and ſo to prevent their wandering and being loſt in the Deſarts of that wide, plain, and open Country, where there was yet no Road: and where loſing their Way, they would either periſh by Famine or wild Beaſts. This is the true Meaning of the Word rendered *Name*, which ſignifies a *Sign*, *Signal*, *Index*, or *Monument*, as *Perizonius* (63) has abundantly and learnedly proved. It was for the ſame Reaſon that King *Uzziah built Towers in the Deſart — becauſe he had much Cattle both in the low Country, and in the Plain*, 2 *Chron.* xxvi. ℣ 10. Therefore he built them for a Direction to his Shepherds and Herdſmen, to find their Way home when at a Diſtance from their Habitation. So this is the true Meaning of the Expreſſion, *making a Name*, or, as it would have been better rendered, making a *Sign* or *Land-mark*.

But God, who ſaw it was beſt that the ſeveral Families of the Sons of *Noah* ſhould not continue in one Place, and that they ſhould be ſeparated and diſperſed, in order to the peopling and cultivating the other

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(63) Orig. Babylon. c. xii. the Word [שם] *Sem* has this Senſe in *Eſai.* c. lv. laſt Verſe; where it is explained by [אית] *a Sign*: viz. *for a Name*, that is, *for a perpetual Sign*. And in ch. lvi. ℣ 5. *Jad a Hand*, *Statue*, *Index*, or *Monument*, and *Sem*, *a Name*, are ſynonymous. And the Word *Sema* [σῆμα] *a Sign*, in the *Greek* Language, is plainly derived from the *Hebrew Sem*, and ſhews the original Signification of it.

Parts of the habitable Earth, diſappointed their Deſign in a miraculous Manner by *confounding their Language, ſo that they could not underſtand one another's Speech.* ℣ 7. Their Language being (64) broken partly

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(64) The *Hebrew*, *Canaanitiſh* or *Phœnician*, and the *Chaldee*, *Syrian*, *Arabian*, *Egyptian*, and *Æthiopian* Languages, were only different Dialects of the ſame Language, and continued many Ages to have a near Affinity to each other. The *Greek* Language was partly *Phœnician*, and partly the Language which *Javan*, *Eliſha*, or their Deſcendants of the Family of *Japhet*, carried firſt into the *Greek* Countries; and which was originally the ſame with the *Cimbric*, *Getic*, *Scythic*, *Teutonic*, or old *Anglo-Saxon*; and the *Roman* or *Latin* Language was derived from the Mixture of theſe. See Mer. Caſaub. De vet. ling. Anglic. ſive Saxon. And *Goropius Becanus*, *Meric Caſaubon*, *Somner*, *Cambden*, and others, have abundantly ſhewn, that the old *Engliſh* or *Saxon* Language has a great Affinity with the *Cimbric* or *Teutonic*, in which there are a great many *Greek* Words, or ſuch as are derived from *Greek* Words, which yet cannot be deduced from the *Hebrew* or *Phœnician* Tongues; but which are probably derived from the *Japhetic* or *Javanic* Language, which was the original *Greek* before the *Phœnician* was mixed with it: and ſo 'tis no Wonder that many Words are plainly *Greek*, which can no Way be deduced from the *Hebrew*, but were probably the original *Javanic* or *Cimbric*, which made a Part of the *Greek* Language, and was the primitive *Greek*.

Thoſe Families who went into the Eaſtern and North-Eaſt Parts, had peculiar Dialects, and ſome of them almoſt new Languages, as appears chiefly from the Language of the *Chineſe*, *Mongul-Tartars*, and *Indians*: though the Language of the laſt was ſoon mixed with *Egyptian* and *Arabian* Words, there being very early an Intercourſe amongſt theſe Nations. The *Median* and *Perſian* Languages, though originally at the Diſperſion diſtinct from the *Canaanitiſh* and *Japhetic* Dialects or Tongues, became greatly mixed afterwards with the latter, by the Incurſions and Settlements of the *Scythians* in thoſe Countries: and ſo it is no Wonder that many *Scythic* or *Japhetic Greek* Words ſhould be found in the *Perſian* and *Median* Language. The *Phrygian* and *Armenian* Language was originally *Japhetic* alſo. That which made all theſe Languages appear ſo different in after Times, as to be thought diſtinct original Languages, was the Encreaſe of People, and with them the Encreaſe of Names of Things uſeful or neceſſary in Life; alſo daily new Obſervations, Invention and Improvements of various Arts and Sciences, and commercial Dealings with thoſe of different Nations, and mutual Settlements amongſt one another: likewiſe different Pronunciations of the ſame Words, and Change of Letters in them, produced in Appearance infinite different Words. It ſeems an unneceſſary Queſtion to aſk which was the firſt, or original Language: for it is probable that it never exiſted any where after the Confuſion of the one univerſal Language at *Babel*; but all the ſeveral Dia-into *different Dialects*, and partly into various new Words, and Forms of ſpeaking, underſtood by none but thoſe who uſed them, they were not able any longer to go on with their Work, but were forced to leave off their Building before they had finiſhed it, ℣ 8. And perceiving by

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lects and Tongues, into which it was divided, partook of it. The *Hebrew*, *Phœnician*, or *Canaanitiſh* Language, might poſſibly be the original Language of *Adam*, and of the Antediluvian Patriarchs; and the *Chaldæan*, *Syrian*, *Æthiopian*, *Egyptian*, and *Arabian* Tongues may be originally only different Dialects of it. And if the Antediluvian Names, and thoſe of *Noah*'s Family after the Flood, and of Places, Rivers, Mountains, *etc.* till the Time of the Confuſion and Diviſion of Tongues were purely *Hebrew*, we may reaſonably conclude that more of the original Language of Mankind (if not the whole) was preſerved in the *Hebrew* than in any other Language. Another, and principal Argument of which is, that thoſe who were ſkilled in many Languages, have obſerved that the *Hebrew* is more or leſs diffuſed through all of them, and has many more Words remaining amongſt them than any other Language is known to have. As *Abraham* brought the *Chaldæan* Language with him into *Canaan*, he would infuſe and propagate it more or leſs in that Country, whereby many *Chaldæan* Words would be mixed with the Language of *Canaan:* and likewiſe, as the *Egyptian* Language was become ſo different from the *Hebrew*, when the Sons of *Jacob* went down into *Egypt* to buy Corn, that *Joſeph* ſpake to them by an Interpreter; and it is called with Reſpect to the *Hebrew a ſtrange or foreign Language*, *Pſal.* lxxxi. ℣ 5. cxiv. ℣ 1. the *Jews* by converſing with the *Egyptians* many Years, and afterwards when they became Servants to them, muſt of courſe learn ſomewhat of their Language, which would cauſe it to be mixed with their own; and *Moſes* was taught the *Egyptian* Language from his Infancy; ſo that the *Hebrew* Language had probably a Mixture both of *Chaldæan* and *Egyptian* in it. The Opinion of Rabbi *Elias Aſcenazus*, cited by *Kircher*, is worth Notice. He ſaies that the *Chaldee* Language, in the Time of *Abraham*, was the pure and uncorrupt original *Hebrew* Language; and that the *Chaldee*, ſo called in Diſtinction to the *Hebrew*, was a Corruption of the *Hebrew* after the Departure of *Abraham* from *Chaldæa* into the Land of *Canaan*, where the true original *Hebrew* was preſerved. And in Favour of this Opinion, we find that when *Abraham* came into the Land of *Canaan* he was able to converſe with the Inhabitants without an Interpreter: as if their Language was either wholly or very nearly the ſame: Quæri igitur poſſet, quando lingua *Hebræa*, et an temporibus patrum hæc lingua fuerit uſitata? — videtur mihi conveniens dicere quod adulterata ſit poſtquam egreſſus eſt *Abrahamus* inde — et ingrediente *Abrahamo* in terram *Canaan*, ſequebatur is et omnes ſervi ejus ſermonem *Cananæam*, quæ fuit lingua ſancta ſimpliciter. Œdip. Ægypt. Vol. I. Tom. 2. p. 54. See Walton's Prolegom iii. ad Bibl. Polyglot Sect. iii. — xx.

this extraordinary Act of divine Providence, that what they deſigned was contrary to God's Will, and that he had determined *to ſcatter them abroad on the Face of all the Earth*, they diſperſed themſelves into different Parts of the World, *after their Families, and after their Tongues.* By which Means the ſeveral Parts of the Earth became peopled by Degrees, and regularly by diſtinct Families, without War or Violence towards one another: which otherwiſe muſt have happened as ſoon as that Part of the Country wherein they all lived together, became too ſtrait for them; when the moſt numerous and potent Families would have driven out the reſt. The City was called *Babel* from the *Confuſion* of Language, and by the *Greeks Babylon.*

Joſephus (65) cites the ancient *Sibylline* Writings which mention the building of this Tower, and the Confuſion of Language; and which add, that God by a tempeſtuous Wind overthrew it. And it appears to have been a very ancient Tradition amongſt the *Jews* and eaſtern Nations, that the Tower of *Babel* was blown down by a divine or miraculous Wind. The ancient *Chaldæan* Records, whence the *Sibylline* Verſes were derived, are an Atteſtation to the Account of *Moſes* concerning the building the City and Tower of *Babylon*, and the Confuſion and Diviſion of Tongues which then happened: but as *Moſes* ſays nothing of the Tower being blown down, and only relates that the People, when their Language was confounded, and they could not underſtand one another, *left off to build the City and the Tower.* (66) *Gen.* xi. ℣ 8. this was probably all that happened; and had the Tower been overthrown by a Tempeſt, we may reaſonably believe that *Moſes* would not have omitted the Mention of ſo extraordinary an Event. The Tower being left unfiniſhed by the firſt Builders, gave Occaſion, as is probable, to the Story of its being overthrown and demoliſhed by a miraculous Wind ſent from God.

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(65) Antiq. Jud. lib. i. c. 4. *Alexander Polybiſtor* cited before him the ſame Sibyl for the ſame Account. Apud Cyril. Alex. cont. Jul. lib. i. p. 9. and in *Syncellus* p. 44. And *Abydenus*, from the *Chaldæan* Records, ſaies the Gods overthrew the Tower, where *Babylon* was, with a Wind, Apud Euſeb. Præp. Evang. lib. ix. c. 14. and in *Cyril* above, and in *Syncel.* p. 44. *Moſes Chorenenſis*, from *Marihas Catinenſis*, gives a like Relation, Hiſt. Armen. lib. i. c. 8. p. 24. And the Sibyl is alſo cited in *Theophilus*, the ancient Biſhop of *Antioch*, ad Autolyc. lib. ii. p. 107. This was the *Beroſian* Sibyl, or her ſuppoſed to be the Daughter of *Beroſus*, mentioned by *Pauſanias*, in Phoc. p. 828. and by *Suidas*, voc. Σιβύλλη. See the Verſes in *Gallæus's* Edition of the *Sibylline* Oracles, p. 336, 344. She is alſo cited by *Moſes Chorenenſis* lib. i. p. 16. And theſe ancient *Sibylline* Verſes were originally the Relation of the ancient *Chaldæan* Records coucerning the Tower of *Babel* or *Babylon*.

After the Confuſion and Diviſion of the Language of the Poſterity of *Noah*, and their Diſperſion according to their ſeveral Tongues and Families, *Moſes* tells us, ch. x. how the Earth was divided amongſt them. *Nimrod* was the youngeſt Son of *Cuſh*, who was the Son of *Ham*; and is by the ancient (67) *Jews* and *Chriſtians* thought to have been the chief Promoter of the Building of the City and Tower of *Babel*. This might be inferred from what is ſaid of him, ℣ 8, 9, 10. where he is called *a mighty one in the Earth*; alſo *a mighty Hunter*, famous even to a Proverb. And, as I obſerved above, the high Tower of *Babel* was a very uſeful Mark for Hunters to prevent their being loſt in the Deſarts and wide Plains of *Shinar*, when the Purſuit of their Game carried them to a great Diſtance from the City.

Upon the Diſperſion of the other Families, *Nimrod* choſe *Babel* for the Settlement of his Family, and there fixed the Seat of his Kingdom; and built three other Cities in the Land of *Shinar*, called *Erech*, *Accad*, and *Calne*, or *Calane*; ch. x. ℣ 10. *Erech* was a City of *Chaldæa*, which *Scaliger* (68) thinks was called by the *Greeks*, *Orchoe:* the Septuagint call it *Orech:* from whence the *Arabians* call *Chaldæa* adjoining to *Arabia*, by the Name of (69) *Yrac*, *Irac*, or *Erac*. And this is more probable than that it was the *Arecca* of *Ptolemy*, or *Arecha* of (70) *Ammianus Marcellinus*, who placeth it in *Suſiana*. For it is ſaid to be in the Land of *Shinar*, which comprehended only the Countries of *Baby-*

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(66) The *Jewiſh Hebrew* Copy has omitted the Words, *and the Tower*, which are preſerved in the *Samaritan Hebrew* Copy, and in the *Greek* Verſion, and ought to be added to the Text.

(67) Joſeph. Antiq. Jud. lib. i. c. 4.

(68) Fragment. ad fin. Emendat. Tempor. *Ptolemy* places it in *Babylonia*, or *Chaldæa* near to the Deſert of *Arabia*.

(69) Hyd. Not. ad Peritſol. Itiner. Mundi p. 65.

(70) Hiſt. lib. xxiii.

lonia and *Chaldæa*. The ſecond City *Accad*, or as the *Greek* Verſion has it, *Archad*, ſeems to be the City *Argad* in *Sittacene*, which (71) *Strabo* ſays was a Part of *Babylonia:* and the River *Argad* ſo called from the City, is mentioned by *Ælian* from *Cteſias*. *Jerome* (72) ſuppoſes it to be *Niſibis*; but I think not ſo probably. The third City, *Calne*, or *Calane*, is mentioned, *Eſai*. x. ℣ 9. and was, very probably, the Metropolis of *Chalonitis*, which was afterwards called (73) *Cteſiphon*, built upon the *Tigris*, and oppoſite to *Babylon*; and *Chalonitis*, in which was *Cteſiphon*, is reckoned by *Pliny*, lib. vi. c. 26. to be a Part of *Babylonia*. So that the Kingdom of *Nimrod* contained *Babylonia* and *Chaldæa*.

Moſes adds, ℣ 11. *Out of that Land* (of *Shinar*) *went forth Aſhur, and builded Nineveh*, etc. The learned (74) *Bochart* renders the Words of the Text, *out of that Land He* [i. e. Nimrod] *went into Aſhur*, i. e. *Aſſyria, and builded Nineveh*, etc. So he makes *Nimrod* to have reigned both at *Babylon* and *Nineveh*. Dr. *Hyde* (75) agrees with the Interpretation of *Bochart:* and ſo does the Targum of *Onkelos*. And *Theophilus* (76) Biſhop of *Antioch* ſaies, that *Nimrod* built *Nineveh*. But as all the ancients agree that *Aſſyria* was called from *Aſhur*, and that he firſt inhabited that Countrey; there is no Reaſon to think that *Nineveh* was afterwards built by *Nimrod*. The *Hebrew* Text will not bear the Interpretation put upon it by *Bochart* and *Hyde*. It ſhould, according to their Senſe of it, have been not [אשור] but *Aſhura*, or *Leaſhur*, [אשורה or לאשור] and the *Greek*, *Syriac*, and *Latin* and *Arabic* Verſions, and the *Samaritan* Text, all agree with the *Hebrew:* and the *Greek* and *Hebrew* Reading is confirmed by *Joſephus*, (77) who ſaies that *Aſhur* built the City *Nineveh*, and that the *Aſſyrians* were ſo called

(71) Geog. lib. xv. p. 1064. ſee *Ælian*. Hiſt. Animal. lib. xvi. c. 42. and *Bochart*. Geog. Sac. p. 237.

(72) Quæſt. Hebraic. in Gen.

(73) It is called *Cteſiphon* by *Jerome*, Comment. in Amos, c. vi. and in his *Hebraical* Queſtions on *Geneſis*, where he ſaies; Chalane, quæ poſtea verſo nomine a Seleuco rege eſt dicta Seleucia, vel certe quæ nunc Κτησιφὼν appellatur.

(74) Geog. Sac. p. 240.

(75) Hiſt. Relig. vet. Perſ. p. 41, 42.

(76) Ad Autolyc. lib. ii. p. 106.

(77) Antiq. Jud. lib. i. c. 6.

from him. Farther, it is not probable, that the *Aſſyrians* ſhould be ſo called from *Aſhur*, if their firſt City and Metropolis had been built, and the Country had been in Poſſeſſion, and under the Government of *Nimrod:* and as *Aſhur* a *Semite*, would not chooſe the Land of *Nimrod* a *Chamite*, for an Habitation; ſo neither is it likely, that if *Aſhur* was there before him, *Nimrod* would have made Settlements in the ſame Country, who was of a different Language, as is probable, as well as of a different Family, from the Inhabitants of it. There is not the leaſt Reaſon to think, as is imagined by many learned Men, that *Nimrod* drove *Aſhur* and his People from their firſt Settlements, and took Poſſeſſion of them. There appears not yet, nor for many Years afterward, any War to have begun amongſt them: and it is plain that all the Families deſcended from *Noah*, intended to have lived together, as long as they could, in the ſame Country, and in one Society, if God would have permitted them ſo to do. War and Bloodſhed was the pernicious Effect and Conſequence of Idolatry. But Idolatry was firſt ſet up in *Phœnicia* and *Egypt*; and did not prevail in *Chaldæa* till the Days of *Serug*, who was born 793 Years after the Flood, and 262 Years after the Diſperſion, and 2376 Years before the vulgar Chriſtian Æra. And then, we hear of Wars and Conqueſts, and Kings ſubduing other Kings, and bringing them under Tribute and Subjection. Moreover, *the Land of Aſhur* or *Aſſyria*, and *the Land of Nimrod*, or *Babylonia* and *Chaldæa*, are expreſly diſtinguiſhed by the Prophet *Micah*, c. v. ℣ 6. *Aſhur* is there plainly a proper Name as *Nimrod* is, and their Land or Country is repreſented as being different from each other. And as both theſe Kingdoms were Enemies to the *Jewiſh* Nation, the King of *Aſſyria* firſt carrying ten Tribes into Captivity, and afterward the King of *Babylon* the other two Tribes, their Countries, called *the Land of Aſhur, and the Land of Nimrod,* from their Founders and firſt Poſſeſſors, are each diſtinctly threatned *to be laid waſte by the Sword.* It is not, therefore, to be doubted but that *Aſhur* built *Nineveh*; and called it ſo from *Nin-neue*, the *Habitation of his Son*, or *Ninus*, deſigning it for the Seat of his Family and Poſterity: in like Manner as *Cain* called the City which he built, after the Name of his Son *Enoch*, *Gen*. iv. ℣ 17. *Aſhur* therefore, the ſecond Son of *Sem*, went out of *Shinar* about the Time, or a little before *Nimrod* began to rule there; and ſettled with his Family in the Country lying next to his elder Brother *Elam's*, as it was natural for him to do. And having lived to build a City, for he was very old, he called it *the Habitation of his Son*, or *Nineveh*.

Laſtly, another Argument that *Aſhur* and not *Nimrod* was the Builder of *Nineveh*, and Founder of the *Aſſyrian* Kingdom, and ruled there, is, that his Name is preſerved in the *Aſſyrian* Idol, *Aſer*, *Azer*, or *Azar*, who was the *Greek Mars*, and the *Aſſyrian Bel*, or *Baal*, i. e. Lord; as he was alſo of the *Babylonians*, who were afterward ſubject to the *Aſſyrians*; and was added to the Names of the *Aſſyrian* and *Babylonian* Kings, viz. *Tiglath-Pil-Eſer*, *Salman-Aſer*, *Nabon-Aſar*, *Eſar-Haddon*, or *Eſar-Adon*, *Nabu-chodon-Oſer*, *Nabo-Pol-Aſar*, *Nabu-col-Aſar*, or *Nabu-chadnezzar*.

As the Diſperſion of the Deſcendants of *Noah*, according to their ſeveral Languages and Families, made the Countries whither they were ſcattered, for a long Time thin of Inhabitants; ſo it is no Wonder that *Moſes*, having related their firſt Settlements, ſhould make no more Mention of any of them for many Years. After *Nimrod* we have no Account in Scripture of the Kings of *Shinar*, till *Amraphel* in the Days of *Abraham*; nor after *Aſhur* do we there read the Name of any King of *Nineveh* or *Aſſyria*, till *Pul*, who reigned many Ages after *Abraham*. Yet no doubt there was a Succeſſion of Kings in both theſe Countries from *Aſhur* and *Nimrod*. The *Aſſyrians* had not ſuch ancient Annals as the *Chaldæans* had; and we meet in no Hiſtory with an Account of their Kings before *Ninus*, who conquered *Babylon*, and made it tributary to the *Aſſyrian* Empire: from whoſe Time the *Babylonian* and *Aſſyrian* Kingdoms were united: and *Ninus* is reckoned by Hiſtorians the Founder of the *Aſſyrian* Empire.

The *Chaldæans*, as we learn from *Beroſus*, preſerved an Account of their Kings from the beginning: and from the Writings of *Beroſus* and other *Chaldæan* Hiſtorians, and from the moſt ancient Records kept at *Babylon* in the Temple of *Belus*, *Alexander Polyhiſtor*, *Abydenus*, and others wrote their Accounts of the *Chaldæan* Kings. I ſhall therefore proceed to give an Account, from the *Chaldæan* Annals, of the Succeſſion of their Kings from the Beginning. The firſt recorded Kingdom after the Flood, was that of *Babylon*, which commenced ſoon after the Diſperſion of the Poſterity of *Noah* at the Birth of *Peleg*, in the Year of the World 2788, and 531 Years after the Flood, and 2638 Years before the Chriſtian Æra. *Alexander Polyhiſtor* has not told us who was the firſt King, and how long he reigned, but relates from (78) *Beroſus*, that *Euechous*, who was alſo called *Choſma-Belus*, or *Choma-Belus*, was the ſecond King; and that ſeven *Chaldæan* Kings reigned 190 Years. But *Africanus*, from ſome other Author, if *Syncellus* himſelf has not enlarged the Numbers of *Africanus*, gives them near 225 Years. We know from Scripture that *Nimrod* was the firſt King, *Bel*, *Belus*, or Lord of *Babylon*, after the Flood; and *Beroſus*, as *Alexander Polyhiſtor* relates, made *Euechous* the ſecond: and therefore *Africanus* is miſtaken in making *Euechous* the ſame with *Nimrod*, as does *Cedrenus* (79) from him: and he ought to be put in the ſecond place, where he was in the Catalogue of *Beroſus*. Making therefore this neceſſary Correction, the Series of the firſt *Chaldæan* or *Babylonian* Kings ſtood as follows, in *Africanus* or *Syncellus*.

Chaldæan *Kings after the Flood. In* Syncellus, p. 90, etc,

1. *Nimrod* (the firſt *Belus)* reigned in *Babylon*, after the Diſperſion, 6 Years; in the Year of the World 2788, and in the Year before the Chriſtian Æra 2638.
2. *Euechous*, called alſo (80) *Choſina-Belus*, reigned 7 Years and an half; in the Year of the World 2794, and in the Year before *Chriſt* 2632.

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(78) Apud Syncel. p. 78.

(79) Compend. Hiſt. p. 9.

(80) *Choſma-Belus*, or *Choſna-Belus*: that is, *the Strength of Belus* (as being perhaps his firſt-born Son) or *the ſtrong Belus*. And hence we may infer, that the moſt ancient *Belus* mentioned by ancient and other later Hiſtorians, eſpecially *Eupolemus*, was *Nimrod*. And *Nimrod* was called *Belus* and *Saturn* by the *Babylonians* and had a Son called *Belus*. Βαβυλωνίους γὰρ λέγειν πρῶτον γε-

3. *Porus* (81) reigned 35 Years; in the Year of the World 2801, and before *Chriſt* 2625.
4. *Nechubes* reigned 43 Years; in the Year of the World 2836, and before *Chriſt* 2590.
5. *Abius* reigned 48 Years; in the Year of the World 2879, and before *Chriſt* 2547.

ἐσθαι Βῆλον ὃν εἶναι Κρόνον· ἐκ τούτου δὲ γενέσθαι Βῆλον, etc. Eupolem. apud Euſeb. Præp. Evang. lib. ix. c. 17. Nebrothem, qui eſt Belus. Moſ. Choren. Hiſt. Armen. lib. i. c. 4. Ego vero quem Saturnum nominant ac Belum Nebrothem fuiſſe dico. Ibid. c. 6. *Artapanus*, in his *Jewiſh* Hiſtory, written a Century or more before the Chriſtian Æra, makes *Nimrod* the ſame with *Belus*, who, he ſaies, alone of the Race of Giants who inhabited *Babylonia*, and were by a divine Judgment deſtroyed for their Impiety, having eſcaped Death, dwelt at *Babylon*, in a Tower which he had built, and which was called after his Name. Apud Euſeb. Præp. Evang. lib. ix. c. 18. The Reigns of *Belus*, or *Nimrod*, and of *Choſma-Belus* were very ſhort; and they were probably both very old when they began to reign: and *Nimrod* might be near 400 Years of age, as he was the Grandſon of *Ham*. *Herennius Philo* of *Byblus*, the Tranſlator of *Sanchoniatho*, made *Cuſh* the Father of *Nimrod* to be the firſt *Belus*, as if he was the *Saturn* or *Cronus*, who begot *Jupiter Belus* in *Peræa*, called afterwards *Babylonia*. For he ſaid that *Babylon* was built by the Son of the moſt wiſe *Belus*. Ap. Steph. voc. Βαβυλών. Now as *Nimrod* was the chief Builder of *Babylon*, the firſt *Belus* whoſe Son built *Babylon*, muſt be *Cuſh*. And as *Cuſh* was the eldeſt Son of *Ham*, he might well be the *Saturn of Sanchoniatho*, who had the chief Authority and Rule amongſt his Deſcendants, as is repreſented in *Sanchoniatho's* Hiſtory; if other Parts of that Hiſtory were not inconſiſtent with this Notion, and which ſuppoſe *Saturn* to be at leaſt one Generation after *Cuſh*: for *Miſraim's* Son *Taaut* is older than *Saturn* in that Hiſtory, and contemporary with *Nimrod*, who therefore is more likely to be the *Saturn* of *Sanchoniatho*, if *Saturn* was not the Son of *Cainan*. But this Matter will be fully conſidered in the *Phœnician* Hiſtory. *Philo* adds, that *Belus* built *Babylon* 2000 Years before the Time of *Semiramis*, mentioned by *Herodotus*. Now *Herodotus* ſaies *Semiramis*, who improved the Buildings of *Babylon*, lived five Generations, or 166 Years, before *Nitocris*, Queen of *Nabuchadnezzar*, whom he calls *Labynitus*: ſo *Semiramis* was probably Queen of *Nabonaſar*, who began to reign in the Year before *Chriſt* 747, and by this reckoning *Babylon* was built by *Nimrod* in the Year before *Chriſt* 2747, which is too high by more than a Century.

(81) *Porus* and the ſeventh *Babylonian* King *Zinzirus*, or *Cinzirus*, are two Names of *Babylonian* Kings mentioned after the two firſt Kings of *Ptolemy's* Aſtronomical Canon of *Babylonian* Kings.

6. *Oniballus* reigned 40 Years; in the Year of the World 2927, and before *Chriſt* 2499.
7. *Zinzirus* reigned 45 Years; in the Year of the World 2967, and before *Chriſt* 2459.

The Sum total is 224 Years and an half. (82) *Alexander Polyhiſtor*, from *Beroſus*, reckoned this Dynaſty no more than 190 Years: and therefore it ended in the Year of the World 2978, and before *Chriſt* 2448, and muſt be ſo reckoned.

Dynaſty of ſix Arabian *Kings, who reigned after the foregoing, over the* Chaldæan *Empire for 215 Years.*

1. *Mardocentes* reigned 40 Years; in the Year of the World 2978, and before *Chriſt* 2448.
2. *Anonymus.* The Name of this King is omitted in *Syncellus's* Copy of *Africanus:* but it appears from the Times of the following Reigns and the Sum total, that the ſecond *Arabian* King reigned 45 Years; in the Year of the World 3018, and before *Chriſt* 2408.
3. *Siſimardacus* reigned 28 Years; in the Year of the World 3063, and before *Chriſt* 2363.
4. *Nabius* reigned 37 Years; in the Year of the World 3091, and before *Chriſt* 2335.
5. *Parannus* reigned 40 Years; in the Year of the World 3128, and before *Chriſt* 2298.
6. *Nabonnabus* reigned 25 Years; in the Year of the World 3168, and before *Chriſt* 2258.

So the Kingdom of *Arabians* in *Chaldæa* and *Babylonia* began in the Year of the World 2978, and in the Year before *Chriſt* 2448, and ended after 215 Years Continuance, in the Year of the World 3193, and in the Year before *Chriſt* 2233.

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(82) Ζ'. (i. e. 7.) Χαλδαίων βασιλεῖς εἰσάγει [Ἀλέξανδρος Πολυΐστωρ] ἔτη κρατήσαντας ἡλιακὰ ρϟ'. i. e. 190. Syncel. Chronograph. p. 78. *Syncellus* probably made this Dynaſty 224 Years and a half, from *Africanus.* But the Number of *Alexander Polyhiſtor* muſt be moſt authentic; and was that of *Beroſus* taken from the *Chaldæan* Annals.

Diodorus Siculus (83) obſerves from *Cteſias* that the *Arabians* were a warlike and free People, and had Kings of their own in the moſt ancient Times; one of whom, called *Ariæus*, aſſiſted *Ninus* in the Conqueſt of *Babylon*.

In the preceding Catalogue of the *Arabian* Kings we have two of the moſt ancient and famous *Babylonian* Gods, *Merodach*, *Marodach*, or *Mardach*, mentioned *Jerem.* l. 2. and *Nebo*, or rather *Nabo* (as *Aquila*, and *Theodotion*, and *Jerome* read it) *Eſai* xlvi. i. The firſt of theſe was no other than the firſt *Arabian* King of *Babylon*, *Mardoc-Entes:* the ſecond is the fourth *Arabian* King of *Babylon*, *Nabo*, with the *Greek* Termination *Nabius*. Theſe after their Deaths were deify'd and worſhiped by the *Babylonians* and *Arabians* in the Days of *Serug* (84) the Great-grand-father of *Abraham*, who lived in *Chaldæa*, and is related by the Ancients to have been the firſt Maker of Idols, or Pictures of Men to be worſhiped: and all agree that in his Time the idolatrous Worſhip of dead Men began to be practiſed: and it appears from the Book of *Joſhua*, ch. xxiv. ℣ 2. that *Terah*, the Father of *Abraham*, was an Idolater. *Serug* was born in the Year of the World 3050, and lived 330 Years, to the Year of the World 3380; and ſo *Merodach*, *Nabo*, *Bel* or *Belus*, were all worſhiped in his Days by the *Babylonians*, *Chaldæans*, and *Arabians*. The Names of theſe firſt idolized Kings other *Babylonian* Kings and Princes took into their Names, as *Mardocempad*, *Merodach-Baladan*,

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(83) Lib. ii. init.

(84) Ἑλληνισμὸς ἀπὸ τῶν χρόνων τοῦ Σερούχ ἐναρξάμενος διά τοι τῆς εἰδωλολατρείας — ἐποίουν [εἴδωλα] διὰ χρωμάτων διαγράφοντες τὴν ἀρχὴν καὶ ἀπεικάζοντες τοὺς πάλαι παρ' αὐτοῖς τετιμημένους, ἢ τυράννους, ἢ ἡγεμόνας, ἢ τινάς τι δράσαντας ἐν βίῳ μνήμης δοκοῦν ἄξιον — ἔπειτα δὲ ἀπὸ τῶν χρόνων τοῦ Θάρα πατρὸς Ἀβραὰμ καὶ δι' ἀγαλμάτων τὴν πλάνην τῆς εἰδωλολατρείας κτισάμενοι σὺν ἑαυτῶν προπάτορας δι' ἀπεικονισμῶν τετιμηκότες — τεχνισάμενοι ἐκ κεραμικῆς ἐπιστήμης τὸ πρῶτον. ἔπειτα λίθον λίθῳ ξέσαντες ἀργυροκόποι τε καὶ χρυσοχόοι τεχνισάμενοι ἐπετέλεσαν [ἀγάλματα.] Chron. Paſchal. p. 48. See Epiphan. Hæreſ. i. §.6. Suid. voc. Σερούχ. Joan. Antioch. in Excerp. Valeſ. p. 778. Joan. Malelam, p. 63, 64, 65, 66. Conſtant. Manaſſ. p. 21. Abul-Pharaj. Hiſt. Dynaſt. p. 12. Hyde's Hiſt. Relig. vet. Perſ. c. 2. Marſham's Chron. p. 55, etc.

Evil-Merodach, from the deified King *Merodach*; and *Nabuchadnezzar*, *Nabuzaradan*, *Nabonaſar*, *Nabopollaſar*, *Nabonidas*, and others, were called from the Idol *Nebo* or *Nabo*: ſo likewiſe *Belſhazzar*, *etc.* from *Bel* or *Belus*.

Another thing to be obſerved, is that the fifteen Generations or Reigns of the fifteenth *Egyptian* Dynaſty of *Manetho*, which was the firſt after the Flood, called the *Cynic Circle*, and preſerved in an old (85) Chronicon, were contemporary with the two firſt Dynaſties of *Chaldæan* and *Arabian* Kings before-mentioned. The *Cynic Circle* began in *Egypt* with *Taaut*, or *Thoth*, the Son of *Miſraim*, who made the firſt Settlement there after the Diſperſion, about 553 Years after the Flood, in the Year of the World 2810, and before the Chriſtian Æra 2616; which is 22 Years after the Beginning of the Reign of *Nimrod*; and it continued in fifteen Reigns for 395 Years, to the Year of the World 3205, and before *Chriſt* 2221, juſt 12 Years after the ending of the *Arabian* Dynaſty. Theſe two Settlements are a great Confirmation of the true Time of each other: and the *Egyptian* Settlement will be particularly and fully conſidered hereafter.

After the ***Arabians***, ***Syncellus*** (86) tells us, from *Africanus*, that the *Aſſyrian* Kings ſucceeded in the *Babylonian* Empire, and thenceforth ***Babylonia*** and ***Chaldæa*** became a Part of the *Aſſyrian* Empire. The firſt King was ***Belus***, who began to reign in the Year of the World 3193, and before *Chriſt* 2233, and *Syncellus* adds, that after him 40 Kings reigned for the Space of 1460 Years, to the Diſſolution of the Empire in the Reign of *Thonos-concoleros*, called alſo *Sardanapalus*. And in this, he ſaies, the eminent Hiſtorians, (87) *Polybius*, *Diodorus*, *Cephalion*, *Caſtor*, *Thallus*, and others agree. This is a famous Æra which has hitherto puzzled and confounded all Chronologers, both ancient and modern, and could never yet be reconciled to the Scripture-Hiſtory, and to other the beſt and moſt ancient Evidence. It will be

(85) Apud Syncel. Chronograph. p. 51.

(86) Ibid. p. 92.

(87) *Polybius* flouriſhed in the Year before *Chriſt*, 164. *Thallus* and *Caſtor* were Contemporaries, and flouriſhed in the Reign of *Julius Cæſar*, in the Year before ***Chriſt***, 45. ***Cephalion*** flouriſhed in the Reign of *Adrian*, about the Year of ***Chriſt*** 120, and was baniſhed by him into *Sicily*, where he wrote his Hiſtory.

therefore of great Service to Chronology and Hiſtory to fix this Æra to its true Date or Beginning as near as may be; and ſhew its Conſiſtency with Scripture, and all other the moſt ancient and beſt atteſted Hiſtory.

Concerning Belus *and his Deſcendants in the* Babylonian *Empire.*

It is not agreed amongſt ancient Writers who this *Belus*, ſo famous in Hiſtory, was, and whence he came to the *Babylonian* Empire. *Africanus*, *Euſebius*, and *Syncellus*, ſuppoſe him to be an *Aſſyrian*, and the Father of the *Aſſyrian Ninus*. But as he was not the Father of *Ninus*, as will be proved from *Abydenus* out of the *Chaldæan* Records; ſo it is highly probable, if not certain, that he was not an *Aſſyrian*. *Euſebius* in the Beginning of his Chronicon, makes *Ninus* the firſt King and Founder of the *Aſſyrian* Empire, as if *Belus* was not King of *Aſſyria*; yet he calls him the Son of *Belus*. *Africanus* (88) on the contrary calls *Belus* the firſt King of *Aſſyria*; and ſaies he died in the 28th Year of *Terah*, which was in the Year before *Chriſt*, 2141. *Africanus* adds, that the Kingdom deſcended to his Son *Ninus*: and that the *Aſſyrians* call him *a God* [*Bel* or *Baal*, Lord,] and others, *Saturn*. But *Africanus* and *Euſebius* were both miſtaken in ſuppoſing the Father of *Ninus* to be the *Belus* who reigned at *Babylon*, though he might be the *Aſſyrian Belus*, and have reigned at *Nineveh*: for the *Babylonian Belus* was he who recovered the *Chaldæan* Kingdom from the *Arabians*; and he, and four of his Deſcendants, reigned ſucceſſively at *Babylon*, before *Ninus* King of *Aſſyria* conquered the *Babylonians* and took *Babylon*, and added the *Chaldæan* Kingdom to the *Aſſyrian* Empire. This is an important Piece of Hiſtory unknown to all Chronologers.

They who took this *Belus* to be *Nimrod*, thought him an *Æthiopian*, as *Moſes Chorenenſis* (89) who ſaies, that many Chronologers were of this Opinion. The Author of the *Paſchal Chronicle* was one. This was ſuppoſed from his being the Son of *Cuſh*, who was thought to have ſettled in *Æthiopia*: but the Land of *Cuſh*, where he or his Deſcendants

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(88) Chron. lib. prior. p. 9.
(89) Hiſt. Armen. lib. i. p. 13.

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dants firſt ſettled, was *Arabia*, as the learned (90) *Bochart* has fully proved.

The *Tyrians* claimed *Belus* as appears from an old Poet *Dorotheus* of *Sidon* cited by *Julius Firmicus*, who flouriſhed in the Year of *Chriſt* 340. He calls (91) *old Babylon the City of the Tyrian Belus:* and the *Tyrian Belus* Son of *Saturn* was contemporary with the *Babylonian Belus*, and was, I think, the ſame Perſon who was Son of the *Phœnician Saturn*, mentioned by *Sanchoniatho*.

The *Egyptians* made the *Greeks* believe that *Belus* (92) was the Son of *Neptune* and *Libya*, and went from *Egypt* with a Colony unto *Babylon*, and fixed his Habitation near the River *Euphrates*; and inſtituted an Order of Prieſts, after the Manner of the *Egyptians*, whom he exempted from public Taxes and Offices, that they might attend only to the Study of Aſtrology, and make celeſtial Obſervations. But this *Egyptian Belus* was many Centuries later than him who reigned at *Babylon:* and *Apollodorus* (93) relates that the *Egyptian Belus* did not leave *Egypt*, but reigned there.

This *Belus* therefore, was the *Babylonian* Titan King mentioned by *Thallus*, who with his Titans was engaged in a War againſt *Jupiter* and the Gods his Allies. This War *Thallus* related to have been waged in thoſe ancient Times when the Country called afterwards *Attica* was called (94) *Acte:* and therefore it was before the Reign of *Ogyges:* for *Ogyges*, as *Africanus* related and *Euſebius* from him, reigned in *Attica*, which was (95) anciently called *Acta*. *Thallus* placed **Belus** and the Titanian War 322 Years before the *Trojan* War, according to the preſent Number in *Theophilus* (96) Biſhop of *Antioch*, and *Lactantius* has the ſame Number from him, which is undoubtedly corrupt; and was probably wrote, not as we now read it 322 [TKB] but [͵AKB] 1022. By which Reckoning this War of *Belus* will be carried to the Year before *Chriſt* 2205, which was the 29th Year of his Reign. This muſt be ſo, or elſe *Thallus* confounded the Time of the *Babylonian Belus*, with that of the *Egyptian Belus*, who was ſaid to be the Son of *Neptune* and *Libya*; and who lived about the Year before *Chriſt* 1505, or a few Years before.

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(90) Geog. Sac. lib. iv. c. 2. But ſee my Diſſertation on the *Æthiopian* Kings of the 25th Dynaſty of *Manetho*, in the 2d Volume of this Work.

(91) Ἀρχαίη Βαβυλὼν Τυρίου Βήλοιο πόλισμα.

(92) Diod. Sic. lib. i. p. 32. And *Pauſanias* ſaies, the *Babylonian Belus* had his Name from *Belus* an *Egyptian*, the Son of *Libya*. Meſſen. p. 134.

(93) Biblioth. lib. ii. Sect. iv. p. 72.

(94) *Attica* was originally called *Acte* from the craggy Rocks and Mountains bordering on the Sea-Coaſts of the Country. Ἀκταὶ μὲν εἰσιν οἱ πετρώδεις τόποι παρακείμενοι τῇ θαλάσσῃ. Ptol. Aſcalonit. de different. voc. apud Fabric. Biblioth. Gr. Tom. iv. p. 516. and this agrees to *Strabo's* Explication of the Name. Διὰ δὴ τοῦτο καὶ Ἀκτὴν φασι λεχθῆναι τὸ παλαιὸν καὶ Ἀκτικὴν τὴν νῦν Ἀττικὴν παρωνομασθεῖσαν, ὅτι τοῖς ὄρεσιν ὑποπέπτωκε τὸ πλεῖστον μέρος αὐτῆς ἀλιτενὲς καὶ στενόν. Geog. lib. ix. p. 599, 600. And *A. Gellius* ſaies, *Attica* appellata fuit Ἀκτή. Noct. Attic. lib. xiv. c. 6. And *Pliny* ſays, *Attica*, antiquitus *Acte* vocata. Nat. Hiſt.

Belus, after many Wars with the neighbouring Princes called (97) *Gyants*, and having ſubdued moſt of them, was oppoſed by *Haic* the Giant-king of *Armenia*, and, after a bloody Engagement, was ſlain in Battle with moſt of his Titans, as *Moſes Chorenenſis* relates from (98) *Maribas* of *Catina*. And this was the firſt Titanian and Giant-war in *Aſia*, ſo much celebrated by the ancient (99) *Greek* and

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lib. iv. c. 7. and Harpocrat. in voce, Ἀκτὴ ἐπιθαλαττίδιός τις μοῖρα τῆς Ἀττικῆς. whence *Attica* was called *Acte*, as lying along the Sea Coaſts. *Heſychius* calls Ἀκτὰς, πετρώδεις τόπους. and Ἀκτὴ, ὁ αἰγιαλὸς καὶ ὁ παραθαλάσσιος τόπος.

(95) Chron. lib. prior p. 12. and poſter. p. 66.

(96) Ad Autol. lib. iii. p. 139. edit. Colon. 1686. Lact. Inſtitut. lib. i. c. 23. As many Numbers in *Theophilus* are evidently corrupt, ſo the Number TKB, is undoubtedly one that is ſo. For by this Reckoning the *Babylonian Belus* lived about 275 Years after *Ogyges*, in whoſe Reign *Attica* was not called *Acta*, but *Attica*: whereas in the Reign of *Belus*, *Thallus* ſaid it was called by its more ancient Name *Acta*. And the King who then reigned was called *Gygus* or *Gyg*, and was probably of the *Japhetic* Race.

(97) They were called *Gyants*, or *Naphelim*, not from their Stature, but from their violent and oppreſſive Tyranny. But *Abydenus* ſaies they were thought to be ſtronger, and of a larger Size than other Men. Apud Euſeb. Præp. Evang. lib. ix. c. 14.

(98) Hiſt. Armen. lib. i. c. 9, 10.

(99) *Diodorus Siculus* relates that *Melampus* the Poet, who flouriſhed in the Reign of *Prœtus* King of *Argos*, about the Year before *Chriſt* 1350. brought out of *Egypt* the *Hiſtory of* Saturn *and of the Wars of the* Titans, lib. i. p. 109. See, for the Time of *Melampus*, Apollod. lib. ii. p. 79. Now theſe Wars, which were really and originally waged by the *Chaldæan*, *Egyptian*, *Phœnician*, and other *Aſiatic* Heroes called *Titans* and *Giants*, the

Latin Writers, and derived from Eaſtern Authors: and the Times of the Giants and *Titans*, and their Wars in *Egypt*, *Libya*, and *Arabia*, with *Jupiter* the Father of *Oſiris*, called *Ammon*, and alſo with *Oſiris*; and in *Aſia* in the Reign of the *Babylonian Belus*, agree exactly together. And hence we may with Probability conclude that theſe were the moſt ancient Wars of the *Titans* and Giants after the Flood: and we can nearly fix the Time of them. Theſe *Titans* were of *Ham's* Line, and Deſcendants of *Saturn's* Daughters called *Titanidæ*, according to the moſt ancient Hiſtory of *Sanchoniatho*; and the Giants were Deſcendants of *Nimrod:* though all powerful Princes in thoſe Days were ſtyled either the one or the other: but their Wars could not be ſo old as *Nimrod.* And *Euſebius*, the *Clementine Recognitions*, *Moſes Chorenenſis*, and many other Chriſtian Writers are miſtaken in making them commence upon the Diſperſion of the Deſcendants of *Noah.*

The *Beroſian* Sibyl, whoſe Oracles were derived from the *Chaldæan* Records, which were both the moſt ancient and authentic accounts of the Eaſtern Hiſtory, ſaies the *Titanic* War was in the (1) *tenth Generation after the Flood:* and that it was the *the firſt War that was waged amongſt Men.* *Moſes* mentions not any War enſuing upon the Diſperſion of Mankind after the Flood; but that they ſeparated themſelves into different Countries, *after their Families, and after their Tongues:* nor is it probable that any War commenced till many Years afterward. But as Mankind multiplied, and either thought they had not room enough, or liked the neighbouring Countries better than their own, they endeavoured to diſplace each other; and by Wars invaded and ſeized the Territories wherein others were ſettled: and theſe Wars began and were waged in *Babylonia*, *Phœnicia*, and the neighbouring

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Greeks aſcribed to the far later times of their *Saturn* and *Jupiter*; and did not know the true Time of them.

(1) Καὶ τότε δὴ δεκάτη γενεὴ μερόπων ἀνθρώπων
Ἐξ οὗπερ κατακλυσμὸς ἐπὶ προτέρους γένετ' ἄνδρας, etc.

and having related the War between *Saturn* and *Titan*, adds; αὕτη δ' ἐστ' ἀρχὴ πολέμου πάντεσσι βροτοῖσι. p. 343, and 350. Edit. Gallæ. Compare the Account of the *Beroſian* Sibyl in *Moſes Chorenenſis*, lib. i. p. 16, 17. This firſt War, in the tenth Generation after the Flood, no way agrees to the Age of *Nimrod*, who was the third in Deſcent from *Noah*; but it agrees more to the Time of *Belus*, who lived in the eighth Generation after the Flood, according to the Genealogy of *Moſes.*

bouring Parts, in the Reign of *Belus*; and in *Arabia* and *Egypt* in the Reign of *Jupiter Ammon* and his Son *Oſiris*; and from about 400 Years after the Diſperſion till a Century after.

The ancient Hiſtorians generally agree that *Belus* built *Babylon*; or enlarged it, and encompaſſed it with Walls. (2) *Abydenus* ſaies that *Belus* cauſed the Country about *Babylon*, which was drowned and covered with Water, to be drained; and built a Wall about the City. (3) *Quintus Curtius* ſaies, moſt believed *Belus*, and not *Semiramis*, to be the builder of *Babylon*. *Ammianus Marcellinus* (4) calls him *the moſt ancient King* Belus, *who built the Tower of* Babylon. This Tower was firſt begun to be built by *Nimrod* and the Deſcendants of *Noah*, before their Diſperſion, who were forced to leave it unfiniſhed; and ſo it continued till the Reign of *Belus*, who finiſhed this great Work, and was buried in it. The *Babylonians* uſed it for an Obſervatory, from whence they made the firſt celeſtial Obſervations, which the (5) *Chaldæans* aſcribed to *Belus*, and made him the Inventor of aſtrological Science. And it appears that the moſt ancient celeſtial Obſervations were made at *Babylon* about the Time of *Belus*. For *Calliſthenes* ſent to *Ariſtotle*, from *Babylon*, Obſervations which, *Porphyry* ſaies, contained the Term of 1903 Years before *Alexander's* Conqueſt of *Aſia* and *Babylon*, in the Year before *Chriſt* 330: ſo they began in the Year before *Chriſt* 2233, in the firſt Year of the Reign of *Belus* (6). This is a moſt remarkable Coincidence of the firſt celeſtial Obſervations at *Babylon* with the firſt Year of *Belus*, to whom they are aſcribed by the ancient *Chaldæans*; and is a great Confirmation that the Reign of *Belus* is rightly fixed; and that the Term of the firſt *Chaldæan* Dynaſty after the Flood, from *Nimrod*, was exactly 190 Years and no more, as *Alexander Polyhiſtor* related from *Beroſus*: and ſo it is a very ſtrong and valuable Atteſtation to the Truth of my Chronology.

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(2) Apud Euſeb. Præp. Evang. lib. ix. c. 41.

(3) Lib. v. c. 4.

(4) Arcem [Babylonis] antiquiſſimus rex condidit Belus. lib. xxiii. p. 371. In this Tower, which was the Temple of *Belus*, he was buried, and afterward worſhiped as the chief *Babylonian* God. See Strabo Geog. lib. xvi. p. 1073. Ælian. Var. hiſt. lib. xiii. c. 3. Arrian. Exped. Alex. lib. iii. p. 196.

(5) Χαλδαῖοι εἰς ἑαυτοὺς μετάγουσι [τὴν ἐμπειρίαν τοῦ οὐρανοῦ] Βήλῳ τὴν εὕρεσιν ἀναθέντες. Achil. Tat. ad Arati Phænom. apud Petav. Uranolog. p. 121. Pliny ſaies, Durat adhuc ibi [Babylone] Jovis Beli templum. inventor hic fuit ſideralis ſcientiæ. Nat. Hiſt. lib. vi. c. 26. Solin. c. lvi.

(6) It is probable that celeſtial Obſervations were now made by the *Babylonians* and *Arabians*, both for religious and civil Uſes. We find in the moſt ancient Book of *Job*, that in his Time, which was probably 1740 Years before the Chriſtian Æra, the *Arabians* had made Obſervations on the Stars, and ranged them into ſeveral Conſtellations, and had given Names to them; which ſhews that Aſtronomy was then formed into a Syſtem, how imperfect ſoever; and had been ſtudied long before.

Caſtor (7) wrote a Chronicle of the *Aſſyrian* Kings, which began with *Belus*; but as he was not certain of the Years of his Reign, he only ſet down his Name, and formed the Epoch of his Chronology from *Ninus* his Son.

Diodorus Siculus (8) relates, that *Ninus* was the firſt King of *Aſſyria* whoſe Actions were recorded, and thought worthy of being written; and therefore *Cteſias* began his Hiſtory of the *Aſſyrian* Empire from this firſt famous King. But *Diodorus* was very negligent in omitting both the Names of all the Kings, except five; *viz. Ninus*, *Semiramis*, *Ninyas*, *Teutamus*, and *Sardanapalus*; and not ſetting down the Years of any of their Reigns but that of *Semiramis*. However, he has told us the entire Term of the *Aſſyrian* Empire from *Ninus*, and the Number of Reigns; and has mentioned a Fact, by which we can very nearly fix the Æra not only from *Ninus*, but alſo from *Belus* his Father.

Diodorus (9) relates from *Cteſias*, that *Teutamus* the 26th King of

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(7) Apud Syncel. p. 206.

(8) Lib. ii. init. and p. 136.

(9) Τευτάμου βασιλεύοντος τῆς Ἀσίας, ὃς ἦν εἰκοστὸς [ſo the preſent Copies have it; but *Syncellus* citing the Paſſage has it κϛ the 26th rightly] ἀπὸ Νίνου [ſo 2 MSS. have it and *Syncellus* and *Africanus* ſo read it, the printed Copies have Νινύου] τοῦ Σεμιράμιδός φασι τοὺς μετ' Ἀγαμέμνονος Ἕλληνας ἐπὶ Τροίαν στρατεῦσαι, τὴν ἡγεμονίαν ἐχόντων τῆς Ἀσίας τῶν Ἀσσυρίων ἔτη πλείω τῶν χιλίων. καὶ τὸν μὲν Πρίαμον βασιλεύοντα τῆς Τρῳάδος, ὑπήκοον δ' ὄντα τῷ βασιλεῖ τῶν Ἀσσυρίων πέμψαι πρὸς αὐτὸν πρεσβευτὰς περὶ βοηθείας. τὸν δὲ Τεύταμον μυρίους μὲν Αἰθίοπας [i. e. *Arabians*, who are called *Æthiopians* by ancient Writers] ἄλλους δὲ τοσούτους Σουσιανοὺς σὺν ἅρμασι διακοσίοις ἐξαποστεῖλαι στρατηγὸν καταστήσαντα Μέμνονα τὸν Τιθωνοῦ· καὶ τὸν μὲν Τιθωνὸν κατ' ἐκείνους χρόνους ὄντα στρατηγὸν τῆς Περσίδος &c. lib. ii. p. 136. Edit. *Weſſeling*. *Plato* ſays the *Aſſyrians* aſſiſted the *Trojans* againſt the *Greeks*, lib. iii. de Leg. p. 685. Edit. Serran. And that the *Trojans* being ſubject to the *Aſſyrians*,

Aſſyria from *Ninus*, the Huſband of *Semiramis*, ſent *Memnon* Son of *Tithonus* who was Satrapa or Preſident of *Perſia*, with an Army of ten thouſand *Arabians*, and as many *Suſians*, and two hundred Chariots, to aſſiſt the *Trojans* who were tributary to the *Aſſyrians*, in their War with the *Greeks:* and that the *Aſſyrians* had then ruled in *Aſia* for *more than a thouſand Years*. The War of *Troy* ended in the Year before *Chriſt* 1182 or 1183, by the beſt Accounts; and ſo the *Aſſyrian* Empire muſt have begun, according to *Cteſias*, ſomewhat before the Year before *Chriſt* 2182 or 2183, when *Belus* reigned: for *Cteſias* does not ſay it was more than a thouſand Years from *Ninus*. *Cteſias* alſo related that the *Aſſyrian* Empire had continued more than 1300 Years in a Succeſſion of 35 Kings after *Ninus*, to the Deſtruction of it by the *Medes* and *Babylonians*. All the preſent Copies of *Diodorus* reckon no more than 30 Kings or Generations from *Ninus* to *Sardanapalus*, and ſo with *Semiramis* only 31 Reigns. And the Term of the *Aſſyrian* Empire is computed to be more than 1360 Years in one (10)

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and relying on their Aſſiſtance, occaſioned their carrying on the War at *Troy*, againſt the *Greeks*.

(10) Οἱ λοιποὶ βασιλεῖς παῖς παρὰ πατρὸς διαδεχόμενος τὴν ἀρχὴν ἐπὶ γενεὰς τριάκοντα ἐβασίλευσαν μέχρι Σαρδαναπάλου, ἐπὶ τούτου γὰρ ἡ τῶν Ἀσσυρίων ἡγεμονία μετέπεσεν εἰς Μήδους ἔτη διαμείνασα πλείω τῶν χιλίων καὶ τριακοσίων, ἔτι δὲ ἑξήκοντα, καθάπερ φησὶ Κτησίας ὁ Κνίδιος ἐν τῇ δευτέρᾳ βίβλῳ. lib. ii. p. 135. That the Words ἔτι δὲ ἑξήκοντα are an Interpolation is plain from another Paſſage where they are left out; viz. ἡ μὲν οὖν ἡγεμονία τῶν Ἀσσυρίων ἀπὸ Νίνου διαμείνασα μὲν τριάκοντα γενεάς, ἔτη δὲ πλείω τῶν χιλίων καὶ τριακοσίων ὑπὸ Μήδων κατελύθη. p. 142. The Reading here of moſt of the Copies is τετρακοσίων, i. e. 400. but two Copies have τριακοσίων, i. e. 300. as the firſt cited Paſſage has it, and which is undoubtedly the true Number. *Syncellus* cites the Words of *Diodorus* rightly both as to the Number of Reigns, and Years of the *Aſſyrian* Empire, *viz.* Οἱ λοιποὶ βασιλεῖς παῖδες παρὰ πατρὸς διαδεχόμενοι τὴν ἀρχὴν ἐβασίλευσαν ἐπὶ γενεάς, ΜΕ [i. e. 45. but it ſhould be ΛΕ i. e. 35. as it follows preſently after] μέχρι Σαρδαναπάλου· ἐπὶ τούτου γὰρ ἡ τῶν Ἀσσυρίων ἡγεμονία μετέπεσεν εἰς Μήδους ἔτη διαμείνασα πλείω τῶν α΄. καὶ τ΄ [i. e. 1300] καθάπερ φησὶ Κτησίας ὁ Κνίδιος ἐν τῇ β΄ βίβλῳ. — ὁ Διόδωρος ἡμῖν παραδίδωσιν — μόνον ὅτι πλείω τῶν ατ΄ [1300] ἐτῶν ὁ χρόνος τῶν ἀπὸ Νίνου, λε΄ [i. e. 35.] βασιλέων ἐστίν. Καὶ ὅτι τὴν Τροίας ἅλωσιν ἐπὶ τοῦ κς΄ [i. e. 26.] ἀπὸ Νίνου βασιλεύσαντος Ἀσσυρίων φησὶ γενέσθαι μετὰ α΄ ἔτη ἢ πλείω. Chronograph. p. 166. In this laſt Place *Syncellus* aſcertains three moſt obſervable Numbers from *Diodorus Siculus*, viz. that the Time of the *Aſſyrian* Empire was more than 1300 Years under the Reigns of 35 Kings from *Ninus:* and that *Troy* was taken in

Place, and more than 1400 Years (11) in another. But that theſe Numbers both of Reigns and Years are corrupt is certain. For *Euſebius*, who followed *Caſtor*, had 36 Reigns; which Number he alſo found in *Diodorus* and *Cephalion*, as *Syncellus* (12) obſerves; and alſo the Years to

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the Reign of the 26th King from *Ninus*, more than a thouſand Years after the Beginning of the *Aſſyrian* Kingdom in *Aſia*

(11) Lib. ii. p. 142. taken Notice of above.

(12) ὁ μέν τοι Εὐσέβιος — τὰς προκειμένας χρήσεις [leg. ῥήσεις] Διοδώρου καὶ Κεφαλίωνος προθεὶς ἐν λζ [37. but *Syncellus* wrote λέ 36. which is the known Number of *Euſebius*, and was alſo the true Number of *Diodorus*, as I have proved.] βασιλεῦσιν τὴν Ἀσσυρίων ἀρχὴν περιέλαβεν ἔτεσι δὲ ͵ατʹ τῷ Κάστορι μᾶλλον ἀκολουθήσας, οὗ καὶ μαρτυρίαν προήγαγεν, ͵ασπʹ [i. e. 1280.] ἔτη φάσκουσαν τοὺς Ἀσσυρίων βασιλεῖς ἄρξαι p. 168. *Caſtor* differed 20 Years, or more, from *Cteſias*; and *Euſebius* made the Years from *Ninus* 1240, in which, if he followed *Caſtor*, the 1280 Years of *Caſtor* muſt be reckoned from *Belus*: But *Caſtor* aſſigned no Years to *Belus*, as he tells us in *Syncellus*, p. 206. ſo *Euſebius* ſhortened the Years both of *Cteſias* and *Caſtor* to ſuit them to his own Chronology. *Syncellus*, it muſt be obſerved, charges *Cephalion* with making no more than 23 Reigns from *Belus* to *Sardanapalus*; making alſo *Tautanus*, in whoſe Reign *Troy* was taken, the 22d from *Belus*, and *Sardanapalus* to ſucceed *Tautanus*. But no ancient Writer was ever ſo abſurd as to talk at this Rate. The Charge of *Syncellus* is founded on a corrupted Number which he found in his Copy of *Cephalion*, who was eſteemed, and *Syncellus* allows him to be, an accurate Writer. *Cephalion* related that the *Aſſyrian* Kings had ſucceſſively reigned *for a thouſand Years*, to the taking of *Troy* in the Reign of *Tautanus*. *If any one*, he adds, *would know the Names of the Kings, he may read them in Cteſias*, 23, *as I think they are.* Had this been the Number of *Cephalion*, there muſt have been 24 Kings with *Sardanapalus*: but as he reckoned the 1000 Years of the *Aſſyrian* Empire to the Reign of *Tautanus*, and referred to *Cteſias* for the Number of Reigns in that Interval, it is evident that he wrote κϛʹ. *i. e.* 26. and not ΚΓ. *i. e.* 23. as *Syncellus* found it. For *Syncellus* knew that *Tautanus* was the 26th King of the Catalogue of *Cteſias*. *Cephalion* therefore undoubtedly reckoned 26 Kings from *Ninus* to *Tautanus*, and made *Tautanus* the 27th from *Belus*. He mentioned *Panyas* the 23d King from *Ninus*, in whoſe Reign he places the *Argonaut* Expedition; and alſo *Mithræus* the 25th King, and adds, that he was ſucceeded by *Tautanus* the 27th King, *i. e.* from *Belus*. The Words in *Syncellus* are, Μιθραίου δὲ τὴν ἀρχὴν διαδέξασθαι Ταύτανος Ζʹ. *Syncellus* found the imperfect Number Zʹ. *i. e.* 7. and has left it ſo: but he might eaſily have ſeen that *Cephalion* wrote KZʹ. *i. e.* 27. and made *Tautanus* the 27th King from *Belus* (from whom he ſuppoſes him to reckon the 1000 Years to the taking of *Troy*) as he really was. See Syncel. Chronograph. p. 167,

be 1300. And *Syncellus* cites the Words of *Diodorus* in ſeveral (13) Places, where *Sardanapalus* is ſaid to be the 35th King from *Ninus*; and the Period of the *Aſſyrian* Empire from *Ninus* to be ſomething more than 1300 Years. So that the preſent Copies of *Diodorus* ought to be corrected by this ancient Evidence. And that *Cteſias* and *Diodorus* had no more than the Number of 1300 Years, for the Term of the *Aſſyrian* Empire, may farther be proved from the Account of *Pompeius Trogus* in (14) *Juſtin*, who ſaies, *that the* Aſſyrians *ruled (*in *Aſia) for the Term of* 1300 *Years. Trogus* had his Account from *Diodorus Siculus. Velleius Paterculus* cites (15) *Æmilius Sura*, who wrote of the Years of the Sovereignty of the *Roman* People; and he related that between the time that the *Romans* conquered the *Macedonian King* Philip, *and* Antiochus the Great *in* Aſia, *and the Beginning of the Reign of* Ninus *King of* Aſſyria, *there were* 1995 *Years.* The Conqueſt of *Antiochus* was in the Year before *Chriſt* 190, and *Philip* was conquered a few Years before: therefore by the reckoning of this old Writer, *Ninus* began to

168. where he entirely miſrepreſents *Cephalion*, who reckoned the Reigns of the *Aſſyrian* Kings from *Cteſias*.

(13) Ὁ Διόδωρος λέξεσιν αὐταῖς οὕτω γράφει· Σαρδανάπαλος δὲ τριακοστὸς καὶ πέμπτος ἀπὸ Νίνου συστησαμένου τὴν ἡγεμονίαν, ἔσχατος δὲ γενόμενος βασιλεὺς Ἀσσυρίων. Chron. p. 165. but the preſent Copies of *Diodorus* omit the Word πέμπτος, which is the genuine Reading of *Cteſias* and *Diodorus*. Again he ſaies, ταῦτα ὁ Διόδωρος περὶ τῆς τοῦ Σαρδαναπάλου καταστροφῆς, καὶ ὅτι ΑΕʹ (i. e. 35.) ἀπὸ Νίνου γέγονε βασιλεὺς Ἀσσυρίων. Ibid. Again, ὁ μὲν γὰρ [Διόδωρος] ΑΕʹ (i. e. 35.) βασιλεῖς ἀπὸ Νίνου καὶ αὐτὸς ἐξέθετο· καὶ τὴν ἅλωσιν Τροίας μετὰ αʹ ἔτη πλείω φησὶν, ὡς τινὲς, ἐπὶ Κϛʹ (26.) βασιλέως Ἀσσυρίων Ταυτάνου. p. 168. Again, Διόδωρον — πλείω τῶν ατʹ (1300.) εἰρηκότα τὸν ὅλον τῆς Ἀσσυρίων ἀρχῆς χρόνον. Ibid.

(14) Imperium Aſſyrii mille trecentis annis tenuere, lib. i. c. 2. *Agathias Scholaſticus* makes the Term 1306 Years and a little more, lib. ii. p. 63. at the End of the Annals of *Glycas*, and this Number plainly proceeded from the corrupt Number 1360 of *Diodorus*, to whom he refers.

Conſtantinus Manaſſes, in his Annals, makes the Duration of the *Aſſyrian* Empire to be 1303 Years to *Sardinapalus*. So I underſtand the Words, *viz.* τὴν βασιλείαν πάλιν δὲ τοῦ γένους Ἀσσυρίων χίλιοι τρεῖς ἐμέτρησαν καὶ σὺν αὐτῇ παρῆλθον τρεῖς ἑκατὸν ἐνιαυτοὶ μέχρι Σαρδαναπάλου. p. 23. Here χίλιοι τρεῖς does not mean 3000; but 1003 Years. But the Copy of *Leo Allatius* read χιλιετηρεὶς for χίλιοι τρεῖς, and this is the true Reading, and makes the Term 1300.

(15) Hiſt. Rom. lib. i. p. 27, 28. Commentators have rightly obſerved that the Paſſage from *Æmilius Sura* is miſplaced in *Velleius Paterculus*; but that is nothing to the Chronology of the Author.

reign in the Year before *Chriſt* 2185, which agrees exactly to the Time of *Belus* the Father of *Ninus*, according to the Computation of *Cteſias*; but not to *Ninus*, who was placed near 60 Years lower by *Cteſias*. But it very remarkably agrees to the true Time of *Belus* the King of *Babylon*, who reigned 55 Years before *Ninus*, who was thought to ſucceed him at *Babylon*: for by this Computation *Belus* began to reign in the Year before *Chriſt* 2240, which differs only 7 Years from the true Beginning of his Reign in the Year before *Chriſt* 2233, as will be hereafter fully proved.

Having corrected the Errors in the Numbers of *Diodorus Siculus* relating to the *Aſſyrian* Kings, and the Time of the Continuance of that Empire which he took from *Cteſias*, who tranſcribed his Account from the Royal Archives of *Perſia*, we ſhall be able very nearly to fix the Chronology of the *Aſſyrian* Æra from *Ninus*, as it was wrote by (16) *Cteſias*; and which all Chronologers have miſtaken.

Aſſyrian *Kings, from* Cteſias.

	Years of Reign.	*Year before Chriſt.*
1. *Ninus*	52	2127
2. *Semiramis*	42	2075
3. *Ninyas*	38	2033
4. *Arius*	30	1995
5. *Aralius*	40	1965
6. *Xerxes* (17) *Balæus*	30	1925
7. *Armamithres*	38	1895
8. *Belochus* (18)	35	1857

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(16) *Cteſias* tranſcribed his *Perſic* and *Aſſyrian* Hiſtory from the Royal Archives, and finiſhed it in the 3d Year of the 95th Olympiad, and in the Year before *Chriſt* 398, as *Diodorus Siculus* tells us, lib. xiv. p. 679.

(17) *Euſebius* ſaies that 150 Years paſſed from *Semiramis* to *Xerxes*, which fixes the Times of theſe Reighs, Præp. Evang. lib. x. c. 9. p. 486. *Moſes Chorenenſis* calls him *Balæus Cheoxarus*. Hiſt. Armen. lib. i. p. 51.

(18) *Euſebius* cites *Clemens Alexandrinus*, ſaying that the Exodus of the *Jews*, under *Moſes*, out of *Egypt* happened in the 32d Year of the Reign of *Beloch* the 8th King of *Aſſyria*, from *Ninus*, and in the 402d Year of the

9. *Balæus*

	Years of Reign.	*Years before Chriſt.*
9. *Balæus*	52	1822
10. *Sethos* (19) [called *Altadas*]	35	1770
11. *Mamythus*	30	1735
12. *Aſcalius* [or *Maſchaleus*]	30	1705
13. *Sphærus*	28	1675
14. *Mamylus*	30	1647
15. *Sparthæus*	42	1617
16. *Aſcatades*	40	1575

Aſſyrian Empire according to *Cteſias*, τῷ δευτέρῳ καὶ τετρακοσιοστῷ ἔτει τῆς Ἀσσυρίων ἀρχῆς. So the preſent Copies of *Euſebius* have it. But *Clemens* wrote not in the 402d, but the 302d Year; τῷ δευτέρῳ καὶ τριακοσιοστῷ. The Error and Deficiency of the preſent Copies of *Clemens* aroſe from the Copier omitting all the Words between one δευτέρῳ in the Beginning and another in the End of the Paſſage: and the entire Sentence of *Clemens* was, τῷ δευτέρῳ καὶ τριακοσιοστῷ ἔτει τῆς Ἀσσυρίων ἀρχῆς, τῆς δὲ Βηλόχου τοῦ ὀγδόου δυναστείας τῷ δευτέρῳ καὶ τριακοστῷ, ἡ Μωσέως — ἐξ Αἰγύπτου κίνησις. apud Euſeb. Præp. Evang. lib. x. c. 12. p. 497. Clem. Strom. i. p. 379. The preſent Reading of *Clemens* is, τῷ δευτέρῳ καὶ τριακοστῷ ἡ Μωσέως, etc. which ſhews plainly how the Defect happened. The learned Archbiſhop *Potter* has obſerved how the Defect of the Words of *Clemens* may be ſupplied from *Euſebius*: but as he does not meddle with chronological Matters, he is not ſenſible of the Error in the Copy of *Euſebius*, which has τετρακοσιοστῷ for τριακοσιοστῷ, as obſerved above. And that 302 is the true Number is moſt certain, becauſe by the Numbers both of *Africanus* and *Euſebius*, as above ſet down, it is exactly 301 Years from the firſt of *Ninus*, reckoned by *Cteſias* the firſt *Aſſyrian* King, to the 32d Year of the 8th King *Belochus*. And that the Years of theſe Reigns are right will be farther proved from *Cephalion* in another Note. But we may here obſerve, that the Time of the Exodus of the *Jews* is carried many years too high to bring it to the Reign of *Inachus*, *Amoſis*, and *Beloch*: whereby it is placed in the Year 1826, before the Chriſtian Æra.

(19) I have reſtored this Number (which in *Euſebius* is 32) of *Sethos* from the chronological Extracts of a barbarous old *Latin* Writer, publiſhed and recommended by *Scaliger* in his Edition of the Chronicon of *Euſebius*, p. 74. who took his Extracts from *Africanus*, *Euſebius*, and *Caſtor*. Note alſo, that the 12th King has but 22 Years in *Syncellus*, who has ſhortened the Numbers of *Africanus* and *Euſebius* in this Reign. In the 13th Reign *Euſebius* has ſet down 20 Years inſtead of 28, as *Africanus* had them. *Euſebius* has alſo dropped 2 Years in the 15th Reign. And both *Syncellus* and *Euſebius* make the 17th Reign 45 Years inſtead of 50, which laſt Number is reſtored in the old *Latin* Author above-mentioned.

	Years of Reign.	*Years before Chriſt.*
17. *Amyntes*	50	1535
18. *Belochus* [2d] (20)	25	1485

Euſebius in his Chronicon relates, that *Atoſſa* the Daughter of *Beloch* the ſecond, who was alſo called *Semiramis*, reigned with her Father 12 Years; but moſt of *Pontacus's* MSS. ſay, 7 Years. *Conon* in his ninth Narration aſcribes to this *Semiramis* or *Atoſſa*, all the Exploits of the firſt *Semiramis*. The old *Latin* Chronicle in *Scaliger* places this *Semiramis* before *Beloch*; and aſſigns 23 Years to her Reign. This Account he probably took from *Caſtor*, as he did the 19 Years Reign of the ſecond *Ninus* after *Sardanapalus*. *Agathias* calls this King *Belleus*; and relates from *Bion* and *Alexander Polyhiſtor*, that he was the Son of *Dercetadas*, and the laſt of the Line of *Semiramis*, and was ſucceeded by *Beletaras*, the Keeper of the royal Gardens, who in a ſurprizing Manner advanced himſelf to the Empire; and his Family kept it to the Reign of *Sardanapalus*. lib. ii. p. 63.

19. *Baletores* or *Beletaras* (21)	34	1460
20. *Lamprides* (22)	37	1426
21. *Soſares*	20	1389
22. *Lampares*	30	1369
23. *Panyas*	45	1339

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(20) *Cephalion* calls this King *Belimus*, and ſaies that *Cteſias* reckoned about 640 Years from *Ninus* to his Reign, apud Syncel. p. 167. and they are 642 by my Computation. So that we cannot err more than a Year or two in the firſt 17 Reigns. And this Obſervation of *Cephalion* confirms what is ſaid in the 18th Note above, about the Number 302, inſtead of Number 402.

(21) *Euſebius* and *Syncellus* give this King no more than 30 Years. But the old *Latin* Chronicle from *Africanus* gives him 34 Years; which is probably the true Number.

(22) To this Reign *Syncellus* has no more than 30 Years. *Euſebius*, the old *Latin* Chronicle, and *Caſſiodorus*, have 32. But *Jornandes*, in his Copy of *Euſebius*, had 37 Years, which I think is the true Number. Lib. de regn. et tempor. Succeſſ.

	Years of Reign.	*Years before Chriſt.*
24. *Soſarmus* (23)	42	1294
25. *Mithræus* (24)	37	1252
26. *Teutamus* or *Tautanus* (25)	32	1215

(23) *Soſarmus* has no more than 22 Years in *Syncellus*; and but 19 in *Euſebius* and *Caſſiodorus*, and 20 in the old *Latin* Chronicle. But *Scaliger* in his Animadverſions on the Chronicon of *Euſebius*, (p. 47.) ſaies that the *Greek* of *Africanus* had 42 Years, which he accordingly aſſigns to his Reign in the ſecond Book of his *Iſagogic* Canons, p. 138. where he found this Number he does not ſay. But it is highly probable to be the true Number; becauſe without it the Sum total of *Cteſias* will fall ſhort 20 Years: theſe 20 additional Years are alſo neceſſary to bring the taking of *Troy* within the Reign of *Teutamus*, in which we are aſſured *Cteſias* placed it from the *Perſian* and *Aſſyrian* Annals. They are farther neceſſary to ſupply the Defect of 60 Years or more, in the Chronicon of *Euſebius*, who reckoned no more than 1240 Years from *Ninus* to the End of *Sardanapalus* and of the *Aſſyrian* Empire, though he knew and owned that *Cteſias* computed this Period to be more than 1300 Years (Apud Syncel. p. 168) This Defalcation of 60 Years or more, in the Chronicon of *Euſebius*, is the Key to find out the true Numbers by following the larger Numbers of *Africanus*, from other Writers where they can be come at, who delivered the Numbers of *Cteſias* as he found them.

(24) Here again the old *Latin* Chronicle from *Africanus* helps us; which has 35 Years; which I think ſhould be 37: for the old *Vatican* MS. in *Pontacus's* Edition of the Chronicon of *Euſebius*, edit. Burdigalæ, 1604, has this Number. *Syncellus* and other Copies of *Euſebius* have no more than 27, and *Pontacus* from other MSS. follows this Number, which is undoubtedly too ſhort, though it might be the Number of *Euſebius*. But whether the Number 37 or 35 be moſt probably the true Number of *Africanus* from *Cteſias*, the learned Reader may judge, when he has conſidered the following Note.

(25) *Cteſias*, or others, (for the Account was not in the *Aſſyrian* Records) related that *Teutamus* ſent *Memnon*, who was Son of *Tithonus*, the Præfect of *Perſia*, with an Army to aſſiſt *Priam*, at the Siege of *Troy*, againſt the *Greeks*. Diod. Sic. lib. ii. p. 136. *Weſſeling*. But as it is uncertain in what Year *Cteſias*, or the Authors of the Story, placed the taking of *Troy*, we cannot be certain in what Year of the Reign of *Teutamus* they placed it. If they thought *Troy* was taken in the Year before *Chriſt* 1209, where the *Parian* Marbles place the taking of it, and if *Teutamus* ſent the Army in the laſt Year of the War, it was in the 7th Year of his Reign: but if they placed it in the Year before *Chriſt* 1183, which is the trueſt Æra of it, then it was in the laſt Year

	Years of Reign.	Years before Christ.
27. *Teutæus* (26)	44	1183
28. *Thineus*	30	1139

of his Reign; and here the old *Latin* Chronicle from *Africanus*, or from *Caſtor*, placed the taking of *Troy*, viz. in the 32ᵈ Year of *Teutamus*. Anno iſto [ſc. Teutami] triceſimo ſecundo confixus eſt Sol ab Achæis. This *Scaliger*, like a Critic, obſerves was his Author's barbarous Miſ-tranſlation of the *Greek* Words: τȣ́τȣ ἔτει λϐ΄. ἥλω Ἴλιον ὑπὸ Αχαιῶν, i. e. *in his 32ᵈ Year Troy was taken by the Greeks.* *Euſebius* having placed *Ninus* in the Year before *Chriſt* 2058, ſixty nine Years lower than *Cteſias* had fixed him, could not bring *Teutamus* to the Time of the *Trojan* War without ſhortening the Reigns of the *Aſſyrian* Kings; and ſo this was a wilful Corruption of the Text of *Cteſias*, and an arbitrary Computation of the Reigns of the *Aſſyrian* Kings, merely to ſerve a groundleſs Hypotheſis: for he is entirely miſtaken in the Time of *Ninus*, as will be ſhewn. He has, in the Interval between *Ninus* and *Teutamus*, ſhortned the Term of *Cteſias* about 55 Years, to ſerve his miſtaken Notion of the Taking of *Troy* falling in the Reign of *Teutamus*, which I ſhall prove was 79 Years before he began to reign, though *Cteſias* or others from his Account, place it in the Reign of *Teutamus*, and *Diodorus* does not ſay that *Cteſias* himſelf did ſo. It muſt here be alſo obſerved in Proof of my Computation of the Numbers of *Cteſias*, that it agrees exactly to his reckoning a 1000 Years, or ſomething more, from the Beginning of the *Aſſyrian* Empire in *Belus*, as *Cephalion* underſtood it, to the taking of *Troy*. Now if we reckon *Belus* to have reigned 55 Years, which is the Number given to the *Babylonian Belus* in *Syncellus*, from *Africanus*, who ſuppoſed him to reign immediately before *Ninus*, his Reign and the *Aſſyrian* Empire will commence in the Year before *Chriſt*, 2182, and thence to the Year before *Chriſt* 1183 is 999 Years. And if *Belus* reigned 62 Years, as the old *Latin* Chronicle ſaies he did, then the Interval between *Belus* and the Deſtruction of *Troy*, will be more, i. e. ſix Years more than a thouſand Years. And our Computation makes it alſo probable that *Cteſias* fixed the Æra of *Troy* to the Year before *Chriſt* 1183, for if we ſuppoſe him to have placed it in the Year before *Chriſt* 1209, with the *Parian* Marbles, a thouſand Years reckoned back from thence, would reach to the Year before *Chriſt* 2209, which is 27 Years higher than the Reign of *Belus*.

The *Memnon* who is related to have been ſent by *Teutamus*, with an Army to aſſiſt the *Trojans* againſt the *Greeks*, is ſaid to have built the Palace in the Caſtle of *Suſa* (where his Father *Tithonus* dwelt) called after his Name *Memnonia*: and alſo to have made a public Road called the *Via Memnonia*. But the *Egyptians* of *Upper Egypt* queſtion this Relation concerning *Memnon*, and ſay he was an *Æthiopian*; and built the Palace there called *Memnonia*. Diod. Sic. lib. ii. p. 136. *Pauſanias* reconciles the two Accounts, telling us, that *Memnon* was of an *Æthiopian* Family, but that he went to *Troy* not from

	Years of Reign.	*Years before Chriſt.*
29. *Dercylus*	40	1109
30. *Empacmes*	38	1069
31. *Laoſthenes* (27)	45	1031
32. *Pertiades*	30	986
33. *Ophratæus* (28)	21	956
34. *Ephecheres* (29)	52	935
35. *Acraganes* (30)	42	883

Æthiopia, but from *Suſa* in *Perſia*. Phoc. p. 348. edit. 1583. The Truth ſeems to be, that *Tithonus* went from *Æthiopia* into *Perſia*; where he built *Suſa*, the Capital City of that Kingdom, about the Year before *Chriſt* 1230. He was a white *Æthiopian* of the Country about *Syene*, where the Inhabitants were white: and this is more probable than that he was the Brother of *Priam* King of *Troy*, as Diod. Sic. relates, lib. iv. p. 319. and Homer. Il. xx. ℣ 237. See Herodot. lib. v. c. 53. Strab. lib. xv. p. 1058. Philoſtrat. de vit. Apollon. Tyan. c. 4. lib. vi. The Story of *Memnon* going with an Army to *Troy*, to aſſiſt *Priam*, may well be ſuſpected, becauſe *Homer* does not mention it, though he is very particular in recounting the Forces and Auxiliaries on both Sides; and *Strabo* obſerves that he never makes Mention of the *Aſſyrians* or *Babylonians* at all, Geog. lib. xv. p. 1068. *Memnon* was a famous *Æthiopian* Architect of *Upper Egypt*; and ſeveral Palaces in the *Upper Egypt* at *Abydus* and *Thebes*, were called from him *Memnonia*. Strab. Geog. lib. xvii. p. 1167. Perhaps he might be an Anceſtor of *Tithonus*, who called his Son *Memnon* from his Progenitor: and if ſo, the *Æthiopian* Account and that of the *Suſians* are reconcileable to each other.

(26) *Euſebius* gives *Teutæus* no more than 40 Years, but *Africanus* in *Syncellus* gave him 44 Years.

(27) *Laoſthenes* is mentioned by *Cyril* in his Book againſt *Julian* p. 11. as reigning in the 165th Year after the taking of *Troy*, that is, in the Year before *Chriſt* 1019, and this was the 13th Year of his Reign. This Teſtimony is an Argument of the Truth of my Computation.

(28) *Euſebius* gives this King no more than 20 Years: but *Africanus* in *Syncellus* gave him 21 Years.

(29) This King has but 50 Years in *Euſebius*: ſo I have taken the Number 52 from *Africanus* in *Syncellus*. I have noted all the Differences between *Euſebius* and the true Numbers of *Cteſias* taken from *Africanus* and other Writers; and it appears that *Euſebius* ſhortned the Numbers of *Cteſias* about 62 Years.

(30) *Acraganes* agrees in the Years of his Reign with *Aſar-Haddon*, but muſt have been another Perſon.

	Years of Reign.	Years before Chriſt.
36. *Thonos Concolerus* (31) or *Sardanapalus*	20	841

Total from *Ninus* to the End of the Reign of *Sardanapalus*, in the Year before *Chriſt* 821, 1305 Years.

Median *Kings who ſucceeded in the* Aſſyrian *Empire after* Thonus Concolerus *called* Sardanapalus, *according to* Cteſias.

	Years of Reign.	Years before Chriſt.
1. *Arbaces*	28	821
2. His Son (32) *Mandauces* or *Madauces*	20	793
3. *Soſarmus*	30	773
4. *Artycas* (33)	30	743

(31) *Athenæus* relates from *Cleitarchus* that *Sardanapalus* died of old Age after he had loſt the *Syrian* [i. e. *Aſſyrian*] Empire, *Deipnoſ.* lib. xii. p. 530. This was true of *Aſordan* or *Aſaradin*, who reigned 42 Years after the Revolt of the *Medes*: but it is not true that he loſt his whole Empire. This muſt be a different *Sardanapalus* from him who, when *Nineveh* was taken by the *Medes* and *Babylonians*, burnt himſelf in his Palace. But *Cteſias* and the *Greeks* confounded their Names, Times, and the Tranſactions of their Reigns. This is the *Sardanapalus*, who is ſaid to have built *Tarſus* and *Anchiale* in *Cilicia* both in one Day; and to have erected a Monument with the Figure of a Man cracking with the Fingers of his right Hand; and an Inſcription exhorting the Reader to indulge his Genius with Feaſting, Wine, and Women, for that all other Things were not worth *a Crack with the Fingers*. See Strab. Geog. lib. xiv. p. 988. Athenæi Deipnoſ. lib. xii. p. 530. Cellar. Geog. Antiq. lib. iii. c. 6. ſect. 57. Suid. voce Σαρδαναπ. Steph. de urb. voc. Αγχιάλη, Arrian. Expedit. Alex. lib. ii. p. 91. Schol. ad Ariſtoph. Aves, p. 590. Plut. de Virtut. Alex. Orat. ii. p. 336. And as this *Sardanapalus* ſeems to be *Aſar-Haddon*, he ſucceeded *Thonus Concolerus*; and *Cteſias* has made a Miſtake: and *Thonus Concolerus* was probably the *Anacyndaraxes* who was the Father of *Sardanapalus*. Athen. Deipnoſ. lib. xii. p. 528, 529, 530.

(32) In Diod. Sic. lib. ii. p. 146, etc. this King has 50 Years: and in *Euſebius* 40, but *Africanus* in *Syncel.* p. 197. gives him no more than 20 Years which is, I think, the true Number, and agrees beſt with the Term of the *Median* Empire.

(33) The preſent Editions of *Diod. Sic.* make this King reign 50 Years,

5. *Arbianes*

	Years of Reign.	*Years before Chriſt.*
5. *Arbianes* (34)	22	713
6. *Artæus* (35)	40	691
7. *Artynes* (36)	22	651
8. *Aſtibaras* (37)	40	629
9. *Aſtyïgas* (38)	35	589

The Sum total of the Duration of the *Median* Empire to the End of the Reign of *Aſtyïgas* is 267 Years to the Year before *Chriſt* 554, and this wants only four Years of the true Account of the Æra from *Arbaces* to *Cyrus's* Conqueſt of *Aſtyages*.

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but moſt of the MSS. have 30 Years; and alſo *Africanus* in *Syncellus*, ibid. and this, no Doubt, is the true Number. He is omitted by *Euſebius* the better to ſuit his Chronology: but *Africanus* had him.

(34) This Name is omitted both by *Euſebius* and *Africanus* in *Syncellus*, (unleſs it be the Omiſſion of *Syncellus* only) and they give the following King *Artæus* 54 Years. *Moſes Chorenenſis* Hiſt. Armen. p. 58. omits alſo *Arbianes*, and puts *Cardiceas* in his Place, from *Euſebius*, as it ſeems, who placeth this Name after the third King, from what Authority I know not; for he is not owned by *Africanus*.

(35) This is the King called *Deioces* by *Herodotus*, who gives him 53 Years, and makes him the firſt *Median* King after the Revolt from the King of *Aſſyria*.

(36) *Artynes* is the ſame King with *Phraortes*, the Son of *Dejoces*; and *Herodotus* gives him 22 Years, as *Cteſias* did to *Artynes*, lib. i. c. 102.

(37) *Aſtibaras* is the King called *Cyaxares* by *Herodotus* and moſt of the *Greek* Writers, lib. i. c. 103. and *Herodotus* gives to his Reign 40 Years, as *Cteſias* did to *Aſtibaras*. He is called *Aſtibaras* by *Alexander Polyhiſtor* in *Euſebius*, Præp. Evang. lib. ix. c. 39. and alſo by *Nicolaus Damaſcenus* in Excerpt. Valeſ. p. 438.

(38) The *Greeks* call him *Aſtyages*, ſo *Herodotus*, etc. his other Name was *Aſpadas*, as *Cteſias* called him in *Diod. Sic.* *Cteſias* alſo called him *Aſtyïgas*, as *Photius* tells us. The Reaſon of the different Names of theſe Kings is, that one is the Name they had before they came to the Throne, and the other that which they aſſumed when they entered upon their Government. On the ſame Account the *Aſſyrian*, *Babylonian*, *Perſian*, and *Egyptian* Kings had two Names; and they are called either by one or the other in Hiſtorians, which is neceſſary to be obſerved. I have taken the Years of the Reign of *Aſtyages* from *Herodotus*, becauſe they are not mentioned by *Diodorus Siculus* from *Cteſias*.

Theſe were moſt probably the Numbers of the Years of the *Aſſyrian* Kings in the Catalogue of *Cteſias* from *Ninus* to the End of the Reign of *Thonus Concolerus*, called alſo *Sardanapalus*; and alſo the Numbers of the Years from *Arbaces*, whom *Cteſias* ſuppoſed to have founded the *Median* Empire, to the End of the Reign of *Aſtyages*, when it was deſtroyed by *Cyrus*.

The Number of Years from *Ninus* to *Sardanapalus*, could not be either much more, or much leſs than I have made it; becauſe *Cteſias* wrote as *Diodorus Siculus* related in ſeveral Places from him, that the *Aſſyrians* ruled in *Aſia* ſomething more than 1300 Years, and therefore in reckoning them to be 1305, we cannot err above three or four Years.

Now as *Cteſias*, who lived 17 Years in the Court of *Artaxerxes* the ſecond, in Quality of a Phyſician, and in great Repute, extracted his Hiſtory, as he ſaid, and *Diodorus* relates from him, (39) *out of the Royal Records*; we may well conclude that the Years of every Reign were truly ſet down in them; and that the Sum was, as *Cteſias* wrote, more than 1300 Years from *Ninus* to *Sardanapalus*. Theſe Years *Cteſias* thought did reach to the Diſſolution of the *Aſſyrian* Empire; and as this Empire was deſtroyed by the *Medes* and *Babylonians*, and in the Reign of a King commonly called by the *Greeks Sardanapalus*, *Cteſias* by a great Miſtake took his 36th King *Thonus Concolerus* to be the *Sardanapalus* in whoſe Reign *Nineveh* was taken, and the *Aſſyrian* Empire deſtroyed, and ſubjected to the *Medes* and *Babylonians*. He therefore goes on from this *Sardanapalus* to the *Medes*, and gives the true Years of the ſeveral Præfects down to the firſt King *Dejoces*, and to the End of the *Median* Empire, as if they had been all Kings who reigned ſucceſſively after *Sardanapalus* in the *Aſſyrian* Empire. But it is certain that *Arbaces* the *Mede*, and his Succeſſors to *Dejoces*, whom *Cteſias* mentioned as reigning over the greateſt Part of the *Aſſyrian* Empire after *Sardanapalus*, were only Præfects under the Kings of *Aſſyria*, who preceded *Thonus Concolerus* called falſly *Sardanapalus*; and the *Aſſyrian* Empire ſtill ſubſiſted, and had both *Media* and *Babylon* under it, till the Revolt of the *Medes* under the laſt Præfect *Arbianes*, ſome Years before they choſe *Dejoces* for their King.

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(39) Ἐκ τῶν βασιλικῶν διφθερῶν. lib. ii. p. 146.

This Account is entirely agreeable to *Herodotus*, who knew of no *Median* King before *Dejoces*; but he knew there were Kings of *Aſſyria* both when he reigned in *Media*, and many Years after: and of the Truth of this we are aſſured from Scripture, which relates the hiſtorical Actions of theſe *Aſſyrian* Kings; and ſome of whoſe Names are recorded. *Senacherib* one of the *Aſſyrian* Kings reigned at *Nineveh* ſeveral Years before *Dejoces* was made King of *Media*, and above an hundred Years after the Time that *Cteſias* ſuppoſed *Nineveh* and the *Aſſyrian* Empire to have been deſtroyed by *Arbaces*: this *Aſſyrian* King is mentioned by (40) *Herodotus*, and by (41) *Beroſus* as *Joſephus* tells us. *Herodotus* alſo (42) relates that *Phraortes* the ſecond King of the *Medes* was ſlain in a Battle with the *Aſſyrians* who reigned at *Nineveh*. He does not mention the Name of the King, but he is called *Nabuchodonoſor* in the Hiſtory of *Judith*, c. i. ℣ 1. And *Herodotus* farther (43) relates that *Cyaxares*, the laſt King of the *Medes* but one, was the King who conquered *Nineveh*, and deſtroyed the *Aſſyrian* Empire.

So that *Cteſias* by an unaccountable Miſtake ſuppoſed the *Medes*, etc. not only to have revolted from the King of *Aſſyria*, but alſo to have deſtroyed the *Aſſyrian* Empire with *Nineveh* the Seat of it, ſo as that no Kings of *Aſſyria* ever reigned after; and all this above an hundred Years before the *Medes* or any other Nations revolted from it; as we are aſſured both from the Scripture-Hiſtory of the *Aſſyrian* Kings, and alſo from *Herodotus* the moſt faithful *Greek* Hiſtorian; and above 200 Years before the *Aſſyrian* Empire was really deſtroyed by the *Medes* and *Babylonians*. *Arbaces*, by the Account of *Cteſias*, reigned 110 Years before the Death of *Senacherib*; ſoon after which the Revolt of the *Medes* commenced in the Year before *Chriſt* 711, and *Nineveh* was taken, and the *Aſſyrian* Empire deſtroyed, in the Year before

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(40) Lib. ii. c. 141. and ſeems to be the *Thonus Concolerus* of *Cteſias*.
(41) Antiq. Jud. lib. x. c. 1. p. 513.
(42) Lib. i. c. 102.
(43) Ibid. c. 106.

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Chriſt 606, as will hereafter be ſhewn: and it is obſervable, that the Times of the four firſt *Median* Kings of *Cteſias* reach to the Reign of *Senacherib*, from whence we may be ſure that they were Præfects only of *Media* under the Kings of *Aſſyria* who reigned before *Sardanapalus*, and the Revolt of the *Medes* under the fifth Præfect *Arbianes*; and a few Years, i. e. 22 or 23 Years, before *Dejoces* was made King of the *Medes*; and whom *Cteſias* has placed moſt probably in his true Time, if he reigned no more than 40 Years.

Therefore, if the *Median* Kings of *Cteſias* before *Dejoces* be conſidered as they ought to be, as being Præfects of *Media* only under the *Aſſyrian* Kings, till the Time of the Revolt under that Præfect who immediately preceded *Dejoces*, and ſo we bring the *Cteſian Sardanapalus* an hundred and eleven Years lower than *Cteſias* has done, his Reign will end in the Year before *Chriſt* 711, the very Year in which *Senacherib* was ſlain, and a little before the Revolt of the *Medes*, in the Beginning of the Reign of *Aſordan* or *Aſar-Haddon*, who was the firſt *Greek Sardanapalus*, and ſucceeded *Thonus Concolerus:* and by this Computation in Conſequence *Ninus* will begin to reign in the Year before *Chriſt* 2016, where we ſhall find it truly commenced: and *Cteſias* has placed him too high by an hundred and eleven Years. The Error of *Cteſias* ſeems to have been this: *viz.* He found in the *Perſian* Annals of the *Aſſyrian* Kings a Revolt of the *Medes* and *Babylonians* mentioned in the Reign of *Aſar-Adon*, called in the Verſion of the *Greek* Septuagint *Aſordan*, 2 *Kings* xix. 37. and *Aſſaradin* in the *Ptolemaic* Canon. *Cteſias* took him to be *Thonus Concolerus*, and that *Sardanapalus* in whoſe Reign the *Medes* and *Babylonians* took *Nineveh*, and deſtroyed the *Aſſyrian* Empire, which was thenceforth transferred to the *Medes*, and ſo placed this Deſtruction of the *Aſſyrian* Empire in the End of his Reign: He found by the Years of the Reigns of the *Aſſyrian* Kings that they had then from *Ninus* reigned in *Aſia* more than 1300 Years; and taking *Arbaces* the *Mede* to have been the firſt King of *Media*, he of Courſe muſt reckon the 1300 Years and more of the *Aſſyrian* Empire to precede the Reign of *Arbaces*, and to be the whole Continuance of that Empire. From *Arbaces* he found it was 267 Years to the End of the *Median* Empire with the Reign of the laſt

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King *Aſtyages*, which was by his Reckoning, in the Year before *Chriſt* 554, but more truly 550, ſo he reckoned more than 1567 Years to that Year before the Chriſtian Æra; and carried *Ninus* more than 2121 Years, or, as I have reckoned it, 2126 Years before the Chriſtian Æra. By this Management he both placed *Ninus* 111 or 112 Years too high; and made the Term of the *Aſſyrian* Empire leſs than it really was, by above an hundred Years; for it continued after the Revolt of the *Medes* to the Year before *Chriſt* 606. This Revolt happened not at the End, as *Cteſias* thought, of the Reign of *Sardanapalus* or *Aſar-Haddon*, but in the Beginning of it. For *Clitarchus* (44) who lived in the Time of *Alexander the Great*, and accompanied him in his Expeditions, related that *Sardanapalus* died of old Age, after he had loſt his Empire, and *Caſtor* (45) ſaies that he was ſucceeded in the *Aſſyrian* Empire, by *Ninus* the ſecond. So that though *Cteſias* quite miſtook in his Computation both of the Beginning and Ending of the *Aſſyrian* Empire: yet the *Aſſyrians* had reigned in *Aſia* more than 1300 Years, when the *Medes* revolted and gained their Liberty: and 1305 Years from *Ninus* to the Revolt in the Year before *Chriſt* 711, placeth the Beginning of his Reign and of the *Aſſyrian* Empire, in the Year before *Chriſt* 2016, which is the true Place of it, as will be proved.

Having fully conſidered the Chronology of the *Aſſyrian* Kings from *Ninus*, as *Cteſias* wrote it from the *Perſian* Annals, and ſhewn the ſeveral Errors contained in it, though in other Reſpects it is of ineſtimable Value; I ſhall proceed to fix by indiſputable Evidence, the true Time of *Ninus* and Beginning of the *Aſſyrian* Empire; and the Interval between him and the *Babylonian Belus*, from the moſt ancient and authentic *Chaldæan* Records.

Caſtor, *Cephalion*, and the ancients in general, who had not read the Hiſtory of *Beroſus* and *Abydenus*, thought *Ninus* to be the Son of *Belus* who had reigned before him over the *Aſſyrians*, and that this was alſo the *Belus* who reigned at *Babylon*.

Caſtor in his Canon of the *Aſſyrian* Kings (46) ſaies; “ that *Belus*

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(44) Apud Athenæi Deipnoſ. lib. xii. p. 530.

(45) Syncel. Chronograph. p. 206.

(46) Ἕτεροι φασὶ μετὰ Σαρδανάπαλον κρατῆσαι τῆς Ἀσσυρίων ἀρχῆς Νῖνον, ὥς που καὶ

" was the firſt *Aſſyrian* King; but as there was no Certainty of the " Time of his Reign tranſmitted, he ſet down his Name; but deduced " the Epoch of his Chronography from *Ninus*; and ended the *Aſſy-* " *rian* Æra with *Ninus* who ſucceeded *Sardanapalus*."

Cephalion an eminent Writer of Chronology in the Time of the Emperor *Adrian* (47) ſaies; " I ſhall write an Account of thoſe Things " which have been related by others, and principally by *Hellanicus* of " *Leſbos*, *Cteſias* of *Cnidus*, and *Herodotus* of *Halicarnaſſus*. In an- " cient Times the *Aſſyrians* ruled in *Aſia*, and *Ninus* the Son of *Belus* " was King."

Almoſt all Hiſtorians (48) agree that *Ninus* was the firſt King of *Aſſyria*; and generally agree alſo that he was the Son of *Belus*; but certainly not of the *Babylonian Belus* who was as famous in Hiſtory as *Ninus* was, and his Time as well known: nor do *Caſtor* and *Cephalion* ſuppoſe *Ninus* to be the Son of *Belus* who reigned at *Babylon*, but of *Belus* who reigned before him over the *Aſſyrians*. And as they knew nothing certainly of this *Belus*, they began their Chronology of the *Aſſyrian* Empire from *Ninus*, whoſe Hiſtory was well known. But *Africanus* made *Ninus* Son of the *Aſſyrian Belus* to ſucceed the *Babylonian Belus*, as if he was the ſame, though he reigned, as we ſhall ſee preſently, ſeveral Generations before *Ninus*; and *Africanus* had before him Evidence from *Abydenus* that he did ſo: and by this groſs Miſtake has miſled all Chronologers to this Day. *Cteſias* knew nothing either of the *Aſſyrian Belus* as being the Father of *Ninus*, or of *Ninus* ſuc-

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Κάστωρ ἐν τῷ Κανόνι αὐτοῦ φησιν, ὧδε. πρώτους μὲν εἶναι τοὺς Ἀσσυρίους βασιλεῖς καταλετάχαμεν, τὴν μὲν ἀρχὴν ἀπὸ Βήλου πεποιημένους. τῷδε, τῷ τῆς βασιλείας αὐτοῦ ἔτει [leg. τὸ τῆς βασιλείας αὐτοῦ ἔτος] μὴ παραδεδόσθαι σαφῶς· οὗ μὲν ὀνόματος μνημονεύομεν, τὴν δὲ ἀρχὴν τῆς χρονογραφίας ἀπὸ Νίνου πεποιήκαμεν, καὶ καταλήγομεν ἐπὶ Νῖνον τὸν διαδεξάμενον τὴν βασιλείαν ἀπὸ Σαρδαναπάλου. Syncel. Chronograph. p. 205, 206.

(47) Παρέσω Κεφαλίων ἐπίσημος εἷς, οὐχ ὁ τυχὼν, οὕτω φάσκων. ἄρχομαι γράφειν ἀφ' ὧν ἄλλοιτε ἐμνημόνευσαν· καὶ τὰ πρῶτα Ἑλλανικός τε ὁ Λέσβιος καὶ Κτησίας ὁ Κνίδιος, ἔπειτα Ἡρόδοτος, ὁ Ἁλικαρνασσεύς. τὸ παλαιὸν τῆς Ἀσίας ἐβασίλευσαν οἱ Ἀσσύριοι, τῶν δὲ ὁ Βήλου Νῖνος. Syncel. Chronograph. p. 167.

(48) Primus omnium Ninus rex Aſſyriorum, etc. Juſt. lib. i. init. from *Trogus Pompeius* who followed *Diodorus Siculus*. And *Oroſius* ſaies; omnes propemodum tam apud Græcos quam apud Latinos — initium ſcribendi a NinoBeli filio rege Aſſyriorum fecere. lib. i. c. 1.

ceeding the *Babylonian Belus.* He related from the Archives of the *Aſſyrian* Kings " that (49) *Aſia* was at firſt governed by Kings who " were Natives of the Countries where they ruled: but neither their " Actions were famed, nor their Names (50) recorded. But the firſt " King (of *Aſia)* whoſe Memory is recorded in Hiſtory, was *Ninus* " King of the *Aſſyrians*, who performed great and famous Exploits. " Being of a warlike Diſpoſition, and warmed with Ambition, he " taught the braveſt of the Youths the Uſe and Exerciſe of Arms, " and inured them to martial Diſcipline and Dangers: and having " raiſed a great Army, and made an Alliance with *Ariæus* (51) King " of *Arabia*—he invaded *Babylonia* with a great Force, and conquer- " ed it, and having taken the King Captive with his Children, he ſlew " him, and made the Kingdom tributary." Hence it appears that *Cteſias* knew nothing of *Ninus* being the Son of *Belus*, or that *Belus* was King of *Aſſyria*, and much leſs that he ſucceeded the *Babylonian Belus.*

Therefore if *Ninus* was the Son of *Belus*, as many of the Ancients thought, this *Belus* muſt be an *Aſſyrian*, and not the *Babylonian Belus*.

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(49) Diod. Sic. Biblioth. lib. ii. init.

(50) *Moſes Chorenenſis* in his *Armenian* Hiſtory, lib. i. c. 13. relates from *Maribas* of *Catina*, that *Ninus* elated with Pride and Ambition in order to be thought the firſt great Conqueror, and Beginner of heroical Atchievements cauſed all the ancient Annals of the famous Exploits which were done before his Time to be burnt; and the Hiſtory of his own Actions and Reign only to be recorded. *Maribas* did not find this Relation in the *Aſſyrian* Records which he conſulted, but gave it as the Opinion of ſome private Writers. The Truth is; the Annals of the *Aſſyrian* Kings kept at *Nineveh* [which were probably thoſe from which *Cteſias* extracted his Hiſtory] began with the Reign of *Ninus*, who was the firſt King of *Aſſyria*, and founded that Empire by his Conqueſts: and this *Moſes* plainly intimates, lib. i. c. 13. p. 40.

(51) This *Ariæus* was probably *Arioch* King of *Ellaſar* or *Arabia* who aſſiſted *Chederlaomer* King of *Elam* againſt the five Kings who had rebelled againſt him, *Gen.* xiv. ℣ 1, 4. The Times exactly agree; for *Ninus* invaded *Babylonia* about two Years after this War mentioned by *Moſes*, and in the Year before *Chriſt* 2016. And *Amraphel* was the King of *Shinar* or *Babylonia* whom he took and ſlew. He was called *Arbel*, or, as *Africanus* has it, *Arabel* in the *Chaldæan* Annals. And as *Ninus* conquered *Perſia* or *Elam* at the ſame Time with *Babylonia*, 'tis probable that *Chederlaomer* was then the King of *Elam* who became tributary to him.

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He ſeems to have been a patriarchal Governor, and not properly a King, or an abſolute Monarch; for all ancient Writers in a Manner agree, that *Ninus* was the (52) firſt who ſet up an abſolute Monarchy amongſt the *Aſſyrians:* and therefore it is probable that he cauſed his Father to be worſhiped; and ſo he became the *Aſſyrian* God, *Bel* or *Belus*. Here we may date the Idolatry of Hero-Worſhip amongſt the *Aſſyrians*, from about the Year before *Chriſt* 2016, or a few Years after. *Conſtantine* (53) *Manaſſes* in his Annals has placed *Belus* the Father of *Ninus*, very rightly in the Time of *Abraham*; and ſaies he ruled over the *Aſſyrians*, and was worſhiped as a God, and called *Cronus* or *Saturn*. It was uſual amongſt the ancients to call thoſe who were thought to be the firſt Kings, by the Name of *Cronus* or *Saturn:* and ſo we find a *Babylonian*, *Phœnician*, *Egyptian*, *Arabian*, as well as an *Aſſyrian Cronus* or *Saturn:* and the *Greeks* and *Latins* who received the Names of their oldeſt Gods from *Phœnicia* and *Egypt*, had their *Cronus* or *Saturn*. *Glycas* (54) alſo in the ſecond Part of his Annals calls this *Belus*, *Cronus*; and ſaies he was of the Poſterity of *Sem*, and was the firſt King of *Aſſyria* and the Father of *Ninus:* but the *Babylonian Belus* deſcended from *Ham*. Beſides this latter *Belus* reigned at *Babylon*, and was buried there: but the *Aſſyrian* Kings all reigned at *Nineveh*, and governed *Babylon* by a Vice-Roy.

(52) Primus omnium Ninus rex Aſſyriorum veterem et quaſi avitum gentium morem nova imperii cupiditate mutavit. Juſt. from *Trogus Pompeius*, lib. i. c. 1. Hence it appears that the *Aſſyrians* were a free People before *Ninus* reigned over them. And as they had no King before *Ninus*, it is probable that Hero-Worſhip was not known amongſt them, till *Ninus* inſtituted the Worſhip of his Father, who was thenceforth their *Belus*, *Bel* or *Lord*. All Hero-Worſhip was originally the Worſhip of dead Men and Women who had been Kings and Queens of the Countries where they were worſhiped: and this Worſhip was at firſt ſet up by Kings who had an abſolute Power over their People, and inſtituted what Superſtition they pleaſed. But Kings alſo ordered Legiſlators, and other famous Men to be worſhiped.

Therefore as the Countries of *Babylon*, *Chaldæa*, *Phœnicia* and *Egypt* were ruled by Kings long before *Ninus* reigned in *Aſſyria*, ſo the Idolatry of Hero-Worſhip was practiſed amongſt them many Years before his Time.

(53) Annal. p. 23.

(54) Annal. Part. ii. p. 129.

Theſe Obſervations are evident Proofs that *Belus* the Father of *Ninus* was not the *Babylonian* King called by the ſame Name.

Moſes Chorenenſis (55) has preſerved for us a moſt valuable Fragment of *Abydenus*, which gives the greateſt Light to this perplexed Part of ancient Hiſtory and Chronology, which could never have been cleared up without it. *Abydenus* related from *Beroſus*, or the *Chaldæan* Annals, that *Belus* was ſucceeded in the *Babylonian* Empire by his Son *Babius*; after *Babius* reigned his Son *Anebis*; after *Anebis* his Son *Chæalus* or *Chalaus*; after *Chæalus*, *Arbelus*; and after *Arbelus* or *Arabelus* reigned *Ninus*: So that there were four Reigns between *Belus* and *Ninus*. *Moſes Chorenenſis* has ſet down a ſecond *Arbelus* by Miſtake; for there is but one in *Africanus*, who muſt have had theſe Kings from *Abydenus*. The only Miſtake of *Abydenus* (which ſeems to have been his own Conjecture) is, that he made *Arbelus* the Father of *Ninus*; as *Cyril* (56) of *Alexandria* ſaies alſo that he did: but *Cteſias* and moſt of the ancient Writers agree that *Ninus* was an *Aſſyrian*, and conquered the Kingdom of *Babylon*, and added it to the *Aſſyrian* Empire. The Account of the above Succeſſion of *Babylonian* Kings between *Belus* and *Ninus* is confirmed by a contemporary Succeſſion of *Armenian* Kings between *Haic*, the firſt King of *Armenia* who ſlew *Belus* in Battle, and *Aram* who was the ſixth in Deſcent from him, and contemporary with *Ninus*. *Abydenus* (57) has given us this Succeſſion preſerved alſo in *Moſes Chorenenſis*; and *Maribas* (58) of *Catina* in *Syria*

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(55) Hiſt. Armen. lib. i. c. 4. p. 12, 13.

(56) Cont. Jul. lib. i. p. 10.

(57) Hiſt. Armen. p. 12, 13, 15, 24, 36.

(58) About the Year before *Chriſt*, 130, *Maribas* was ſent by *Valarſaces* King of *Armenia* to his Brother *Arſaces* the ſecond, King of *Parthia*, who then reigned over the *Aſſyrian* Empire, with a Letter to deſire him to give him Acceſs to the royal Library at *Nineveh*, that he might tranſcribe from the *Aſſyrian* Records the Hiſtory of the *Armenian* Kings. In ſearching the Library, *Maribas* found a Book which contained the Hiſtory of the moſt ancient *Aſiatic* Kings. This Book, as appeared from an Inſcription at the Beginning of it, was by the Command of *Alexander the Great*, tranſlated out of the *Chaldee* Tongue into *Greek*, [which ſhewed that the Hiſtory it contained was extracted from the *Aſſyrian* Records at *Nineveh*] and depoſited in the Royal Library [by Order more probably of *Seleucus*, and not of *Alex-*

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before him had the ſame Genealogy of *Armenian* Kings to *Ninus* taken from the *Aſſyrian* Records at *Nineveh.*

The two Genealogies were as follows.

Babylonian Kings from *Abydenus.*	*Armenian* Kings from *Maribas* and *Abydenus.*
1. *Belus* (of *Ham's* Line)	1. *Haic* (of *Japhet's* Line)
2. *Babius*	2. *Armenacus*
3. *Anebis*	3. *Aramæis* or *Armæis*
4. *Chæalus*	4. *Amaſia*
5. *Arbelus*	5. *Gelamius*
6. *Ninus*	6. *Harma*
	7. *Aram*

There are ſeven Generations in the *Armenian* Genealogy, and but ſix in the *Babylonian*; which ſhews that the Reigns of the *Babylonian* Kings were longer than thoſe of the *Armenian* Kings. The four Kings above mentioned who reigned at *Babylon* between *Belus* and *Ninus* are both miſplaced and the Order of them inverted in (59) *Syn-*

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ander who never was at *Nineveh*] *Maribas* wrote out of this Book in *Syriac* and *Greek* what related to the Hiſtory of the *Armenian* Kings from *Haic* and *Belus* King of *Babylon* down to the Reign of *Sardanapalus*, and lower; and preſented his Book to *Valarſaces* King of *Armenia*, who laid it up in his Palace at *Niſibis*. Hiſt. Armen. lib. i. c. 8.

Maribas mentioned the *Babylonian* King *Belus* who was contemporary with *Haic* who ſlew him; and all the *Aſſyrian* Kings from *Ninus* who were mentioned in the *Armenian* Hiſtory, and with whoſe Reigns the *Armenian* Hiſtory was connected, but none elſe; on which Account *Maribas* had not an entire Catalogue of all the *Aſſyrian* Kings, but only thoſe recited in the *Armenian* Hiſtory, which *Moſes* adapted to the *Armenian* Præfects, who were conſtituted in their Reigns. From the Hiſtory of *Maribas* it appears that *Nineveh* after the Deſtruction of it by the *Medes* and *Babylonians*, ſo as to be no more the Seat of the *Aſſyrian* Empire, was reſtored to ſome Degree of Eminency; and that the *Aſſyrian* Records were ſtill kept in a royal Library there. See Arrian. de reb. Ind. p. 588. *Ptolemy's* Geography, p. 146, 206. Tacit. Annal. lib. xii. c. 13. Ammian. Marcellin. lib. xxiii. c. 20. who mention *Nineveh* as a City in their Days, but nothing like in Grandeur to what it had been.

(59) Chronograph. p. 151 — 155.

cellus from *Africanus*, in an unaccountable Manner: they are the 29th 30th, 31st, and 32d Kings in his Catalogue. *Africanus* miſplaced them from a wrong Conceit that *Ninus* was the Son of *Belus:* but the inverted Order may be the Error of *Syncellus.* However we are greatly beholden to *Africanus* for giving us the Years of the Reigns of theſe Kings, which were not ſet down in the Fragment preſerved by *Moſes Chorenenſis*, but the bare Genealogy only which is of ineſtimable Value.

Babius reigned 37 Years; after him *Anebis* reigned 38 Years; *Chæalus* or *Chalaus* reigned after *Anebis* 45 Years; and after him *Arbelus* or *Arabelus* reigned 42 Years; in all they are 162 Years. And as *Belus* reigned 55 Years before theſe four Kings, it is evident that 217 Years paſſed between *Belus* and *Ninus.* And as it has been before ſhewn from the Years of the *Chaldæan* and *Arabian* Dynaſties, that *Belus* who ſucceeded the laſt *Arabian* King began to reign at *Babylon* in the Year before *Chriſt* 2233, it follows from the preceding Computation that *Ninus* began to reign at *Babylon* in the Year before *Chriſt* 2016. And this I take to be the fixed and moſt certain Epoch of the *Babylonian* Empire from *Belus*, and of the *Aſſyrian* Empire which ſucceeded it and began with *Ninus.*

We can have no better Evidence of the true Chronology and Antiquities of the *Babylonian* and *Aſſyrian* Empires than what has been given. *Abydenus* was an Hiſtorian of undoubted Credit: he had ſeen the Hiſtory of *Beroſus*, and alſo conſulted the *Chaldæan* Annals; and the *Aſſyrian* Records of the Kings of *Armenia* kept at *Nineveh*, an Extract of which *Maribas* of *Catina* found there tranſcribed, and tranſlated out of *Chaldee* into *Greek*, agreed entirely with *Abydenus:* and perhaps *Abydenus* took the *Armenian* Kings from *Maribas.* And *Maribas* having found *Haic* the firſt King of *Armenia*, to be contemporary with *Belus* at *Babylon*, and alſo that *Aram*, the ſeventh King of *Armenia*, was contemporary with *Ninus*, it was thence evident that there had been at *Babylon* ſeveral intervening Reigns between *Belus* and *Ninus* which were mentioned by *Abydenus.*

Theſe Reigns were not ſet down in the *Aſſyrian* Records of the *Armenian* Hiſtory, becauſe nothing remarkable had happened after the Reign of *Belus* the *Babylonian* King, who was ſlain by *Haic*. The *Armenians* lived in Peace from that Time till the Reign of *Aram*, who was a great Warrior, and enlarged the Kingdom of *Armenia* by his Conqueſts, before *Ninus* reigned at *Nineveh*. The *Aſſyrians* till then had no Kings, but lived under the primitive patriarchal Government of Heads of Families, which continued longer amongſt them who were Deſcendants of *Sem*, than it had done at *Babylon*, *Egypt*, and *Phœnicia*, amongſt the Poſterity of *Ham*: and *Ninus* was the firſt who ſet up an abſolute monarchical Government or Tyranny over the *Aſſyrians*. Hence we ſee that *Cteſias* could go no higher than *Ninus* in his Hiſtory of the *Aſſyrian* Kings, there being no Mention of any before him in the *Aſſyrian* Records: and he could know nothing of the *Babylonian* Kings before his Reign, except only of *Belus* who was mentioned in the *Armenian* Hiſtory, becauſe the *Aſſyrians* had no Wars or Intercourſe with the *Babylonians* before *Ninus* invaded and conquered them. So that the *Aſſyrian* Hiſtory of *Cteſias* has been miſrepreſented, and undervalued by ſome learned Men altogether without Cauſe. We are obliged to him for the Account of the *Aſſyrian* Kings, and the Years of their ſeveral Reigns and the Duration of the *Aſſyrian* Empire to the Time of the Revolt of the *Medes*. And the Names of many of the *Aſſyrian* Kings which have been objected to, and ſome have weakly thought to have been feigned by *Cteſias*, are confirmed by the *Armenian* Hiſtory of *Maribas*, who without any Variation, except in two or three Reigns, gives them the ſame Names that they had in *Cteſias*; and therefore there can be no Doubt but that *Cteſias* wrote them from the *Aſſyrian* Records.

It was very prepoſterous in *Africanus* to place the four *Babylonian* Kings who reigned before *Ninus*, in the *Cteſian* Catalogue of *Aſſyrian* Kings which he knew began with *Ninus*. The Abſurdity of this Interpolation was viſible to every one. All knew that *Cteſias* had no more than 36 Kings, and their Names were well known: but the Addition of theſe Kings made them 40. *Cteſias* therefore knew nothing of theſe Kings, nor found any ſuch in the *Aſſyrian* Annals, wherein all the Kings were recorded. They are alſo inconſiſtent with the Relations of *Cteſias*, that *Troy* was taken in the Reign of *Teutamus* the 26th King, but by the Inſertion of the four Kings the taking of it is carried down about 170 Years lower than his Reign: with his Relation alſo, that the *Aſſyrians* had then reigned in *Aſia* a thouſand Years and ſomething more, but by the Account of *Africanus* they had reigned more than 1100 Years; alſo, that the whole Duration of the *Aſſyrian* Empire was ſomething more than 1300 Years; but *Africanus* made it 1460 Years. He ought therefore either to have rejected entirely the four Kings above-mentioned, or to have put them in their proper Places between *Belus* and *Ninus*. *Euſebius* was certainly in the right in omitting them in his Catalogue of the *Aſſyrian* Kings, though *Scaliger* blames him for ſo doing, as if it was to ſerve the Hypotheſis of his own Chronology. But as *Euſebius* began his Chronicon with *Ninus*, he muſt neceſſarily omit the four Kings who preceded his Reign; and if *Scaliger* had known the true Place of theſe Kings which he found in *Africanus*, and that they were *Babylonian* and not *Aſſyrian* Kings, he would not have cenſured *Euſebius* for omitting them, but *Africanus* for adding them in the *Cteſian* Catalogue, to which they could not poſſibly belong. *Euſebius* indeed was to blame in following the Conceit of *Africanus* that *Ninus* began to reign in the 28th Year of *Terah* the Father of *Abraham*; and ſo that *Abraham* was born in the 43d Year of his Reign; whereby he placed *Ninus*, according to his reckoning of the Time of the Birth of *Abraham*, in the Year before *Chriſt* 2058, which was 42 Years too high: and *Africanus* placed him many Years higher in Conſequence of his carrying the Birth of *Abraham* many Years higher than *Euſebius* did. *Euſebius* (60) indeed placed *Ninus* 69 Years lower than *Cteſias* did, and to mend the Matter took a moſt unwarrantable Liberty to ſhorten the Times of the Reigns of the *Aſſyrian* Kings ſixty Years or more, to ſuit them to his Scripture-Scheme of Chronology; and to bring them to the Period where he thought they ended, in both which he was greatly miſtaken. In theſe Things he was truly to blame, and his Management has embarraſſed all Chronologers ever ſince.

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(60) Animadv. in Euſeb. Chron. p. 14, 15.

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As *Abydenus's* Account of the four *Babylonian* Kings between *Belus* and *Ninus* may be depended upon, and is confirmed by the Annals of the *Armenian* Kings: ſo the Miſtake of making *Ninus* the Son of *Belus* might eaſily proceed from his ſucceeding *Arbelus* in the *Chaldæan* or *Babylonian* Empire; though he was not his Son, but King of *Aſſyria*, who conquered and ſlew *Arbelus*, and joined the *Babylonian* Empire to the *Aſſyrian*.

From the foregoing Obſervations it appears that after the Reigns of the ſix *Arabian* Kings over *Babylonia* and *Chaldæa*, *Belus* and four of his Poſterity reigned at *Babylon* before *Ninus* conquered it, and annexed it to the *Aſſyrian* Empire. Therefore the Catalogue of *Africanus* in *Syncellus* ought to be corrected, and to proceed as follows, *viz.*

The ſecond Babylonian *Dynaſty of five Kings which laſted* 217 *Years.*

1. *Belus* reigned 55 Years (61) in the Year of the World 3193, and in the Year before *Chriſt*, 2233.
2. *Babius* his Son — 37 Years, in the Year of the World 3248, and in the Year before *Chriſt*, 2178.
3. *Anebis* his Son — 38 Years, in the Year of the World 3285, and in the Year before *Chriſt*, 2141.

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(61) The old *Latin* Chronicle in *Scaliger's* Edition of the Chronicon of *Euſebius* p. 74. gives to *Belus* 62 Years. But I take the Number 55 to be right. *Belus* having recovered the *Babylonian* Kingdom from the *Arabians*, repaired *Babylon*, and raiſed and finiſhed the Tower which was firſt built by the Poſterity of *Noah* above 400 Years before, and left unfiniſhed by their Diſperſion. He probably walled the City about to prevent the Incurſion of the *Arabians*. His Tower or Temple was in the middle of the City, and was of a ſquare pyramidical Form, and made of Brick; of the Height of a Stadium, or 600 Feet: and every Side alſo was a Stadium. Strab. Geog. lib. 16. p. 1073. *Belus* was buried in this Tower, and was deify'd after his Death, and worſhiped in it, and the *Chaldæans* made their aſtronomical Obſervations from the Top of it. *Herodotus* deſcribes it lib. i. c. 181, 182, 183. and Diod. Sic. lib. ii. p. 123. See *Prideaux Connect.* Vol. 1ſt. p. 193, and Notes. Bochart. Canaan. lib. iv. c. 15. Plin. Hiſt. Nat. lib. vi. c. 26. Solin. c. 60. Arrian. Expedit. Alex. lib. iii. p. 196. and lib. vii. p. 480. Pauſan. Attic. p. 15. Arcadic. p. 264.

4. *Chaalus* his Son — 45 Years, in the Year of the World 3323, and in the Year before *Chriſt* 2103.

5. *Arbelus* his Son — 42 Years, in the Year of the World 3368, and in the Year before *Chriſt*, 2058.

Arbelus was the laſt *Titanian* King of *Babylon* who was conquered and ſlain by *Ninus* King of *Aſſyria*, as *Diodorus Siculus* relates from *Cteſias*. And the *Babylonian* Kingdom, which was the firſt after the Flood, and had continued for 622 Years from *Nimrod* the Founder of it, was deſtroyed, and ſubjected to the *Aſſyrian* Empire in the Year of the World 3410, and in the Year before *Chriſt* 2016, whence the Reign of *Ninus* commenced at *Babylon*, over which he reigned 52 Years.

The Reign of *Ninus* and the *Aſſyrian* Empire in the lower *Aſia*, may be aſcertained from the Hiſtory of the *Shepherd* Kings in *Egypt*; and of *Moſes* concerning *Abraham's* defeating *Chederlaomer* King of *Elam*, with his three confederate Kings, related in the 14th Chapter of the Book of *Geneſis*.

Manetho in his *Egyptian* Hiſtory (62) related, that, when the Army *of the Shepherds* from *Phœnicia* invaded and conquered *Egypt*, and made *Salatis*, their Leader, King, he fixed his Seat at *Memphis*, and put Gariſons in the moſt convenient Places: but he fortified moſt ſtrongly the Eaſtern Parts of the Country [i. e. towards *Arabia* and *Chaldæa*] as foreſeeing that the *Aſſyrians*, *who were then grown potent*, would ſometime be inclined to invade the Kingdom of *Egypt*. He therefore repaired a City called by the *Egyptians Abaris*, and afterwards *Sin* or *Peluſium*, ſituated upon the *Nile* at the Entrance into *Egypt*; and built a very ſtrong Wall about it, and placed in it a Gariſon of two hundred and forty thouſand Men, as a Security againſt any Invaſion that might be made upon *Egypt* by the *Aſſyrians*.

Now the *Shepherds* invaded *Egypt*, as will hereafter appear from the Dynaſties of *Manetho*, in the Year before *Chriſt* 1982: So the *Aſſyrians* under *Ninus* had conquered *Babylonia* and *Chaldæa* about 34 Years before; and might eaſily have paſſed through *Arabia* into *Egypt*. This made them afraid of the *Aſſyrians* who were grown powerful in the lower *Aſia*; and therefore they fortified the Eaſtern Parts of *Egypt*, which were moſt expoſed to be invaded by them.

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(62) Apud Joſeph. cont. Apion. lib. i. Sect. 14, p. 445.

Hence it appears that the *Aſſyrians* were grown potent in *Aſia* by their Conqueſts of *Babylonia*, *Chaldæa*, and the neighbouring Countries; though they had not conquered *Arabia*, when *the Shepherds* from *Phœnicia* invaded and conquered *Egypt* in the 35th Year of the Reign of *Ninus*. But that *Ninus* had not conquered *Babylonia* and *Chaldæa* before the Year before *Chriſt* 2016, is to be proved from the Hiſtory of *Moſes*.

We read *Gen.* xiv. 1. that *Amraphel* was King of *Shinar* or *Babylonia* five or ſix Years after *Abraham* was come into the Land of *Canaan*, which was in the Year before *Chriſt* 2023, when *Arbel* or *Arabel* reigned at *Babylon*; and was probably the *Amraphel* of *Moſes*. *Arioch* was at the ſame Time King of *Ellaſar* (63) or *Arabia*; *Chedorlaomer* was King of *Elam*, the Country between *Perſia* and *Babylon*, which comprehended *Suſiana*, *Dan.* viii. 2. and *Tidal* was *King of Nations*: that is, he ruled over ſeveral Cities, and Sorts of People in *Cœle-Syria*, or the Parts thereabout, in *Canaan*. This ſeems to be the Explanation of the *Samaritan* Verſion, which calls *Tidal* the King who was Ruler over the *Chamians* or Deſcendants of *Cham* or *Ham*; and ſo probably meant the *Canaanites*, or they might be a mixed People in *Meſopotamia*.

Theſe Kings ℣ 2. etc. are ſaid to have aſſiſted *Chedorlaomer* in a War with *Bera* King of *Sodom*, and *Birſha* King of *Gomorrah*, and *Shinab* King of *Admah*, and *Shemeber* King of *Zeboim*, and the King of *Bela* which is *Zoar*, who had been twelve Years ſubject to *Chedorlaomer*, but in the thirteenth they rebelled and refuſed to pay him Tribute. After *Chedorlaomer* and the Kings his Allies, had ſubdued the five rebellious Kings, they plundered *Sodom* and *Gomorrah*; and amongſt the

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(63) *Arioch* King of *Ellaſar* was probably *Ariæus* King of *Arabia*, who aſſiſted *Ninus* in his Conqueſt of *Babylon*, as obſerved above. *Ptolemy* mentions a People of *Arabia* called *Eliſari*, Geog. lib. vi. c. 7. and *Stephanus* De Urb. mentions a City called *Ellas* in *Cœle-Syria* on the Borders of *Arabia*: or it may be *Thalaſſar* or *Telaſſar* a City of *Meſopotamia* on the Border of *Babylonia*, as *Jonathan Ben Uzziel* underſtands it; and which is mentioned *Iſai.* xxxvii. 12.

Captives carried away *Lot* the Nephew of *Abraham*, with all his Goods. A Perſon who had eſcaped out of *Sodom* immediately went to *Hebron*, and informed *Abraham* that *Lot* was taken Captive by the confederate Kings. Whereupon he forthwith armed his Servants who were three hundred and eighteen, and *Mamre* the *Amorite*, and his two Brothers, *Eſchol* and *Aner*, joined him with their Servants, and they purſued after the Kings unto *Dan*, where coming upon them in different Quarters, by Surprize in the Night, when they were unarmed and aſleep, *Abraham* routed them, and put them to Flight, and recovered and brought back to *Sodom* his Nephew *Lot*, and all the Captives and Goods which had been taken thence. And after he had given his Allies, *Aner*, *Eſchol*, and *Mamre*, their Share of the Booty, he reſtored all the reſt to the King of *Sodom*. But he offered the Tythes of all that he had gotten from the conquered Kings for an euchariſtical Sacrifice to God who had bleſſed him with Victory; and theſe he delivered to *Melchizedek* King of *Salem*, who was a Prieſt of the moſt high God: and had come to congratulate him upon his Succeſs, ℣ 18, 20. After *Melchizedek* had pronounced a Bleſſing upon *Abraham* from the moſt high God, it is added ℣ 20. *and he gave him Tythes of all:* that is, of the Spoil which he had taken from the confederate Kings, ℣ 16. An unlearned Reader, perceiving *Melchizedek* to be the Perſon immediately ſpeaking before, might think that he who gave Tythes was not *Abraham*, but that *Melchizedek* gave them to *Abraham*. But it is certain that *Abraham* was the Perſon who gave Tythes to *Melchizedek*, as an Offering to God who had bleſſed his Arms with Succeſs. And the original and true Reading of the Text is, *and Abraham gave him Tythes of all.* Thus the *Hebrew* Copy of *Joſephus* had it, and thus the moſt ancient Vatican *Greek* Copy has it, and the *Complutenſe* alſo, and other Copies, and the *Paſchal Chronicle:* and this Reading and Senſe is confirmed by St. *Paul*, *Heb.* vii. 4. From the foregoing Hiſtory it is evident, that the *Aſſyrians* at this Time poſſeſſed but a ſmall (64) Part of the upper *Aſia*; and had made no Conqueſts on this Side the *Euphra-*

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(64) Ἡ μὲν γὰρ Ἀσσυρίων ἀρχὴ παλαιά τις οὖσα, καὶ εἰς τοὺς μυθικοὺς ἀναγομένη χρόνους, ὀλίγου τινὸς ἐκράτησε τῆς Ἀσίας μέρους. Dionyſ. Halicarnaſ. Antiq. Rom. lib. 1. p. 2. edit. Francof. 1586.

tes. The four confederate Kings above-mentioned were all independent Rulers in their ſeveral Teritories of *Elam*, *Babylonia*, *Chaldæa*, *Arabia*, and *Cœle-Syria:* and of theſe the King of *Elam* was moſt potent, and had extended his Dominion beyond the *Euphrates* as far as *Sodom* and *Gomorrah*, whoſe Kings with three others of the neighbouring Cities he had conquered and made tributary. No King of *Aſſyria* is in the leaſt taken Notice of; and we may with Certainty conclude that the *Aſſyrian* Empire did not yet exiſt in the lower *Aſia*; or was extended into *Perſia* or *Elam*, and *Babylonia*, which had no Kings of their own after they were conquered and made ſubject to the Kings of *Aſſyria*; but were then governed by tributary Princes or Præfects under the Kings of *Aſſyria*. But it is obſervable that after *Amraphel* and *Chedorlaomer* we hear no more in Scripture of any Kings of *Shinar* or *Babylon*, or *Elam* or *Perſia*, for many Ages. The Reaſon is, that about two Years after the preceding War, the *Aſſyrians* under *Ninus* conquered *Perſia* or *Elam*, *Babylonia* and *Chaldæa*, and thenceforth they became tributary Provinces to the Kings of *Aſſyria*.

Now from the Hiſtory of *Abraham's* defeating the confederate Kings we ſhall find that the *Aſſyrian* Empire under *Ninus* commenced about the Year before *Chriſt* 2016, as I have ſtated it. *Abraham* was born in the ſixth Year of *Chæalus*, the fourth *Babylonian* King after *Belus*, and in the Year before *Chriſt* 2098. He went from *Haran* into the Land of *Canaan*, when he was 75 Years of Age, in the Year before *Chriſt* 2023. The next Year he went into *Egypt* on Account of a Famine being in *Canaan*; and returned after he had ſtaid a Year or leſs, in the Year before *Chriſt* 2021, when *Lot* and he parted; and *Lot* poſſeſſed the plain Country in which *Sodom* ſtood, and dwelt with his Family in that City: and *Abraham* went and dwelt at *Hebron*. Two or three Years after this, if not ſooner, and about the Year before *Chriſt* 2019 or 2018, happened the Battle between the five Kings of *Sodom*, *Gomorrah*, and three neighbouring Cities, and the four Kings of *Shinar*, *Elam*, and the Countries adjacent, whom *Joſephus* calls *Aſſyrians*, and ſuppoſeth them to be Præfects only of ſeveral Provinces under the King of the *Aſſyrians*, who at that Time, he ſaies, (65) *were Maſters of A-*

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(65) Κατ' ἐκεῖνον τὸν καιρὸν Ἀσυρίων κρατούντων τῆς Ἀσίας. Antiq. Jud. lib. i. c. 9.

ſia.

Aſia. *Joſephus* was led into this Miſtake by *Cteſias* placing the Reign of *Ninus*, and the *Aſſyrian* Empire many Years too high. Had this been ſo, *Moſes* would have ſaid, that the five Kings had ſerved, not *Chederlaomer* King of *Elam* but, the King of *Aſſyria* twelve Years, and that in the thirteenth Year they rebelled againſt the King of *Aſſyria*, and that he ſent four of his Generals, not the Kings of *Elam*, *Shinar*, etc. to quell their Rebellion, and bring them under Subjection and Obedience. And had the *Aſſyrians* been then Maſters of *Aſia*, or of the Kingdoms of *Elam*, *Babylonia*, and *Chaldæa*, etc. they would ſoon with a powerful Army have revenged the Defeat and Slaughter of their Subjects upon *Abraham* and his Allies. It is therefore certain that they had not then made any Conqueſts beyond the Bounds of *Aſſyria*, or had paſſed the *Euphrates* with an Army. So that the Reign of *Ninus*, or his Conqueſts in *Elam*, *Babylonia*, and *Chaldæa* could not commence before the Time I have fixed it both from the *Chaldæan* and *Aſſyrian* Annals, which entirely agree with the Hiſtory of Scripture.

The *Babylonians* from the Reign of *Belus* had been engaged in many Wars with the neighbouring States all round them; and therefore their Country was not ſo populous as *Aſſyria*; and the *Elamites* in their Wars alſo, and by their Defeat by *Abraham* and his Allies were much weakened: but the *Aſſyrians* had enjoyed Peace and Liberty for many Ages, and ſo their Country was full of Inhabitants; and therefore *Ninus* eaſily raiſed a very numerous Army, ſufficient to make the Conqueſt which he did both in the upper and lower *Aſia*. *Ninus* was young when he began to reign, and being of a very warlike Diſpoſition with which he had animated the Youth of his Kingdom, he may well be ſuppoſed to have conquered many Countries in the Space of ſeventeen Years, in all which Time he was engaged in Wars, as (66) *Cteſias* related. His firſt Conqueſts ſeem to have been in the lower *Aſia*; in ſubduing *Perſia*, *Babylonia*, and *Chaldæa*, as *Cteſias* related. After which he invaded *Armenia*, which ſubmitted and became tributary

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(66) Diod. Sic. lib. ii. p. 114, 115.

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to him with *Cappadocia*, and the Country of *Pontus* and *Media*, which had been a few Years before conquered by (67) *Aram*, King of *Armenia*, and added to that Kingdom. It is alſo probable that he ſubdued ſeveral Countries of the North Eaſt Parts of *Aſia*, and beyond the *Caſpian* Sea; as *Parthia*, *Bactria*, and others mentioned by *Cteſias*. But then *Cteſias* was miſtaken in relating that *Ninus* conquered *Phœnicia*, *Cœle-Syria*, *Egypt*, and moſt of the leſſer *Aſia* as far as the *Helleſpont*. It is evident from Scripture, that the upper and lower *Syria* and *Meſopotamia* were governed by their own Kings many Ages after *Ninus*: nor did the *Aſſyrians* ever conquer *Egypt*, *Phœnicia*, or the leſſer *Aſia*.

The Conqueſts of *Ninus* were chiefly in the upper *Aſia*, but in the lower he carried his Arms no farther than *Babylonia* and *Chaldæa*. On this Account *Cteſias* is charged with giving romantic Relations of the Conqueſts of *Ninus* and his Queen *Semiramis* who ſucceeded him in the *Aſſyrian* Empire; and without Doubt he has aſcribed to them Exploits which belonged to much later *Aſſyrian* and *Babylonian* Kings and Queens. But yet *Cteſias* is not ſo much to be blamed as he has been; and in the main was a faithful Hiſtorian. His Caſe ſeems to have been this, *viz.* he found that the *Aſſyrian* Empire had been extended ſo far as he related, except the leſſer *Aſia*. All the upper and lower *Aſia* had been ſubject to it; and the *Aſſyrian* Kings had made Conqueſts in both the *Syrias*, and in *Judæa*; and had carried their Arms as far as *Egypt*. Now finding that the *Aſſyrian* Records mentioned no Kings after *Ninus* and *Semiramis*, who had made any Conqueſts to enlarge the *Aſſyrian* Empire, but that moſt of them to *Sardanapalus*, had lived in Luxury and Voluptuouſneſs, and gave themſelves up to Eaſe and Pleaſure, and ſuppoſing that the *Aſſyrian* Empire was deſtroyed in his Reign by the *Medes* and *Babylonians*, he aſcribed the entire Greatneſs of the *Aſſyrian* Empire to the Conqueſts of *Ninus* and *Semiramis*: and as he had placed *Sardanapalus* above an hundred Years too high, there were no *Aſſyrian* Kings before that Time, to whom he could aſcribe the Conqueſt of the *Syrias*, *Judæa*, and *Phœnicia*

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(67) Moſ. Choren. Hiſt. Armen. lib. i. p. 36, 37, 38, 39.

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nicia in the lower *Aſia*, and alſo of *Egypt*. All theſe Conqueſts were made by *Aſſyrian* Kings who lived after the Time when he thought the *Aſſyrian* Empire was deſtroyed: and were not to be found in the *Median* Annals of the Præfects whom he ſuppoſed to have reigned over the *Aſſyrian* Empire. This was the Misfortune of *Cteſias* in carrying the Reign of *Ninus* ſo many Years too high; and this ſeems to have been the Ground of his Miſtakes. He would not feign Actions to be done by thoſe Kings to whom he found none aſcribed in the *Aſſyrian* Annals: and, therefore, to account for the Extent of the *Aſſyrian* Empire, he was under a Sort of Neceſſity of amplifying the Conqueſts of *Ninus* and *Semiramis*. But his Obſervation that the *Aſſyrian* Kings after *Ninus* and *Semiramis* did nothing memorable, but lived at *Nineveh* altogether (68) in Eaſe and Voluptuouſneſs, is true in Reſpect of many of them, and is both agreeable to the Relation of *Herodotus*, and to the Scripture-Hiſtory of the *Syrian* Kingdoms in the Times of *David*, *Solomon*, and many Years after.

The *Aſſyrians* in the Reigns of *Ninus* and *Semiramis* had not conquered all the upper *Aſia*, nor ſeem to have extended their Kingdom farther on the North Weſt Parts of *Aſia* than to *Armenia*, and in the lower *Aſia* to have proceeded no farther than *Babylonia* and *Chaldæa*. The following Kings for many Ages did nothing; and *Herodotus* (69) ſaies that the *Aſſyrians* had ruled over the upper *Aſia* no longer than 520 Years before the Revolt of the *Medes*. So that if *Armenia* was the Boundary of the *Aſſyrian* Empire on the North Weſt Part of the upper *Aſia*, the *Aſſyrian* Kings after *Ninus* and *Semiramis* had done nothing for about 600 Years; and were not Maſters of *Pontus* and *Cappadocia* the fartheſt Kingdoms of the upper *Aſia* as far as the River *Halys*, which with Mount *Taurus* was the Weſtern Boundary of the upper *Aſia*. And though the *Aſſyrians* reigned over all the upper *Aſia* from the Year before *Chriſt* 1231, which was 520 Years before the Revolt of the *Medes*, yet they had not then, nor till the Days of *Pul*, carried their Arms into *Syria* and *Judæa*, which was not till the Year before *Chriſt* 770.

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(68) Diod. Sic. lib. ii. p. 134, 135.

(69) Ασσυρίων ἀρχόντων τῆς ἄνω Ασίης ἐπ᾽ ἔτεα εἴκοσι καὶ πεντακόσια πρῶτοι ἀπ᾽ αὐτῶν Μῆδοι ἤρξαντο ἀπίστασθαι. Lib. i. c. 96.

Herodotus is a faithful Hiſtorian, and may be relied on; and though *Cteſias* differed from him in this Account, yet *Cteſias's* own Relation of the Indolence and Inactivity of the *Aſſyrian* Kings after *Ninus* and *Semiramis* does greatly favour the Account of *Herodotus:* and does farther give great Light to the Hiſtory of Scripture. As the *Aſſyrians* were Maſters of *Babylon* and *Chaldæa*, and alſo of *Armenia* from the Time of *Ninus*, it ſeems unaccountable that they ſhould not have conquered *Meſopotamia*, and the upper and lower *Syria* in ſo many Centuries, as we find from Scripture that they had not. But the Account of *Cteſias* clears up the Truth of the Matter, though it occaſioned him to fall into ſeveral great Miſtakes. And we may alſo hereby obſerve and admire the Providence of God, that the *Aſſyrians* made no farther Progreſs than they did in ſo many Years: by which Means the Promiſes of God to the Seed of *Abraham* were fulfilled, that they ſhould poſſeſs all the Countries from the River of *Egypt* and the Weſtern Sea, to the River *Euphrates*, *Gen.* xv. 18. *Deut.* xi. 24. *Joſ.* i. 4. Theſe Promiſes were fully completed by the Conqueſts of *Saul* and *David*, 2 *Chron.* ix. 26. without any Interruption from the Kings of *Aſſyria*, whoſe Hands and Power God had reſtrained. But when the Kingdoms of *Iſrael* and *Judah* were divided, and the People of both, and more eſpecially of *Iſrael*, were grown very wicked, and had forſaken the Worſhip of the true God: then God ſtirred up againſt them the Kings of *Aſſyria*, who invaded and laid waſt their Country, made them tributary, and carried away ten Tribes captive into *Aſſyria*.

Having from the Annals of the *Babylonian* Kings, and alſo from thoſe of the *Armenian* Kings, and from the Scripture-Hiſtory of *Abraham*, and other Obſervations, fixed the true Epoch of the Reign of *Ninus*, and of the *Aſſyrian* Empire, I ſhall ſet down again the Reigns of the *Aſſyrian* Kings in their true Time, and make ſome Obſervations on them.

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A Catalogue of the 36 Aſſyrian *Kings from* Ninus *to* Sardanapalus.

	Years of Reign.	*Year of the World.*	*Year before Chriſt.*
1. *Ninus* (70)	52	3410	2016
2. *Semiramis* (71)	42	3462	1964

(70) Before *Ninus* built *Nineveh* he reſided at *Telane*, which was the moſt ancient City of *Syria* or *Aſſyria*, as *Stephanus* of *Byzantium* ſaies in Voc. But after he had ſpent 17 Years in Wars, and added many conquered Provinces to the *Aſſyrian* Empire, he built *Nineveh*, and made it large enough to be the royal Seat of ſo great an Empire. It was undoubtedly the greateſt City then in the World. *Diodorus Siculus* lib. ii. p. 115. ſaies it was of an oblong Form: the two longer Sides being each an 150 Furlongs, and the other two which were leſſer, each 90 Furlongs; and ſo the whole Compaſs was 480 Furlongs. The Wall was an hundred Feet in Height; and broad enough for three Chariots to drive abreaſt upon it. He built 1500 Towers in the City each 200 Feet high. *Diodorus* by Miſtake ſaies this City was built upon the River *Euphrates*; but it was ſituated upon the *Tigris*, as *Herodotus*, *Ptolemy*, and *Pliny* agree. Herodot. lib. i. c. 193. and lib. ii. c. 150. Ptolem. Geog. p. 146. Plin. Hiſt. Nat. lib. vi. c. xiii. But *Pliny* was miſtaken in ſaying it ſtood on the Weſt Side of the *Tigris*, for it was on the Eaſt Side. This Miſtake was probably owing to the new City called *Nineveh*, and ſince *Moſul*, which was built out of the Ruins of old *Nineveh*, and was ſituated on the Weſt Side of the *Tigris*. *Strabo* Geog. lib. xvi. init. ſaies *Nineveh* was larger than *Babylon*. It was larger than *Babylon* was at firſt, whoſe Walls were only 360 Furlongs, as *Diodorus* from *Cteſias* relates: but *Nabuchadnezzar* enlarged it, and made the Walls equal in Circumference to thoſe of *Nineveh*; and being a Square of 120 Furlongs on a Side, they made *Babylon* larger than *Nineveh*. See Herodotus, lib. i. c. 178. Plin. Hiſt. Nat. lib. vi. c. 26. The firſt Wall of *Babylon* was built by *Belus*, and was in Compaſs 360 Furlongs, to repreſent the Days of the old *Chaldæan* Year: but *Nabuchadnezzar* built the outer Wall which was 480 Furlongs, Herodot. ſup.

(71) *Cteſias* finding no King of *Aſſyria* who was related to have built *Babylon*, aſcribed it to *Semiramis*, who was famous for many Structures which ſhe raiſed, but did nothing at *Babylon* that we know of. *Beroſus* expoſed the Vanity of *Cteſias* and other *Greek* Hiſtorians, for aſcribing the famous Buildings of *Babylon* to the *Aſſyrian Semiramis*, and aſſures us from the *Babylonian* Records that they were the Works of *Nabuchadnezzar*, as is related in the Prophet *Daniel*, ch. iv. ℣ 30. See Joſ. cont. Apion. lib. i. Sect. 19, 20. and *Abydenus* apud Euſeb. Præp. Evang. lib. ix. c. 41. But *Moſes Chorenenſis* relates from *Maribas* of *Catina* that *Semiramis* built a City and a Palace in the moſt pleaſant and fruitful Part of *Armenia*, whither ſhe reſorted to ſpend the Summer Seaſon; and reſided the reſt of the Year at *Nineveh*, Hiſt. Armen.

3. *Ninyas*

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	Years of Reign.	*Year of the World.*	*Year before Chriſt.*
3. *Ninyas*	38	3504	1922

lib. i. c. 15. This ſhews that ſhe did not build either the Walls or Palace of *Babylon*, or ever lived in that City. And it does not appear that any of the Kings of *Aſſyria* ever lived at *Babylon*. *Semiramis*, as the ſame Author relates, ordered Pillars or Obeliſks to be erected in many Places of *Armenia*, with Inſcriptions engraved upon them to perpetuate the Memory of her Actions; and others to ſet forth the Boundaries of the ſeveral Provinces of the Country. Theſe might give Occaſion to *Cteſias* to relate that *Semiramis* brought to *Babylon* an Obeliſk cut out of the Mountains of *Armenia*, which was 130 Feet in Height, and in Breadth and Thickneſs 25 Feet, which was eſteemed to be one of the Wonders of the World, Diod. Sic. lib. ii. p. 125, 126. And the Palace which ſhe built in *Armenia* might be the Ground of the Error of the Relation of *Cteſias*, that ſhe built a Palace in *Ecbatana* the Capital of *Media*: for *Herodotus*, with far more Probability, tells us, that *Ecbatana* was built by *Dejoces*, the firſt King of the *Medes*, lib. i. c. 98. *Herodotus* mentions a Queen of *Babylon* called *Semiramis*, who enlarged the Walls and Temples of *Babylon*; and raiſed Banks all along the Plain of *Babylonia* to prevent the River from overflowing and drowning it. He adds, that ſhe lived five Generations before *Nitocris*, who was by his Relation the Queen of *Nabuchadnezzar*; and therefore this *Semiramis* was moſt probably the Queen of *Nabonaſar* who lived five Generations or 166 Years before *Nitocris* took the Government of *Babylon* upon her during the Madneſs of *Nabuchadnezzar*. See Herodot. lib. i. c. 184. *Euſebius* aſcribes theſe Works to the firſt *Semiramis*, in Chron. p. 58. *Herodotus* alſo ſaies that one of the Gates of *Babylon* (which probably ſhe built) was called the Gate of *Semiramis*, lib. iii. c. 155. *Herennius Philo* of *Byblus*, the Tranſlator of *Sanchoniatho's Phœnician* Hiſtory, ſaies, that *Babylon* was not built by *Semiramis*, as *Herodotus* related (who only ſaies that ſhe improved the Buildings of it, lib. i. c. 184.) but by the Son of the moſt wiſe *Belus*, who lived 2000 Years before this *Semiramis*: *Euſtathius* makes it no more than 1800 Years, from the ſame Author *Philo*, as is probable, though he does not mention him, Com. in Dionyſ. Orb. Deſcript. p. 183. and V. Dionyſ. 1006. According to the firſt Number, *Babylon* was built by *Nimrod*, called the Son of *Belus* by *Philo* from *Sanchoniatho*, about the Year before *Chriſt* 2738, which is an hundred Years higher than I have placed it from the *Chaldæan* Annals of *Beroſus*: and by the latter Reading of *Philo* in *Euſtathius*, it was built about the Year before *Chriſt* 2538, or an hundred Years lower than the true Year 2638 before the Chriſtian Æra. See Steph. Byzant. voc. Βαβυλών. *Semiramis*, Queen of *Nabonaſar*, lived in the Year before *Chriſt* 738. *Euſebius* places our *Semiramis* 800 Years before the Deſtruction of *Troy*, *i. e.* in the Year before *Chriſt* 1984. Præp. Evang. lib. x. c. 9. *Suidas*, from ſome unknown Author, relates, that our *Semiramis*, the firſt *Aſſyrian* Queen, walled

4. *Arius*

	Years of Reign.	*Years of the World.*	*Years before Chriſt.*
4. *Arius* (72)	30	3542	1884
5. *Aralius*	40	3572	1854
6. *Xerxes (Balæus)*	30	3612	1814
7. *Armamithres*	38	3642	1784
8. *Belochus*	35	3680	1746
9. *Balæus*	52	3715	1711
10. *Sethos* (73) called *Altadas*	35	3767	1659

Nineveh about (and ſo ſaies *Cyril*, cont. Jul. lib. i. p. 10.) and called it *Babylon:* that ſhe alſo erected Pyramids (as *Moſes Chorenenſis* relates) voc. *Semiramis*. The Truth is, *Nimrod*, with his Aſſociates was the firſt proper Builder of *Babylon:* afterwards, as *Abydenus* relates from the *Chaldæan* Records, it was walled about by *Belus*, who ſucceeded the *Arabian* Kings: and at laſt *Nabuchadnezzar* built new walls about it, with brazen Gates, and raiſed it to its higheſt Grandeur, *Dan.* iv. 30. Other Kings and Queens of *Babylon* before *Nabuchadnezzar*, as *Nabonaſar* and his Queen *Semiramis*, improved and beautified what had been done before: but as the *Aſſyrian* Kings did not live there, it is not probable that they either built or added to the Greatneſs of it.

(72) *Africanus*, in *Syncellus*, p. 125. placed the *Argive* Æra, beginning with *Inachus*, in the Reign of *Arius* the fifth *Aſſyrian* King from *Belus*, and in the 200th Year of the *Aſſyrian* Empire. So by this reckoning it began in the 13th Year of the Reign of *Arius*, and in the Year before *Chriſt* 1872. *Euſebius* ſaies, in his Præp. Evang. lib. x. c. 9. p. 486. that *Inachus* began to reign at *Argos* when *Xerxes*, whom he calls the fifth King from *Semiramis*, began to reign in *Aſſyria*; and that this was 150 Years after the Beginning of the Reign of *Semiramis:* and ſo, by my Computation, it was in the Year before *Chriſt* 1814. and this may be the trueſt Epoch of the *Argive* Æra. But then *Euſebius* places *Semiramis* 800 Years before the Deſtruction of *Troy*, and ſo in the Year before *Chriſt* 1982, or 1983, and by this reckoning *Inachus* being placed 150 Years after her, will begin to reign in the Year before *Chriſt* 1832, or 1833. But in his Chronicon he places *Semiramis* 2004 Years before the Chriſtian Æra. *Caſtor* placed the Reign of *Inachus* in the Year before *Chriſt* 1870.

(73) This King is called *Altadas* by *Euſebius*, in his Chronicon; and by *Caſſiodorus*; and *Azatagus* by *Moſes Chorenenſis*, from *Maribas* of *Catina*. *Caſſiodorus*, in his Chronicon, placeth *Prometheus* in the Reign of this King: and he might live about the Year before *Chriſt* 1630. *Acuſilaus*, in *Plato's Timæus*, cited by *Clem. Alexand.* in Euſeb. Præp. Evang. lib. x. c. 12. and *Tatian*, Orat. adv. Græc. fin. make *Prometheus* and *Atlas* contemporaries with *Triopas* King of *Argos*, and ſo to live in the Year before *Chriſt* 1553. See Clem. Alex. Strom. i. p. 322. Edit. Pariſ.

	Years of Reign.	*Years of the World.*	*Years before Chriſt.*
11. *Mamythus* (74)	30	3802	1624
12. *Aſcalius* (75) or *Maſchaleus*	30	3832	1594
13. *Sphærus*	28	3862	1564
14. *Mamylus* (76)	30	3890	1536
15. *Sparthæus* (77)	42	3920	1506
16. *Aſcatades*	40	3962	1464
17. *Amyntes* (78)	50	4002	1424
18. *Belochus* [the ſecond] (79)	25	4052	1374
19. *Baletores* or *Beletaras* (80)	34	4077	1349
20. *Lamprides*	37	4111	1315
21. *Soſares*	20	4148	1278
22. *Lampares*	30	4168	1258
23. *Panyas* (81)	45	4198	1228
24. *Soſarmus*	42	4243	1183
25. *Mithræus*	37	4285	1141
26. *Teutamus*, or *Tautanus*	32	4322	1104

(74) This King is called *Mamidus* by *Moſ. Choren.* p. 53. *Mamithus* in *Pontacus's* MSS. of the Chronicon of *Euſebius.*

(75) *Syncellus* ſaies *Inachus* began to reign at *Argos* in the third Year of the Reign of this King, Chronograph. p. 124. But then by his Poſition of the *Aſſyrian* Kings too high, the third Year of *Aſcalius* fell in the Year before *Chriſt* 1808. ſo that the Reign of *Inachus* is rightly enough placed in Time, though in a wrong Reign. See Not. 72. above. *Euſebius* calls him *Manchaleus* in his Chronicon.

(76) This King is called *Mamitus* by *Euſebius* in Chron. and *Samilus* by *Moſes Chorenenſis.*

(77) This King is called *Sparetus* by *Euſebius* in Chron. and *Spharetus* by *Moſes Chorenenſis: Caſſiodorus*, in his Chronicon, places *Cecrops*, the firſt King of *Athens*, in his Reign, which ſhews that he fixed the Æra of the *Aſſyrian* Kings too high.

(78) This King is called *Amindes* by *Moſ. Choren.*

(79) This King is called *Belleus* by *Agathias*; and *Belimus* by *Cephalion*, who ſaies that *Perſeus*, the Son of *Danae* came into *Aſſyria* in his Reign, Syncel. p. 167. and his Expeditions are placed rightly here.

(80) This King is called *Veſtaſcarus* by *Moſ. Choren.*

(81) *Cephalion.* in Syncel. p. 167. ſaies that the *Argonaut* Expedition was in the Reign of *Panyas.* And it was about the fourth Year of his Reign, in the Year before *Chriſt* 1225. And the War of *Troy* was in his Reign alſo; but it was ended, and *Troy* taken in the firſt Year of *Soſarmus.*

27. *Teutæus*

	Years of Reign.	*Years of the World.*	*Years before Chriſt.*
27. *Teutæus*	44	4354	1072
28. *Thineus*	30	4398	1028
29. *Dercylus*	40	4428	998
30. *Empacmes* (82)	38	4468	958
31. *Laoſthenes*	45	4506	920
32. *Pertiades* (83)	30	4551	875
33. *Ophratæus*	21	4581	845
34. *Ephecheres* (84)	52	4602	824
35. *Acraganes* (85)	42	4654	772
36. *Thonus Concolerus*, called *Sardanapalus*	20	4696	730

Total from *Ninus* to the End of *Sardanapalus*, in the Year before *Chriſt* 710 or 711, is 1305 Years.

Median *Kings after* Thonus Concolerus, *from* Cteſias.

	Years of Reign.	*Years of the World.*	*Years before Chriſt.*
1. *Arbianes*	22	4716	710

In the firſt Year of this Præfect, or more truly in the preceding Year, which was before *Chriſt* 711, the *Medes* revolted, and ſet up a free Republican Government, which continued to the Reign of the following King, *Dejoces*.

2. *Artæus*, or *Dejoces*	40	4738	688
3. *Artynes* or *Phraortes*	22	4778	648
4. *Aſtibaras* or *Cyaxares*	40	4800	626
5. *Aſtyïgas* or *Aſtyages*	35	4840	586

(82) This King was probably called *Eupacmes* by *Africanus*, as *Scaliger* obſerves in his Animadverſions on the Chronicon of *Euſebius*. He is called *Eupales* by *Euſebius* in his Chronicon; and *Eupalmus* by *Moſes Chorenenſis*.

(83) This King is called *Pyritiades* by *Euſebius* in his Chronicon; and *Pridiazes* by *Moſes Chorenenſis*.

(84) This King is called *Ophratenes* by *Euſebius* in his Chronicon.

(85) This King is called *Ocrazapes* by *Euſebius* in his Chronicon; and *Acrazanes* by *Moſes Chorenenſis*. *Acrazapes* is the true Name, in the Chronicon of *Euſebius*, as appears from the MS. of *Pontacus*.

The Sum total of the *Median* Kingdom after the Revolt from the *Aſſyrians* to the End of the Reign of *Aſtyages* is 159 Years to the Year before *Chriſt* 551, which is only one Year leſs than the true Sum; if *Aſtyages* reigned, as is moſt probable, to the Year before *Chriſt* 550. And there ſeems to be an Error of one, if not two, Years in the Times of *Arbianes* and *Dejoces*, which ought to have a Year, if not two Years, more than they have. But I make no Hypotheſes.

The Uſes of the two foregoing Catalogues of the *Aſſyrian* Kings are very conſiderable in Chronology. By the firſt we ſee where *Cteſias* fixed the Epoch of the *Aſſyrian* Empire from *Ninus*, which all Chronologers have hitherto miſtaken: but which is inferred with Certainty from the Years of the Reigns from *Ninus* to the *Median* Revolt, and from thence to *Aſtyages*. I have ſhewn that *Cteſias* placed *Ninus* too high by more than an hundred Years: this is evident from the *Chaldæan* Records of the Years of the *Babylonian* Kings to the Time that he conquered *Babylon*. But *Cteſias* never ſaw the *Chaldæan* Annals, nor knew any Thing of the Times of their Kings before *Ninus*: on which Account he was more liable to miſtake in fixing the Epoch of the *Aſſyrian* Æra. Yet his Catalogue is of the greateſt Service, as giving us the entire Term of the *Aſſyrian* Empire to the Revolt of the *Medes*, which otherwiſe we could not have known. Having Acceſs to the royal Annals of the *Aſſyrian*, *Median*, and *Perſian* Kings, he could not well miſtake the Number of the Years of thoſe Kings; though by making ſome of the *Median* Præfects who were contemporary with the *Aſſyrian* Kings in whoſe Reigns they lived, to ſucceed them in the *Aſſyrian* Empire, he was forced to place *Ninus* above a Century too high. That great Miſtake the Scripture-Hiſtory enables us to rectify, which mentions ſeveral Kings of *Aſſyria* who ruled over *Media* and *Babylon* in the Times of thoſe Præfects of *Media* whom he ſuppoſed to reign over the *Aſſyrian* Empire after the Diſſolution of it: and if we had not had in the ſacred Writings the Accounts and Times of thoſe *Aſſyrian* Kings connected with the Hiſtory of the *Jews*, and wrote by Perſons of unqueſtionable Credit who lived at the Time of the Tranſactions mentioned in their Writings, we muſt have been greatly puzzled about the State of the *Aſſyrian* Empire for the Space of more than 200 Years;

and one half of which Years has ſtill perplexed all our Chronologers from the Time of *Euſebius:* and we muſt have relyed on the Relations of *Herodotus* only, who appears to have known the Time of the *Median* Revolt, and alſo of the Diſſolution of the *Aſſyrian* Empire by the taking of *Nineveh*, much better than *Cteſias* did; and agrees entirely with the Scripture-Hiſtory. But yet we could not have known from *Herodotus* the entire Term of the *Aſſyrian* Empire to the *Median* Revolt; nor could we have fixed the exact Time either of that Revolt, or of the taking of *Nineveh*, and the Deſtruction of the *Aſſyrian* Empire without the Help of Scripture; though we know the one was a few Years before the Reign of *Dejoces*, and the other in the Reign of *Cyaxares*. But the Scripture-Hiſtory enables us to fix both theſe Terms with great Exactneſs. Secondly,

The *Cteſian* Computation of the Times of the *Aſſyrian* Kings being by the Help of the *Chaldæan* Annals fixed to its true Epoch or Beginning in the Reign of *Ninus*, which we have diſcovered from an invaluable Fragment of *Abydenus*, preſerved by *Moſes Chorenenſis*, we find by the ſecond Catalogue, that it brings us down exactly to the true Time of the *Median* Revolt upon the Death of *Senacherib*, and in the Beginning of the Reign of *Aſar-Haddon*, as he is called both in Scripture and in the *Ptolemaic* Canon: ſo that we have Reaſon to depend upon the Years of the *Cteſian* Catalogue: and we cannot err more than about two Years.

Thonus Concolerus, whom *Cteſias* thought to be the King at whoſe Death the *Aſſyrian* Empire was deſtroyed by the *Medes* and *Babylonians*, could by his Reckoning be no other than *Senacherib* who was ſlain at *Nineveh* by two of his Sons, who were forced to flee into (86) *Armenia*, 2 *Kings* xix. ℣ 36, 37, and the Government was left to his youngeſt Son *Aſar-Haddon*. *Senacherib* was hated by his Subjects for his Tyranny and Cruelty, and having loſt in *Judæa* an Army of 185000 Men, who were ſlain in one Night by the *Angel of God*, as the Scripture relates, or by a Peſtilence ſent from God, as *Joſephus* (87) from *Beroſus* relates; and being ſlain ſoon after by his two eldeſt Sons, the whole Empire by theſe Diſaſters was thrown into Confuſion: and this gave the *Medes* and *Babylonians* an Opportunity of revolting and gaining their Liberty.

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(86) *Scæordius* was Præfect of *Armenia*, when *Senacherib* was ſlain by his Sons, whom he ſecured in a Place near the Confines of *Aſſyria*. Moſ. Chor. Hiſt. Armen. lib. i. c. 22.

It is certain that *Aſar-Haddon* loſt the *Median* Kingdom, and that *Dejoces* was King of the *Medes* in his Reign; and that the *Medes* were never after ſubject to the *Aſſyrians*. And it appears from the (88) Hiſtory of *Judith*, and alſo from *Herodotus* that *Phraortes* Son of *Dejoces*, and ſecond King of the *Medes*, called *Arphaxad* in the Book of *Judith*, was ſlain in Battle by the King of *Aſſyria* who is called *Nabuchodonoſor*. It likewiſe appears from the *Ptolemaic* Canon that the *Babylonians* alſo had revolted from *Aſar-Haddon*; and that he did not recover the Kingdom of *Babylon* till the 30th Year of his Reign at *Nineveh*, when he conquered it, and reigned there 13 Years. The ſhort Reigns of the Kings of *Babylon* after the Death of *Senacherib* to the Conqueſt of it by *Aſar-Haddon*, ſhew that it was unſettled and in great Confuſion: for there were five Kings, and two Interregnums which laſted ten Years, in the Space of 29 Years. So that this remarkable Revolution and firſt Breach in the *Aſſyrian* Empire, may with the higheſt Probability be fixed to the Year before *Chriſt* 711. And as the *Medes* lived ſeveral Years in a State of Anarchy, as *Herodotus* tells us, before they choſe *Dejoces* for their King, who had been ſeveral Years, by common Conſent, an Arbitrator and Judge of all Differences ariſing amongſt them, and was highly eſteemed for his Juſtice and Integrity; it is hence plain that (89) *Diodorus Siculus* has placed his Reign too high, by fixing it to the ſecond Year of the 17th Olympiad, or the Year before *Chriſt* 710, for which he alledges *Herodotus*, who ſaies no ſuch Thing, nor could ſay it, as knowing nothing of reckoning by the Olympiads. The learned Archbiſhop *Uſher* has followed this Error, and others after him: and *Euſebius* in his Chronicon has placed it in the Year before *Chriſt* 707, by a ſomewhat leſs Error, into which he was forced by giving 54 Years to his Reign, inſtead of 40 which *Cteſias* gave him. It is true that *Herodotus* ſaies that *Dejoces* reigned 53 Years, which will bring the Beginning of his Reign to the firſt Year of the 19th Oympiad, and the Year before *Chriſt* 704, on which Account it is probable, that *Diodorus* referred to him as placing it thereabout. But this Number of Years carrying *Dejoces* ſo high, is evidently inconſiſtent with *Herodotus* ſaying immediately before, that the *Medes* after their Revolt lived ſeveral Years without a Governor, whilſt *Dejoces* acted amongſt them as a private Judge and Arbitrator, before they choſe him to be their King: or elſe *Herodotus*, contrary to the Suppoſition of *Diodorus*, muſt place the Reign of *Dejoces* ſeveral Years lower than the 17th Olympiad, and then this will be inconſiſtent with the Years of the following Reigns, in which *Herodotus* agrees with *Cteſias*, and will bring the Reign of *Aſtyages* too low. So that the Number of the Years of the Reign of *Dejoces*, which *Cteſias* gave him, is far more probable than that of *Herodotus*. And by the *Cteſian* Catalogue *Dejoces* began to reign upon the Death of the laſt Præfect *Arbianes*, in the Year before *Chriſt* 688; which was 22 Years after the Revolt, or at loweſt in the Year 687. This entirely agrees with what *Herodotus* relates of the *Medes* living ſeveral Years without a King after their Revolt; and alſo with the Years of the following Reigns, which are the ſame both in *Cteſias* and *Herodotus*, and placeth the End of the *Median* Empire after the Reign of *Aſtyages*, where it is moſt probable it really ended, in the Year before *Chriſt* 550, as will be ſhewn hereafter; and Chronologers have erred about ten Years in their Computation.

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(87) Antiq. Jud. lib. x. c. i.

(88) *Judith* ch. i. ỽ 1, 5, 15. Herodot. lib. i. c. 102.

(89) Lib. ii. p. 146. where by a groſs Error *Dejoces* is twice called *Cyaxares*.

Another Reaſon to infer that *Dejoces* reigned no more than 40 Years as *Cteſias* related, is, that by the Account of *Herodotus* himſelf, he muſt be advanced in Years before he was made King; having been for ſeveral Years before, by the unanimous Conſent of the People made the Arbitrator and Judge of all their Differences. All theſe Things concur to confirm the Number of Years which *Cteſias* has given to his Reign.

Having fixed the Epoch or Beginning of the *Aſſyrian* Empire, and ſhewn the Miſtakes of *Cteſias* about it; and alſo his Error about the Revolt of the *Medes*, at which Time he thought *Nineveh* was taken and the *Aſſyrian* Empire deſtroyed, which I ſhall have Occaſion to take farther Notice of hereafter; I ſhall proceed to confirm what I before have obſerved that the *Aſſyrian* Empire in the lower *Aſia* did not extend farther than *Babylonia* and *Chaldæa* for many Ages after *Ninus*; and that the *Aſſyrian* Kings had made no Conqueſts in *Meſopotamia*, or on this Side the *Euphrates* in *Syria* and *Phœnicia*, till about 1246 Years after *Ninus* began to reign. We find in the Hiſtory of Scripture that *Meſopotamia* and *Syria* had very anciently Kings of their own, who were powerful on this Side the River *Euphrates*: and we find in the ſame Hiſtory when it was that theſe Countries became ſubject to the *Aſſyrian* Empire, and that they were not conquered or ſo much as invaded by the Kings of *Aſſyria*, till the Year before *Chriſt* 770.

We read in the Book of *Judges* (ch. iii. ℣ 8.) that *Chuſan-Riſhathaim* King of *Aram Naharaim* or (90) *Meſopotamia*, conquered the *Iſraelites*, and held them in Bondage for eight Years. This was in the Year before *Chriſt* 1526. The Kings of *Aſſyria* were never called Kings of *Meſopotamia*; nor do we ever read of any King of *Meſopotamia* after the *Aſſyrians* had conquered that Country. This Kingdom of *Meſopotamian Syria* was afterward divided into many leſſer Kingdoms, which became ſubject to the *Syrian* Kingdoms on this Side *Euphrates*, at *Zeba* and *Damaſcus*. Theſe were the Kingdoms of *Aram Dammaſek*, or *Syria Damaſcena*, between the Mountains *Libanus* and

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(90) *Meſopotamia* was a Part of *Syria*. It is called *Padan Aram*, *Gen.* xxviii. ℣ 2. that is, the *Champain Syria*, where *Laban* lived, who is called a *Syrian*, *Gen.* xxxi. 20. 24. And it is rendered in the *Greek* Tranſlation Μεσοποταμία Συρίας, i. e. *Meſopatamia* of *Syria*, *Gen.* xxviii. 7. xxxv. 9. and ſimply *Meſopotamia*, xxxi. 18. It was alſo called, as here, *Aram Naharaim*, *Gen.* xxiv. 10, *Deut.* xxiii. 4. i. e. *Meſopotamia* or *Syria* between the Rivers, viz. *Euphrates* and *Tigris*. *Chuſan-Riſhathaim*, that is, *the wicked Cuſhite*, as the *Chaldee* Paraphraſe, the *Syriac* and *Arabic* Verſions render the Name, was probably a Deſcendant of *Cuſh* by *Nimrod*, whoſe Poſterity inhabited this Part of *Syria*. Whence we may infer that this King was not an *Aſſyrian*, or Deſcendant of *Aſhur*, from whom the *Aſſyrians* were called, and the Scriptures never confound the *Aſſyrians* with the *Syrians*: though the ancient Pagan Writers often do.

Antilibanus; and *Aram Zoba* in *Cœle-Syria*. Theſe Countries had their own Kings, and were independent on the Kings of *Aſſyria* who ruled in *Babylonia* and *Chaldæa* by their Præfects. The *Greek* and *Latin* Writers frequently confound the *Syrians* with the (91) *Aſſyrians*; and the *Aſſyrian* Kings being called Kings of the *Syrians*,

(91) Οὗτοι δὲ [*Herodotus* ſpeaking of the *Aſſyrians*] ὑπὸ μὲν Ἑλλήνων ἐκαλέοντο Σύριοι, ὑπὸ δὲ τῶν Βαρβάρων Ἀσσύριοι ἐκλήθησαν. lib. vii. p. 407. and *Herodotus* himſelf calls the *Syrians* by the Name of *Aſſyrians*. Speaking of the *Phœnicians*, he ſaies; *they in ancient Times carried Egyptian and Aſſyrian Merchandiſes into other Countries, and alſo unto Argos*, lib. i. p. 1. Here by *Aſſyrian* he meant *Syrian*, *Phœnicia* being a Part of *Syria*, and the Goods which the *Phœnicians* carried into other Countries, were chiefly from *Syria* and *Egypt*, and the Merchandiſes of *Tyre* and *Sidon*, nor had they any Thing to do with the *Aſſyrians*. *Strabo* ſaies that *Semiramis* and *Ninus* were called *Syrians*; and he calls *Nineveh* the Metropolis of *Syria*: τῆς δὲ Σεμιράμιδος καὶ τοῦ Νίνου Σύρων λεγομένων — Νῖνος ὡς ἂν μητρόπολις τῆς Συρίας, Geog. lib. ii. p. 138, 139. And *Diodorus Siculus* ſaies that *Ninus* built *Nineveh* in *Syria*, i. e. *Aſſyria*, lib. ii. p. 115. *Strabo* again calls the *Aſſyrians Syrians*, lib. xvi. init. *Æſchylus* in his *Perſæ*, calls an *Aſſyrian* or *Perſian* Chariot, Σύριον ἅρμα, a *Syrian* Chariot. *Cicero* likewiſe calls *Sardanapalus* King of *Syria*, for *Aſſyria*, ex quo Sardanapali opulentiſſimi Syriæ (i. e. Aſſyriæ) regis error agnoſcitur. Tuſc. Quæſt. And *Juſtin* ſaies, Imperium Aſſyrii, qui poſtea Syri dicti ſunt, mille trecentis annis tenuere. lib. i. c. 2. Again the *Syrians* were called *Aſſyrians*, Aſſyrii (i. e. Syri) ſolem ſub nomine Jovis, quem Dia Heliopoliten cognominant, maximis cæremoniis celebrant in civitate quæ Heliopolis nuncupatur. Macrob. Saturnal. lib. i. c. 23. *Heliopolis* is known to have been a City of *Syria*, and *Orpheus* in his *Argonautic* Poem calls the *Uri* and *Solymi* and other *Syrian* Nations, Ἀσσυρίων τελέων, i. e. genuine *Aſſyrians*, ℣ 751, 752. *Homer*, as *Strabo* tells us, made no Mention of the *Syrians* (he means *Aſſyrians*) Geog. lib. xv. p. 1068. But *Homer* mentioned the *Syrians* and called them *Arimi* Ἄριμοι, Il. ii. ℣ 783. and *Pindar* called them by the ſame Name. And *Strabo* obſerves that they meant *Syrians* called *Aramæans* or *Arammæans*, as *Strabo* elſewhere calls them. His Words are obſervable, οὐδὲ (*Homer* and *Pindar*) τοὺς Σύρους Ἀρίμους δέχονται οὓς νῦν Ἀράμους (or Ἀραμμαίους as he afterwards calls them) λέγουσι, lib. xiii. p. 930. Again; τοὺς γὰρ ὑφ' ἡμῶν Σύρους καλουμένους ὑπ' αὐτῶν τῶν Σύρων — Ἀραμμαίους καλεῖσθαι, lib. i. p. 71. And again; λέγει δὲ καὶ τοὺς Ἀρίμους ὁ ποιητὴς [Ὅμηρος] οὓς φησιν ὁ Ποσειδώνιος δέχεσθαι δεῖν μὴ τόπον τινὰ τῆς Συρίας — ἀλλὰ τὴν Συρίαν αὐτήν. Ἀραμαῖοι γὰρ ἐν αὐτῇ, lib. xvi. p. 1131. *Euſtathius* by Miſtake read Τυρίαν for Συρίαν, Comment. in Homer. Il. B. p. 262. edit. Baſil. And *Aramians* or *Aramæans* was the true original Name of the *Syrians*, ſo called from *Aram* the Son of *Sem*, whoſe Poſterity firſt inhabited the Countries called by the *Greeks Syria*. *Heſiod* alſo calls them by the

have made it thought that the *Aſſyrians* always reigned in *Syria*; and that the *Aſſyrian* Empire was extended from the River *Tigris* to the Weſtern or *Mediterranean* Sea. This was the Error of *Cteſias*, and thoſe who followed him; but the Scriptures always diſtinguiſh them. The *Syrians* are the People anciently called *Aramæans*; and *Arimi* by *Homer*, *Heſiod*, and *Pindar*: and they were ſo called from *Aram* the Son of *Sem*, whoſe Name and Country extended from *Phœnicia* to the River *Tigris*, and comprehended *Meſopotamia*, and reached to *Babylonia*. But *Aſſyria* was ſo called from *Aſhur*, and contained only Countries beyond the *Tigris*, and was only a ſmall Part of the upper or greater *Aſia*.

WE find Mention of a *Syrian* Kingdom at *Zobah*, in the third Year of the Reign of *Saul*, in the Year before *Chriſt* 1075. It is ſaid 1 *Sam.* xiv. 47. that *Saul took the Kingdom over Iſrael* (or was confirmed in his Kingdom) *and fought againſt all his Enemies on every Side: againſt* Moab, *and againſt the Children of* Ammon, *and againſt* Edom, *and againſt the Kings of* Zobah [or *King* as the *Greek*, or *Kingdom* as the *Syriac* Verſion has it] *and againſt the Philiſtines.*

This Kingdom of *Zobah* was that of *Hamath-Zobah* in *Cœle-Syria*, the Capital City of which was *Zobah*: and *Rehob* the Father of *Adadezer* might now be King, 2 *Sam.* viii. 3. *Joſephus* calls it by Miſtake, (92) *Sophene*, which was in the greater *Armenia*, as (93) *Pliny* and *Strabo* tell us. *Zobah* lay North and Eaſt of *Damaſcus*, above Mount

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ſame Name with *Homer* and *Pindar* Theogon. ℣ 304. *Joſephus* obſerves that the *Aramæans*, the Deſcendants of *Aram*, were thoſe whom the *Greeks* called *Syrians*. Ἀραμαίους δὲ Ἄραμος ἔσχε, οὓς Ἕλληνες Σύρους προσαγορεύουσι, Antiq. Jud. lib. i. c. 6. But though the *Greeks* called the *Aſſyrians* by the Name of *Syrians*, yet they diſtinguiſhed the *Syrians* properly ſo called, or the *Aramæans* from the *Aſſyrians*; and *Strabo* deſcribes the utmoſt Extent of *Syria* to be from *Babylon* Weſtward to the *Sinus Iſſicus* in *Cilicia*, and Northward thence to the *Euxine* Sea, Lib. xvi. init. and *Heſychius* calls *Syria* the Country which reaches from *Phœnicia* to *Babylon*, in voc. See *Pomponius Mela* lib. i. c. 11. Plin. Hiſt. Nat. lib. v. c. 12. Juſt. lib. i. c. 2. and *Walton*'s Prolegom. ad Bib. Polyglot. p. 87. Col. 1. and *Selden* de Diis Syr. Prolegom. xiii. p. 2, 3, 4.

(92) Antiq. Jud. lib. vii. c. 5.

(93) Hiſt. Nat. lib. v. c. 12. lib. vi. c. 9. Strab. Geog. lib. xi. p. 792, 799.

Libanus, and had *Euphrates* on the Eaſt. It contained the Country of *Palmyrene* or *Tadmor*, 2 *Chron.* viii. 3, 4. and probably a Part of *Arabia Deſerta*, and reached to the River *Euphrates*. *Joſephus* (94) ſaies that *Palmyra*, as the *Greeks* call it, or *Tadmor*, as the *Syrians* call it, which was built by King *Solomon*, 2 *Chron.* viii. 4. was two Days Journey diſtant from the upper *Syria*; and was built in the Deſart which was above *Cœle-Syria* or the *Damaſcene Syria*: and it is ſaid to have been built in *Hamath-Zobah*, 2 *Chron.* viii. 3, 4. after *Solomon* had conquered it. Others think (95) *Zobah* was in the Province of *Hamath*, the upper or *Antiochian Syria*, and was *Aleppo* or *Berrœa*. Dr. *Shaw* and *Sanſon* (96) think *Hamath* was *Apamia*, and was ten Leagues Eaſtward of the Iſland *Aradus*, the *Arpad* of Scripture.

But *Joſephus* and *Jerome* agree that (97) *Hamath* was *Epiphania*, near the Northern Boundary of the Holy Land, and was diſtinct from the other called great *Hamath* (*Amos* vi. 2.) which is the *Greek* (98) *Antioch*. And *Bochart* (99) ſaies that *Zobah* was near to *Damaſcus*. Though *Zobah* was not very near to *Damaſcus*, yet it appears from 2 *Chron.* viii. 3, 4. that *Hamath-Zobah* was in *Cœle-Syria*; and that *Zobah* was not far from *Tadmor*, and therefore muſt be *Epiphania*, or thereabout.

The Kingdom of *Zobah* had *Syria* of *Meſopotamia*, and the *Damaſcene Syria* confederate with it in the Reign of *David*. For after *David* had in the eighth or ninth Year of his Reign conquered

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(94) Antiq. Jud. lib. viii. c. 6.

(95) *Hyde's* Not. ad Peritſol. itiner. Mundi, p. 60, 61. Cellar. Geog. Antiq. Tom. ii. p. 362.

(96) *Shaw's* Travels. p. 325.

(97) Ἄμαθος Ἀμάθην κατῴκησεν. ἥτις ἐστὶ καὶ νῦν ὑπὸ μὲν τῶν ἐπιχωρείων Ἀμάθη καλουμένη· Μακεδόνες δὲ αὐτὴν Ἐπιφάνειαν ἐπωνόμασαν, Ant. Jud. lib. i. c. 6. Emath *magna* nunc Antiochia nominatur: propheta autem *magnam* vocat ad diſtinctionem *minoris* Emath, quæ appellatur Epiphania. Comm. in Amos c. vi. See his Quæſt. Hebraic. in Gen. p. 516. the upper or Antiochian or Great *Syria* is called *Hamath*, 1 Chron. xviii. 9. where *Tou* or *Toi* was King at the ſame Time that *Hadad-Ezer* was King of the other or leſſer *Hamath*, called *Hamath-Zobah* ỷ 3.

(98) Bochart. Geog. Sac. p. 307.

(99) De Sed. Aulæ Ægypt. ad fin. Geog. Sac. p. 1109.

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the *Jebuſites*, and taken the Fort (1) of Mount *Zion* from them, 2 *Sam.* v. 6——9. about the Year before *Chriſt* 1047 he waged War with *Hadad-Ezer* King of *Zobah*, and ſubdued him and the (2) *Syrians* of *Damaſcus* who aſſiſted him, at the River *Euphrates*. *David* took *from the Servants* (who were the chief Captains) *of Hadad-Ezer the Shields of Gold which they wore*; and carried away a great

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(1) *David* built round about it, and called it thenceforth the City of *David*. He alſo built a Palace in the City, in which he was aſſiſted with Wood and Work by *Hiram* King of *Tyre*, 2 *Sam.* v. ℣ 6——11. Soon after he had conquered the *Jebuſites*, probably the ſame Year, he beat the *Philiſtines* in two ſeveral Battles, ℣ 17—25. and about three Years after, in the eleventh or twelfth Year of his Reign, he conquered *Hadad-Ezer*, whom *Joſephus* calls *Adrazar*, Antiq. Jud. lib. vii. c. 5. and lib. viii. c. 7.

(2) It does not appear from the Scripture Hiſtory that the *Syrians* of *Damaſcus* had a King over them at this Time: but *Joſephus* tells us, that *Hadad* was now King of *Damaſcene Syria*, and helped *Hadad Ezer*, whom he calls *Adrazar*, in the War with *David*, Antiq. Jud. lib. vii. c. 5. And the Hiſtorian *Nicolaus* of *Damaſcus* ſaies (ibid.) that from this *Hadad*, the Kings of *Syria* afterwards retained the Name with the Kingdom, like the *Pharaohs* and *Ptolemys* in *Egypt*. Our learned Sir *John Marſham* thinks that *Hadad-Ezer* was King both of *Zobah* and *Damaſcene Syria*, Chron. p. 345, 346. and *Nicolaus* of *Damaſcus* ſaies the ſame, but calls him only *Adad*. *Hadad* ſeems to have been the Name of the great *Phœnician* God *Adad* or *Adod*, who is mentioned by *Sanchoniatho*, and thence derived to the Kings of *Syria*. We find this Name firſt amongſt the Kings of *Edom*, *Gen.* xxxvi. 35, 39. where is mention of *Hadad* and *Hadar*. Now *Adar* or *Adir* ſignifies the *magnificent* or *mighty Potentate*: *Ezer* ſignifies *Helper*; or, if it was *Azar*, it ſignifies the God *Mars*, and was added to the Name *Adar*, to denote his martial Magnanimity and Proweſs. The *Greek* Verſion reads the Word *Adraazar*, and *Joſephus Adrazar*: and ſo the *Syriac* and *Arabic* Verſions have it. And if this be the true Reading, it is derived from *Adar* and *Azar*, and ſignifies *the moſt powerful Warrier*: and he is called *Adar-Ezer* 2 *Sam.* x. 16. But as *Nicolaus* of *Damaſcus* read *Adad*, with whom the *Hebrew* and *Chaldee* agree; and as *Joſephus* alſo calls the King of *Damaſcene Syria Hadad*; and his Poſterity the Kings of *Syria* were ſo called; and the Difference might eaſily proceed from the Similitude of the *Hebrew* and *Samaritan* Letters *Daleth* [ד] and *Reſh* [ר], which are very much alike in both the Alphabets: the Name was probably derived from the old *Phœnician* God *Adod* or *Adad*; under which Name the *Syrians* at *Heliopolis* worſhiped the Sun. See Macrob. Saturnal. lib. i. c. 23. Seld. de Dis Syr. p. 176, &c. and Bochart. Geog. Sac. lib. ii. p. 731.

Quantity *of Braſs* from ſeveral Cities which he plundered and left. He alſo took the principal Cities of *Damaſcene Syria*, with *Damaſcus* the Capital itſelf, and put Gariſons in them, and made the Kingdom tributary, 2 *Sam.* viii. 3—8. 1 *Chron.* xviii. 3—8.

About the ſame Time, or in the Year before *Chriſt* 1046, *David* ſubdued the *Moabites*, (3) *Edomites*, *Ammonites*, *Philiſtines*, and *Amalekites*, 2 *Sam.* viii. 1, 12, 14. 1 *Chron.* xviii. 1, 2, 11, 13. And by theſe Conqueſts was fulfilled the Prediction made to *Rebeccah*, that of the two Nations which were in her Womb, *the Elder ſhould ſerve the Younger*, *Gen.* xxv. 23. The *Edomites* the Poſterity of *Eſau* being entirely ſubdued by *David*, *who put Gariſons in all Edom*, which became ſubject to him, 2 *Sam.* viii. 14. The ſame Prophecy was repeated by *Iſaac*, *Gen.* xxvii. 29, 37, 40. By theſe Conqueſts alſo the Promiſes of God to *Abraham* and his Poſterity were fulfilled, *Gen.* xv. 18. *Deut.* xi. 24. *Joſ.* i. 4. and alſo the Prophecy of *Balaam*, *Num.* xxiv. 17, 18.

At this Time *Toi* was King of Great *Hamath* or the *Antiochian Syria*; and ſent his Son *Joram* to congratulate *David* upon his Victory over *Hadad-Ezer*, with whom alſo he had been at War, 2 *Sam.* viii. 9, 10. 1 *Chron.* xviii. 9, 10.

Seven Years after this, in the Year before *Chriſt* 1039, *David* made War upon *Hanun* King of the *Ammonites*, for having ſhamefully

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(3) In 2 *Sam.* viii. 13. it is ſaid, *that David gat him a Name, when he returned from ſmiting the Syrians, &c.* It ſhould be read *Edomites*, and not *Syrians*, his Conqueſts of the latter being mentioned a little before. And it is ſo read 1 *Chron.* xviii. 12. 1 *Kings* xi. 14, 15. and the *Septuagint Greek* Verſion, and the *Syriac* and *Arabic* Verſions, and *Joſephus* (Antiq. Jud. lib. vii. c. 6.) all read ſo in this Place. And this Reading is confirmed by the Verſe following, *And he put Garriſons in Edom, throughout all Edom put he Garriſons, and all they of Edom became David's Servants*, ℣ 14. The Miſtake aroſe from the *Hebrew* Copier writing ארם *Aram*, i. e. *Syria*, inſtead of אדם *Edom*. The ſame Error is committed in the 12th Verſe, where inſtead of *Aram* it ſhould be again *Edom*, as the *Greek*, *Syriac*, and *Arabic* Verſions have it. On the other hand, in 1 *Kings* xi. 25. the *Greek*. *Syr.* and *Arab.* have *Edom* for *Aram*, which latter is the true Reading. Theſe Miſtakes, as obſerved before, aroſe from the Similitude of the *Hebrew* and *Samaritan* Letters *Reſh* and *Daleth*.

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abuſed his Embaſſadors; and beat the *Ammonites*, and the *Syrians* of *Zoba*, with thoſe of other *Syrian* Princes who aſſiſted *Hanun*, 2 *Sam.* x. 6——15. And immediately after in the ſame Year, he gave another total Defeat to *Hadarezer*, and his Army of *Meſopotamian Syrians* at (4) *Helam*, and ſlew *Shobach* the General of *Adar-Ezer's* Army, *with forty Thouſand* (5) *Footmen and Seven thouſand Men who fought in Chariots*, 1 *Chron.* xix. 18. 2 *Sam.* x. 18.

On the Occaſion of this Deliverance from the great Power of the *Syrians*, and his entire Victory over them, *David* compoſed the lx^th^ Pſalm, as the Inſcription of it ſhews: and by this Victory he ſubdued the *Syrians* of *Zoba*, and all the *Syrian* Kings who were the Subjects or Allies of the King of *Zoba*: they all made Peace with *David*, and became tributary to him, 2 *Sam.* x. 19. 1 *Chron.* xix. 19. And thus

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(4) *Joſephus* ſaies that *Chalamas* or *Chalam* was King of the *Meſopotamian Syrians*, Ant. Jud. lib. vii. c. 6. But he has made a proper Name of a Place into that of a King; for *Chelam* or *Chalam* was the Place beyond *Jordan*, probably not far from *Euphrates*, where the *Syrians* and *Iſraelites* met and fought, 2 *Sam.* x. 16, 17. which *Joſephus* has taken no notice of. The *Syriac* and *Arabic* Verſions, both in this Place, and in 1 *Chron.* xix. 16. by a groſs Miſtake, have *Edomites* for *Syrians*, which was owing to the reading of אדם *Edom* for ארם *Aram*, as before obſerved. And *Joſephus* in 2 *Sam.* x. 6. makes *Soba* a King inſtead of a Country, the *Syrians* of *Soba* or *Zoba*: he alſo makes *Iſtob* another King, which is two Words *Is-tob*, and means, *the Men of Tob*, a People bordering on the *Ammonites*, and upon the Confines of *Galaad*, Cellar. Geog. tom. ii. p. 541. See *Le Clerc* upon the Place. It is further obſervable, that *Hadar-Ezer*, or *Adar-Ezer* is here the Reading of all the Copies; and he ſeems to be the ſame King called before *Hadad-Ezer*.

(5) This Defeat of the *Syrians* is differently related in 2 *Sam.* x. ℣ 18. where it is ſaid, *the Syrians fled before Iſrael, and David ſlew* [the Men of] *ſeven hundred Chariots of the Syrians, and forty thouſand Horſemen.* But *Joſephus* agrees with the Account in the Book of *Chronicles*, and read it forty thouſand *Footmen*, and ſeven thouſand *Horſemen*. *Joſephus* read *Rakab*, *Horſemen*, inſtead of the Maſorete *Hebrew* Reading *Rekeb*, *Chariots*: and *Rakab* is undoubtedly the true *Hebrew* Reading; tho' the *Septuagint* alſo read *Rekeb*, *Chariots*. But it is more proper to ſay that he ſlew ſeven thouſand *Horſemen*, than that he ſlew ſeven thouſand *Chariots*; in which latter Expreſſion we muſt underſtand the Meaning to be, *the Men* of ſeven thouſand Chariots, or who fought in them.

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an End was put to the powerful *Syrian* Kingdom of *Zobah*, and we hear no more of it.

The next Year, in the Spring, which was in the Year before *Chriſt* 1038, *Joab*, by *David's* Order, led forth the Army of the *Iſraelites* againſt the *Ammonites*; and having waſted their Country, he laid cloſe Siege to *Rabbah* the Royal City. Having inveſted the City, and prevented any Proviſion from being carried into it; and alſo intercepted the (6) Well or Spring which ſupplied the City with Water, and cut off all Communication of the Inhabitants with it, they were hereby ſoon reduced to the utmoſt Extremity; ſo that *David* came and eaſily took it by Storm. When he had taken it, he gave the Soldiers leave to plunder the City, but reſerved the richeſt and moſt valuable ſpoils to himſelf: and then wreck'd his Vengeance on the People both of this and all the other Cities of the *Ammonites*. He put them to Death with the moſt (7) cruel Torments. For ſome were

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(6) Joſeph. Antiq. Jud. lib. vii. c. 7.

(7) Τοὺς ἄνδρας αἰκισάμενος διέφθειρε, Joſeph. ibid. This cruel Treatment of the conquered *Ammonites* is the moſt barbarous Act of *David's* Reign that we read of; and cannot be juſtified, tho' he had received a very high Affront in the Abuſe of his Embaſſadors. But as one Sin draws on another, he had juſt before been guilty both of Adultery and Murder with regard to *Uriah* and his Wife. And the Spirit of God having now forſaken him, he was become furious and cruel, as well as luſtful. For this Fact happened before *Nathan* was ſent to him. Here it may be proper to conſider a Difficulty about the Age of *Solomon* when he began to reign. He has generally been thought by the Ancients not to have been more than twelve or thirteen Years old at the Death of *David*. But this is a groundleſs Suppoſition, and inconſiſtent with the Scripture Hiſtory. *Rehoboam* the Son of *Solomon* was in the forty firſt Year of his Age when he began to reign, 1 *Kings* xiv. 21. 2 *Chron.* xii. 13. So he was begot by *Naamah* the *Ammoniteſs* before the Death of *David*, or about that Time; and therefore *Solomon* had married *Naamah*, or uſed her as his Concubine, before he married *Pharaoh's* Daughter; this being after he came to the Crown, 1 *Kings* iii. 1. Hence it is probable that *Solomon* was nineteen or twenty Years of Age when he ſucceeded his Father *David*; and *David* at the Time of his Death calls him a *wiſe Man*, 1 *Kings* ii. 9. And this Age of *Solomon* may be infer'd from the Hiſtory of Scripture before us. *David* took *Rabbah* in the Year before *Chriſt* 1038. *Bathſheba* was then with Child by *David*, and was brought to bed of a Son this Year, or the Beginning of the next, 2 *Sam.* xi. 27. This Child died ſoon after his Birth, ch. xii. 18.

ſawn aſunder; others had their Fleſh torn off by the *Iron Spikes of Harrows*; others were ſlain *with the Ax*; and others were made *to paſs through the burning Brick-kilns*, 2 *Sam.* xi. 1. ch. xii. 29, 30, 31. 1 *Chron.* xx. 1, 2, 3.

It is ſaid 2 *Sam.* xii. 30. 1 *Chron.* xx. 2. *that David took the King's Crown from off his Head, the Weight whereof was a Talent of Gold, and it had a precious Stone in it: and it was ſet on David's Head.* Our *Engliſh* Tranſlation has *precious Stones*; but the *Hebrew*, *Greek*, *Chaldee* Targum, and *Joſephus*, all have it in the Singular Number, *a precious Stone*; which *Joſephus* (8) ſaies was a Sardonyx, and was ſet in the Middle of the Crown. And beſides we muſt not think that the Crown of *Hanun* was the Weight of a Talent, as the Text ſeems to intimate; if it had, it would have been too heavy to wear, for it would have been about 125 Pound Weight; for ſo much the *Hebrew* Talent weighed, which was double to the *Attic* Talent. It is evident from *Exodus* xxxviii. 25, 26. that the *Hebrew* Talent was 3000 Shekels, or 12000 *Attic* Drams, which made two *Attic* Talents; for 603550 Men taxed at a Bekah or half Shekel, raiſed no more than an hundred Talents and 1775 Shekels, which is exactly 6000 Bekahs or 3000 Shekels to a Talent. Therefore the Meaning of the *Crown weighing a Talent of Gold*, is that

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Soon after *Bathſheba* conceived and bare *Solomon*, ℣ 24. ſo *Solomon* was born in the Year before *Chriſt* 1037, or the Beginning of 1036, and was nineteen or twenty Yeaas old when he began to reign after the Death of *David*, in the Year before *Chriſt* 1017. The learned Chronologer *Petavius* placeth the Birth of *Solomon* in the Year before *Chriſt* 1038, and makes him 23 Years of Age at the Death of *David*, Doct. temp. lib. xiii. p. 536. It is ſhewn that *Rehoboam* might be 40 or 41 Years old when he began to reign, as all the Copies and *Joſephus* agree; and the Addition to the *Vatican* and *Aldine* Copies in 3 *Kings* xii. 24. which makes him no more than 16 Years of Age at this Time is of no Authority, and contradicts both theſe Copies, which in two ſeveral Places make him 41 Years old when he began to reign. See the *Roman* Edition in 3 *Reg.* xiv. 1. 2 *Chron.* xii. 13. and the *Aldine* Edition 3 *Reg.* xiv. and 2 *Chron.* v. He is indeed ſaid by his Son *Abia* to have been *young*, *Nahar*, and νεώτερος, when he came to his Throne, 2 *Chron.* xiii. 7. But then *Joſhua* is alſo called νέος, *Nahar*, i. e. a *young* Man *Exod.* iii. 11. tho' he was then *forty three* Years old; being 110 Years old when he died (*Joſh.* xxiv. 29) 67 Years after the *Exodus*.

(8) Antiq. Jud. lib. vii. c. 7.

it was equal in Value to a Talent of Gold. A Talent of Gold, was only ſo much Gold as was equal in Value to a Talent of Silver; juſt as amongſt us a Thouſand Pounds Sterling in Gold, is only the Value of a Thouſand Pounds Sterling in Silver. The Ancients had no Talent Weight of Gold, but only of (9) Silver. *Hanun's* Crown then weighed Twelve Pounds and an half; and Gold being reckoned Ten times more in Value than Silver amongſt the Ancients, it was equal in Value nearly to 375 Pounds Sterling, which was the *Jewiſh* Talent. *David* having finiſhed all his Wars and Conqueſts, was the Inſtrument of fulfilling the Promiſe which God made to *Abraham*, that he would give to his Seed or Poſterity, the Land or Country which extended *from the River of Egypt, unto the great River, the River Euphrates, Gen.* xv. 18. The Extent of this Kingdom is deſcribed in the Beginning of *Solomon's* Reign, 1 *Kings* iv. and it is ſaid, ℣ 21. *And Solomon reigned over all Kingdoms from the River* (Euphrates) *unto the Land of the Philiſtines, and unto the Border of Egypt: they brought Preſents and ſerved Solomon all the Days of his Life.*

The Wars of *David* ended about the Year before *Chriſt* 1037, ſo that in the ſpace of about 38 Years; the *Jews* under *Saul* and *David* their two firſt Kings, had conquered all the Nations of *Cœle-Syria*, with *Damaſcene Syria*, and *Palmyrene*, *Ituræa*, *Batanæa*, the *Moabites*, *Ammonites*, *Edomites*, *Philiſtines*, and all the Countries from *Tiphſah* (or *Thapſacus)* ſituated upon the *Euphrates*, to *Gaza* weſtward, and the Borders of *Egypt*, 1 *Kings* iv. 24.

(9) That the Talent and other Standards of Money amongſt the Antients were of Silver only, appears evident from *Xenophon*. *Armenius* computed his Riches altogether by the Silver Talent, Xen. Inſtitut. Cyr. lib. iii. p. 68. And *Tithrauſtes* the *Perſian* General ſent *Timocrates* the *Rhodian* with a Sum of Gold to bribe the *Græcian* Cities to break with the *Lacedæmonians*, ; which Sum of Gold he does not expreſs by a Number of Gold Talents; but ſaies that he gave him Gold equal in Value to fifty Talents of Silver, Hiſt. Gr. lib. iii. p. 502. This ſhews that a Gold Talent equal to ten Silver Talents was not known: if there had been any ſuch Talent, *Xenophon* would have ſaid, that *he gave him Five Talents of Gold.* His Words are: Χρήματα δ' ἔφη (ὁ Ἀρμένιος) σὺν τοῖς θησαυροῖς, οἷς ὁ πατὴρ κατέλιπεν. ἔστιν, εἰς ἀργύριον λογισθέντα, τάλαντα πλείω τῶν τρισχιλίων. And he ſaies of *Tithrauſtes:* πέμπει Τιμοκράτην τὸν Ῥόδιον ἐς τὴν Ἑλλάδα, δοὺς χρυσίου ἐς πεντήκοντα τάλαντα ἀργυρίου.

Hence it is evident, that the *Aſſyrians* had not yet made any Conqueſts either in *Meſopotamia* or on this Side the *Euphrates*; and that although they had conquered all the upper *Aſia*, and were poſſeſſed of *Babylon* and *Chaldæa*, yet they kept no Armies in theſe Countries, or made any Expeditions beyond the Limits of them. Had *Meſopotamia* or *Syria* been ſubject to the *Aſſyrians*, we muſt have heard of their aſſiſting thoſe and the other neighbouring Nations in their Wars with the *Jews*: and they would probably ſoon have ſtopped the Progreſs of the *Iſraelitiſh* Arms, and kept them at a Diſtance from their Provinces, and confined them to the Land of *Canaan* and *Judæa*. But as in all the Wars of *David* with Nations bordering on the River *Euphrates*, and not far diſtant from *Babylonia* and *Chaldæa*, we never hear ſo much as the Name of any of the Kings of *Nineveh* or *Aſſyria*; we may be ſure that they had no Forces in theſe Countries, which were able to oppoſe the Arms of the *Jews*, and that their Empire was at that Time confined in the lower *Aſia* to the Nations beyond *Euphrates*.

After the *Syrian* Kingdom of *Zobah* had been ſubdued by **David**, and made tributary to the *Jews*, it decayed, and never recovered its Greatneſs and Power any more. But in the latter end of **David's** Reign, the *Syrians* of *Damaſcus* revolted, and ſet up a Kingdom under *Rezon* the Son of *Eliadah*, who was a Subject of *Hadad-Ezer* King of *Zobah*, and had rebelled and fled from him; and gathered together an Army of diſſolute and ſeditious (10) Fellows, and became

(10) In the Text, 1 *Kings* xi. 24. the Men who followed *Rezon* are called *a Band*: but *Joſephus* underſtood it to be *a Band of Robbers*, Antiq. Jud. lib. viii. c. 7. p. 442. And the Latin Vulgate and *Jerome* render the *Hebrew* Word *Gedud*, tranſlated *Band*, by *latronum*, i. e. Robbers: and this ſeems to be the true Senſe of the Word in this Place. The *Septuagint Greek* Verſion renders it συστρέμματος, which is a military Term, ſignifying a Band of a certain Number of Soldiers. It is uſed by *Polybius*, lib. i. concerning the *Carthaginians*. *Budæus* obſerves that the Verb συστρέφειν (whence σύστρεμμα is derived) is the ſame as τὸ συνιστάναι, ἀντὶ τοῦ στασιαστικῶς συνάγειν, catervam factioſam cogere, Comment. Ling. Gr. p. 673. Agreeably to this *Heſychius* interprets the Word συστρεμμάτων by θορύβων, πλάνων. Whence *Suidas* renders συστρέμματα, στασιαστῶν πλῆθη. The Number of a σύστρεμμα or Band of Soldiers was a Thouſand or Two ξεναγίαι, as *Budæus*

their Captain, with whom he went to *Damaſcus*, and reigned there over the *Damaſcene Syria*, 1 *Kings* xi. 23, 24, 15. This was the Beginning of the Kingdom of *Damaſcene Syria*.

The learned Archbiſhop *Uſher* placeth the founding of the *Damaſcene* Kingdom of *Syria* by *Rezon*, in the Year before *Chriſt* 1044, when *David* beat the Army of *Hadad-Ezer* King of *Zobah* at *Euphrates*, and took from him *a Thouſand Chariots and Seven thouſand Horſemen and Twenty thouſand Footmen*; and at the ſame Time *ſlew of the Syrians of Damaſcus who came to help Adad-Ezer, Two and twenty thouſand*, 1 *Chron*. xviii. 3, 4, 5. compare 2 *Sam*. viii. 3, 4, 5. Theſe *Damaſcene Syrians Uſher* thinks (11) were commanded by *Rezon*, and that he fled with the Remainder of them to *Damaſcus*, and there ſettled a Kingdom for himſelf and Poſterity over them. But this Account by no means agrees with the Scripture-Hiſtory, which ſaies, that *David* (having gained a complete Victory over the *Syrians* both of *Zobah* and *Damaſcus) put Gariſons in Syria of Damaſcus*, to ſecure his Conqueſt of it; and the *Damaſcene Syrians became David's Servants, and paid Tribute to him*, 2 *Sam*. viii. 6. 1 *Chron*. xviii. 6. So that it is not probable that *Rezon*, if he had commanded the Army of the *Damaſcene Syrians* at this Battle, could, after ſuch a total Defeat, and the Loſs of Twenty two thouſand Men, have made himſelf Maſter of *Damaſcus*, and have reigned there over the *Syrians*. This is inconſiſtent with *David's* having Gariſons in ſeveral Cities of the *Damaſcene Syria*, and theſe *Syrians* being tributary to him: Nor is there any Intimation of *Rezon* having any Power at *Damaſcus*, or commanding the *Damaſcene* Army in this War. And it is obſervable, that in the War, which happened Seven Years after between *David* and the *Ammonites*, who hired the *Syrians* of ſeveral Kingdoms all round to aſſiſt them, there is no mention of the *Damaſcene Syrians*, though they were nearer to them than the *Syrians of Zobah*, whom

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thinks, p. 673. But it is ſaid to be 2048 Men in a Piece at the End of the *Lexicon* of *Suidas* concerning the ancient Military Art. Σύστρεμμα β ξεναγίαι ἀνδρῶν ͵ακδ. p. 714. col. 2. ſo a ξεναγία was 1024 Men; and is ſo explained in the ſame Treatiſe; where it is added; οἱ δὲ πλεῖστοι τοῦτο τὸ πλῆθος χιλιαρχίαν καλοῦσι. So that *Budæus* ſeems to be miſtaken.

(11) Annal. p. 53.

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Syrians of Zobah, whom they hired. The Reaſon, no doubt, was becauſe the *Damaſcene Syrians* were ſubject to *David*.

Archbiſhop *Uſher's* Opinion is founded on what is related of *Rezon* 1 *Kings* xi. 23, 24, 25. where it is ſaid, that in the latter Part of the Reign of *Solomon*, in the Year before *Chriſt* 980 by *Uſher's* reckoning, when he was old and drawn into Idolatry *by his Wives* (1 *Kings* xi. 3, 4.) *God ſtirred up againſt him an Adverſary, Rezon the Son of Eliadah, who had fled from his Lord Hadad-Ezer King of Zobah; and he gathered Men unto him, and became Captain over a Band, when David ſlew them* (of Zobah) *and they went to Damaſcus and dwelt therein, and reigned in Damaſcus; and he was an Adverſary to Iſrael all the Days of Solomon.* Hence it appears that *Rezon* was not the Commander of the *Damaſcene Syrians*, who aſſiſted *Hadad-Ezer* againſt *David*; but that he was a *Syrian* of *Zobah*, and a Servant or Officer of *Hadad-Ezer*; and afterwards rebelled againſt him; and having got together a Body of ſeditious Men, who made him their Captain, they fled from *Hadad-Ezer* to *Damaſcus*, and ſeized the City; and afterwards reigned there, either in the latter end of *David's* Reign, or the Beginning of the Reign of *Solomon*.

It is not ſaid in the Text of 1 *Kings* xi. 24. though it is in our Tranſlation, that *Rezon* fled from *Hadad-Ezer* at that Time when *David* ſlew them of *Zobah*; *Zobah* is not in the Text: and the Victory which *David* obtained over the *Syrians* of *Zobah*, 2 *Sam*. viii. 3, 4. was 64 Years before *Rezon* was ſtirred up to make war againſt *Solomon*, as here mentioned. And it being further ſaid, that he was *an Adverſary to Iſrael all the Days of Solomon*, ℣ 25. the Suppoſition of *Uſher* makes *Rezon* too old, and his Reign too long. For from the Year before *Chriſt* 1044. where *Uſher* placeth the Defeat of *Hadad-Ezer* and the *Damaſcene Syrians*, unto the Year before *Chriſt* 975, when *Solomon* died by his reckoning, it is 69 Years; and ſo long *Rezon* muſt have reigned at *Damaſcus* at the Death of *Solomon*; and how much longer we know not. So that it is far more credible, if not certain, that the Kingdom of *Damaſcus* was not ſet up by *Rezon* till the latter End of the Reign of *David*, or till after his Wars with the *Philiſtine* Giants. 2 *Sam*. xxi. 15. 1 *Chron*. xx. 4, *etc*. And then it is probable that he defeated *Rezon's* Band of Robbers, and having ſlain part of them, *Rezon*, with the reſt, went to *Damaſcus*, where he lived till the Death of *David*, and then, or a little before his Death, perſuaded the *Damaſcene Syrians* to revolt from the *Jews*, and to make him King.

Joſephus (12) thinks that the Kingdom of *Syria* was not recovered from the *Jews* till the Death of *David*; and he relates that *Hadad* the *Edomite*, whom he calls *Ader*, by the Aſſiſtance of *Rezon*, whom he calls *Razar*, and ſuppoſes to have then fled from his Maſter, whom he calls *Adrazar*, and to be at the Head of a Band of Robbers, made himſelf Maſter of Part of *Syria*, perhaps that of *Zobah*, and to have reigned there whilſt *Rezon* reigned in *Damaſcene Syria*. And that *Hadad* ruled over *Syria* is not only the Interpretation of *Joſephus* of ℣ 25. but alſo of the *Hebrew* Text and the Vulgate *Latin* Verſion, and the *Chaldee* Paraphraſe: the *Greek*, *Syriac*, and *Arabic* Verſions make *Hadad* to reign in *Edom*, reading in their *Hebrew* Copies *Edom* inſtead of *Aram*, from a Similitude of the *Hebrew* or *Samaritan* Letters *Daleth* and *Reſh*, as I have obſerved above. But they all agree in underſtanding the latter Part of the 25th Verſe, of *Hadad*, viz. that *he abhorred Iſrael*, etc. ſo that it is probable that *Hadad* and *Rezon* were confederate Kings of *Syria*, who invaded and oppreſſed the *Jews* in the latter Part of the Reign of *Solomon*.

The Kingdom of *Syria* under *Hadad* grew powerful in the latter Part of *Solomon's* Reign: and in the following weak Reigns of *Rehoboam* and his Son *Abijam*, who had continual Wars all their Days with *Jeroboam*, to whom ten of the Tribes of *Iſrael* revolted, this Kingdom was united to the *Damaſcene* Kingdom of *Syria*, and extended into *Meſopotamia*. For in the 26th Year of the Reign of *Aſa*, 2 *Chron.* xvi. 1.

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(12) Antiq. Jud. lib. viii. c. 7. p. 442.

(13) There is a Miſtake in all the Copies about the Year of the Reign of *Aſa* here mentioned. It is ſaid to be the 36th Year of *Aſa*, 2 *Chron.* xvi. 1. So the *Hebrew*, Vulgate: but the *Vatican* and *Aldine* have it 38th, and ſo the *Alexandrine*. But this could not be, becauſe *Baaſha* died in the 26th Year of *Aſa*. He began to reign in the third Year of *Aſa*, and reigned 24 Years; and died in the 26th of *Aſa* ending. 1 *Kings* xv. 33. xvi. 8. Archbiſhop *Uſher* would have it to be the 36th Year from the Revolt of the ten Tribes, and the 16th of the Reign of *Aſa*. Annal. Vet. Teſt. p. 64. But

which was in the Year before *Chriſt* 932, when *Baaſha King of Iſrael went up againſt Judah, and was building* (or *fortifying*) *Ramah*, (which he had taken from the King of *Judah*) *that he might not ſuffer any to go out or come in to Aſa King of Judah*, 2 *Chron.* xvi. 1. 1 *Kings* xv. 17. *Aſa*, with a great Sum of Money, hired *Ben-Hadad* (or *the Son of Hadad*) *the Son of Tabrimon, the Son of Hezion, who reigned at Damaſcus*, to aſſiſt him againſt the King of *Iſrael*; which he accordingly did, and ſent a great Army, and invaded and ravaged the Cities of *Iſrael, and all the Land of Naphtali.* This obliged *Baaſha* to leave off fortifying *Ramah*, and to return to defend his own Country, 1 *Kings* xv. 17—22. 2 *Chron.* xvi. 1—6. where he ſoon after died. This *Ben-Hadad* many Years after beſieged *Samaria* in the Reign of *Ahab*, in the 18th Year of his Reign, and the Year before *Chriſt* 903. He had with him *thirty two* Kings his Allies, with their Armies which they brought out of *Meſopotamian Syria*, as *Joſephus* tells us, 1 *Kings* xx. 1. But he was beaten, and obliged to raiſe the Siege, and flie, ℣ 20, 21. The next Year he came again with a prodigious Army againſt *Ahab*, and received a total Overthrow near *Aphek*, where the *Iſraelites* ſlew an hundred thouſand *Syrians* in one Day in the Field of Battle; the reſt with *Ben-Hadad* fled to *Aphek*, and twenty ſeven thouſand of them were killed by the Wall of the City falling on them, ℣ 29, 30. *Ben-Hadad* ſurrendered himſelf to *Ahab*, who received him courteouſly, and made Peace with him for three Years on Condition of his reſtoring all the Cities which the Kings of *Syria* had taken from the Kings of *Iſrael*, and that he ſhould have free Acceſs to *Damaſcus*, whenever he pleaſed, ℣ 33, 34; ch. xxii. ℣ 1.

Ben-Hadad's reigning over *Syria* and *Damaſcus*, and the Territories belonging to it, and having confederate with him thirty two *Syrian* Kings of *Meſopotamia*, ſhews very plainly that the *Aſſyrian* Kingdom in lower *Aſia* was not yet extended farther than *Babylonia* and *Chaldæa*; and that the *Aſſyrians* had made no Conqueſts in *Meſopotamia* or *Syria*. *Hazael* ſucceeded *Ben-Hadad*, 2 *Kings* viii. 15. and was, as

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this Senſe has no Propriety or Example in Scripture; and *Joſephus* read it the 26th Year: for he ſaies, that, after *Baaſha* returned from *Ramah*, he was prevented by Death from renewing the War againſt *Aſa*. Antiq. Jud. lib. viii. c. 12. p. 456.

Eliſha had foretold him, ℣ 12. a cruel Enemy to the *Iſraelites* all his Reign; ſeizing and burning their Cities, and deſtroying their Armies, which by continual Victories he reduced ſo low, that *Jehoahaz* the Son of *Jehu* could raiſe no more Forces to defend himſelf and his Country againſt the *Syrians*, than *fifty Horſemen, and ten Chariots, and ten thouſand Footmen*, 2 *Kings* xiii. 7. After the Death of *Hazael*, who was ſucceeded by his Son *Ben-Hadad* in the Year before *Chriſt* 838, the Kingdom of *Syria* began to decline; and according to the Prophecy of *Eliſha* a little before his Death, *Joaſh* Son of *Jehoahaz* King of *Iſrael* beat the *Syrians* in three ſeveral Battles at *Aphek*, and *recovered from Ben-Hadad all the Cities which Hazael had taken from Jehoahaz his Father by War*, 2 *Kings* xiii. 17, 25. After the Death of *Joaſh*, his Son, *Jeroboam* the ſecond, carried on the War againſt the *Syrians*, and took *Damaſcus, and recovered all the Cities of Iſrael from Hamath unto the Sea of the Plain*, or the Lake of *Sodom*, according to the Prophecy of *Jonah*; and ſo reſtored all the Coaſt from North to South, which had belonged to *Judah* and *Iſrael*, and had been conquered by the *Syrians*, 2 *Kings* xiv. 25, 28. And the *Syrians* again became tributary to the *Iſraelites*.

About the Beginning of the Reign of *Jeroboam* the ſecond, or in the Year before *Chriſt* 823. *Cteſias* placed the Revolt of the *Medes* and *Babylonians* which was completed by the taking of *Nineveh* in the third Year of the War, and in the Year before *Chriſt* 821. *Euſebius* placed this Revolt in the Year before *Chriſt* 818. *Petavius* placed it in the Year before *Chriſt* 876, which is 45 Years too high. And *Uſher* placed it in the Year before *Chriſt* 748, which is 73 Years lower than *Cteſias* placed it. And ſo *Uſher* makes *Beleſis*, who is ſuppoſed to have aſſiſted *Arbaces* in the Revolt, to be *Nabonaſar* the firſt *Babylonian* King in *Ptolemy's* aſtronomical Canon. *Euſebius* and *Petavius* computed in different Ways from an arbitrary Reckoning of the Beginning of the Reign of *Ninus*, and of the Duration of the *Aſſyrian* Empire. But *Uſher* alledged the Authority of *Herodotus*, who ſaid that the *Aſſyrians* had reigned over the upper or greater *Aſia* 520 Years before the *Median* Revolt. But *Herodotus* does not ſay that *Ninus* began to reign only 520 Years before the Revolt of the *Medes*; but he ſaies the *Aſſyrians* had reigned ſo many Years over the upper

Aſia. His ſuppoſing *Ninus* to begin then to reign, is not at all ſupported by the Teſtimony of *Herodotus*, and is contrary to the Evidence of all ancient Writers, who agree that the *Aſſyrian* Empire had ſubſiſted about 1300 Years before the *Median* Revolt; ſo that *Uſher's* is a ſtrange Hypotheſis, and altogether unſupported, and is a Metachroniſm of no leſs than 748 Years, by his own reckoning of the Time of the *Median* Revolt.

The Miſtake of *Cteſias* in placing the *Median* and *Babylonian* Revolt from the *Aſſyrian* Empire ſo high as *Arbaces* in the Year before *Chriſt* 821, has been fatal in Chronology; and greatly puzzled and miſled both the moſt learned ancient and modern Chronologers: who not ſuſpecting that *Cteſias* had erred more than an hundred Years (in Reality more than 200 Years) have been perplexed to reconcile the Scripture-Hiſtory of the *Aſſyrian* Kings during the Interval of theſe Years with that ſuppoſed Revolt and Diſſolution of the *Aſſyrian* Empire. In Order to this they have been forced to frame ſeveral Hypotheſes, and to make the *Aſſyrian* Empire revive at *Nineveh*; and to continue for about 200 Years, but with leſs Power and Extent, though *Cteſias* related that *Nineveh* was deſtroyed and the *Aſſyrian* Empire diſſolved and transferred to the *Medes* and *Babylonians.*

Euſebius, in his Chronicon, ſaies that *Arbaces* having deſtroyed the *Aſſyrian* Empire, transferred it to the *Medes*; and that in the Interval between *Arbaces* and *Dejoces*, which he makes 111 Years, the *Chaldæans* had their own Kings, and likewiſe other Nations (of the *Aſſyrian* Empire); but he knew none of them: and he owns, p. 116. that *Salmanaſar* King of *Aſſyria* tranſlated the ten Tribes, which he carried captive from *Samaria* into the Mountains of *Media*: and alſo that *Senacherib* ſent a Colony of *Aſſyrians* into *Judæa*: alſo that *Tiglath-Pileſer* King of *Aſſyria* tranſported a great Number of *Jews* into *Aſſyria.* All this is inconſiſtent with the ſuppoſed Diſſolution of the *Aſſyrian* Empire. *Syncellus*, in his Chronography, p. 205. endeavours to ſolve the Difficulty by ſuppoſing that the *Aſſyrian* Empire was really and undoubtedly deſtroyed and ſubject to the *Medes*; but that the *Name* of it was ſtill retained on Account of its ancient Grandeur: and that thoſe called Kings of *Aſſyria* after

Arbaces were ſubject to the *Medes,* and acted only as their Viceroys.

Scaliger (14), *Petavius,* and others of our learned modern Chronologers were led by *Cteſias* into a confuſed Notion, that the *Aſſyrians,* after their Subjection to the *Medes* under *Arbaces* and ſome of his Succeſſors, freed themſelves from that Subjection, and eſtabliſhed a new Empire at *Nineveh*; and that ſome time after, the *Babylonians*, who were firſt ſubject to the *Aſſyrians*. and afterwards to the *Medes*, gained their Liberty, and ſet up a Kingdom under *Nabonaſar* their Leader; all which is without Foundation, and inconſiſtent with Scripture and the Account of *Herodotus:* and *Scaliger* and *Petavius* are forced to own that *Nabonaſar* ruled only over *Babylon* itſelf, whilſt the Province of *Babylonia*, or at leaſt a Part of it, was ſubject to the *Aſſyrians*; becauſe it is ſaid, 2 *Kings* xvii. 24. that *Salmanaſar* King of *Aſſyria* ſent a Colony *from Babylon or Babel* (which they underſtand to be *Babylonia*, though it is *Babylon* both in the *Hebrew* Text and in the *Greek*, and *Latin* Vulgate, and *Syriac* Verſions, and alſo in the *Chaldee* Paraphraſe) *into Samaria*.

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(14) *Scaliger* ſaies, Salmanaſſarum non Babylonis, ſed Ninevæ regem fuiſſe: Nabonaſſarum vero fuiſſe regem Babylonis. Emendat. Temp. lib. v. p. 392. He adds, p. 393. Falſo colligunt Salmanaſar fuiſſe regem Babyloniæ ex poſteriore *Regum* cap. xvii. (℣ 24.) ubi ſcribitur, regem Aſſyriæ ex Babylonia colonias in Samariam deduxiſſe. Nos vero dicimus, aliud eſſe ex Babylonia deducere colonias, aliud ex urbe Babylone: nam potuit partem quandam Babyloniæ obtinere Salmanaſar, cum tamen non fuerit rex Babyloniæ. Again he ſaies, Nabonaſſar videtur primus jugum Medorum, qui in Aſſyria regnabant, excuſſiſſe. Not. in Fragm. p. 41. Juſt before, p. 40, he ſaies, Medi ab initio Arbacis ad initium Cyaxaris, quem Cteſias Aſtibarem nominat, res Aſſyriorum obtinuerunt 242 annis. This is not conſiſtent with what he ſaid in the preceding paſſage: and it was no more than 192 Years from the Beginning of *Arbaces* to the Beginning of *Cyaxares.* Preſently after, p. 43, *Scaliger* is inclined to think that the *Medes* neither conquered the *Aſſyrian* Kingdom, nor deſtroyed *Nineveh,* as *Cteſias* related. Quum dicat (Cteſias) Medos a clade Sardanapali ad obitum Aſtyagis, Aſſyriorum regnum obtinuiſſe, merito ut dubitetur, facit ſacra pagina, quæ Tiglath-Phul-Aſar et Senacherib regum Aſſyriæ meminit. Sed neque verum eſt, Ninum a Medis ſolo æquatam, ut refert idem Cteſias, cum ei et divinarum literarum auctoritas, et Herodotus refragetur, qui in hac parte longe certior Cteſia a nobis deprehenditur. But how variable and perplexed *Scaliger* was in his Accounts, appears from his third Book of Introductory Canons, p. 322. Edit. 1658.

Petavius ſays, Ego primum illud Aſſyriorum regnum in Sardanapalo funditus corruiſſe ſentio, et ad Medos Arbacemque rerum perveniſſe ſummam; ſed aliquanto poſt intervallo, exoleſcentibus paulatim Medis — nonnullos defeciſſe: primum quidem Aſſyrios, poſtea Babylonios. Doct. Temp. lib. ix. c. 35. And again, c. 52. he ſaies, Quamobrem uti poſt veteres illos Aſſyrios a Medis extinctos, eorum reliquiæ, excuſſo Medorum jugo, Nineveh rurſus novum inſtaurarunt imperium: Ita aliquanto poſt Babylonii, qui quidem vel Medis vel Aſſyriis hactenus paruerant, Nabonaſſaro duce libertatem et regnum ſibi pepererunt — et quidem initio Babylone fere ſola potitus videtur Nabonaſſarus, cum regio ipſa vel ejus pars aliqua ſaltem ab Aſſyriis occuparetur. Hinc eſt quod Salmanaſſar lib. iv. Regum cap. xvii. ℣ 24. colonos e Babylonia in Samariam miſiſſe dicitur. Nam Babel illic regionem ipſam ſignificat. See alſo his Rationar. Temp. part. ii. lib. iii. c. 3. and part. i. lib. ii. c. 6.

Our learned *Uſher* comes into the Story of *Arbaces* taking *Nineveh*, and reſtoring the *Medes* to their Liberty: but to make it more conformable to the Relation of *Herodotus*, he brings *Arbaces* down to the Time of the *Ptolemaic* Canon, and the Year before *Chriſt* 747; and by another Conjecture he ſuppoſes *Beleſis*, who was Confederate with *Arbaces*, to be *Nabonaſar* the firſt King of *Babylon:* and further ſuppoſes the *Aſſyrian* Empire ſtill to have ſubſiſted in a low Eſtate under *Ninus*, whom *Caſtor* related to be the Son of *Sardanapalus*, and whom the Archbiſhop thinks to be the *Tiglath-Pileſer* of Scripture; and to account for *Salmanaſar's* ſending the *Iſraelites* from *Samaria* into the Cities of the *Medes*, he ſuppoſes that the *Aſſyrians* had taken from the *Medes* ſeveral of their (15) Cities. But all the Conjectures of this learned Prelate are altogether groundleſs, and not ſupported by the leaſt Evidence.

Dr. *Prideaux* (16) in his Connection of the Old and New Teſtament makes *Arbaces* the ſame with *Tiglath-Pileſer*, or *Tiglath-Pul-Aſar* (which is the right Name) and *Beleſis* to be *Nabonaſſar* (or more truly *Nabonaſar)* which is all mere Invention, and not founded in any Chronology: and it is alſo abſurd, becauſe *Arbaces* is a *Median* Name, and *Tiglath-Pul-Aſar* is an *Aſſyrian* Name; and ſo they could not be the ſame Perſon. But being ſenſible from Scripture-evidence that *Media* was ſubject to the King of *Aſſyria*; and that there was no King in *Media* diſtinct from the King of *Aſſyria* to the End of the Reign of *Senacherib*; he ſuppoſes a ſecond Defection of the *Medes* from the *Aſſyrians*, and that they revolted from *Senacherib* after the Loſs of his Army in *Judæa* and his Return to *Nineveh*; and ſet up for themſelves a ſort of Democratical Government; but ſoon growing ſick of the Confuſions which this cauſed amongſt them, they choſe *Dejoces* for their King.

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(15) Annal. Vet. Teſt. p. 86, 87, 88. 98, 99.
(16) Part. I. b. i. p. 1, 2. 36.

This, which Dr. *Prideaux* calls the ſecond Defection, was in Truth the firſt, which happened upon the Death of *Senacherib*; and neither *Cteſias* nor any other ancient Hiſtorian ever mentioned a ſecond Revolt of the *Medes*: and it is evident from *Herodotus*, that after the firſt Revolt of the *Medes* from the *Aſſyrians*, a few Years before they choſe *Dejoces* for their King, they maintained their Liberty, and afterward their Kingdom, independent of the *Aſſyrians* to the laſt; to the final Deſtruction of the *Aſſyrian* Empire, and till they were conquered by *Cyrus*.

The Confuſion, Inconſiſtency, and groundleſs Hypotheſes of the fore-mentioned ancient and modern Chronologers were owing to their not being ſenſible that *Cteſias* had placed the Revolt of the *Medes* many Years too high, which he did in conſequence of his placing the Epoch of the *Aſſyrian* Empire too high likewiſe. And having taken it for granted that there was a Revolt of the *Medes* and *Babylonians* under the Prefecture of *Arbaces*, they were forced to feign another Revolt in the End of the Reign of *Senacherib*, and to ſuppoſe, that, after the firſt Defection, the *Aſſyrians* had recovered all or moſt they had loſt, both in *Babylonia* and *Media*; becauſe it appears from the Scripture Hiſtory, that nearly from the Time of the ſuppoſed Revolt by *Arbaces* and *Beleſis*, the *Aſſyrian* Empire ſubſiſted in all its Greatneſs and Power, and its Dominion not only continued over *Babylonia* and *Media*, but was extended much farther than ever it had been before, by the Conqueſts of *Meſopotamia*, *Syria*, and the Kingdom of *Iſrael*, under their Kings *Pul*, *Tiglath-Pul-Aſar*, *Salmanaſar*, and *Senacherib*, who, without Oppoſition or Controul, ſent Colonies of Captives into *Aſſyria*, *Babylonia*, *Chaldæa*, and *Media*, and drew other Colonies out of theſe Countries, which they planted in the conquered Kingdoms.

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This is ſufficient to have made both the ancient and modern Chronologers ſuſpect the Account of *Cteſias*, and, inſtead of acquieſcing in it, to have put them on examining where the Error lay; eſpecially ſince *Herodotus* had acquainted them that the firſt Revolt of the *Medes* was but a few Years before the Reign of *Dejoces*.

The Hiſtory itſelf of *Cteſias* ſufficiently confutes the Account of the Revolt of the *Medes* and Diſſolution of the *Aſſyrian* Empire at the Time when *Arbaces* was Prefect of *Media*. For *Cteſias* ſuppoſes that the *Aſſyrian* Empire was then at the height, and extended over moſt Part of *Aſia*; that *Meſopotamia*, and all *Syria*, *Egypt*, *Phœnicia*, and *Cæle-Syria*, and other Countries on this Side the River *Euphrates*, were ſubject to it: whereas it is evident from the foregoing Hiſtory of Scripture, that the *Aſſyrian* Empire at that time extended no farther weſtward in the *Lower Aſia* than *Babylonia* and *Chaldæa*; and that the Kings of *Aſſyria* had made no Conqueſts in *Meſopotamia*, *Syria*, or *Phœnicia*; or had invaded any Part of *Judæa* or of the Kingdom of *Iſrael*: nor did the *Aſſyrians* make any Expedition into *Egypt* till about 140 Years after *Arbaces*, under *Eſar-Haddon*.

Another thing which demonſtrates that *Nineveh* was not overthrown and the *Aſſyrian* Empire diſſolved by *Arbaces*, or at the Time fixed by *Cteſias*, is; that there are in Scripture ſeveral Prophecies concerning the Deſtruction of *Nineveh*, which were delivered after the Time when *Cteſias* related that it was taken and utterly demoliſhed.

The Prophet *Jonah* was contemporary with *Arbaces*, and lived in the Reign of *Jeroboam* (17) the ſecond, who reigned from the Year before *Chriſt* 823 to the Year before *Chriſt* 782. So that *Jonah*, about the Year before *Chriſt* 800, was ſent by God to denounce his Judgment againſt the City and Inhabitants of *Nineveh* for their great Wickedneſs and Impieties, and to declare to them, that if they re-

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(25) τούτῳ [Ἰεροβοάμῳ] προεφήτευσέ τις Ἰωνᾶς, ὡς δεῖ πολεμήσαντα τοῖς Σύροις αὐτὸν κρατῆσαι τῆς ἐκείνων δυνάμεως καὶ πλατῦναι τὴν αὐτοῦ βασιλείαν, τοῖς μὲν κατὰ τὴν ἄρκτον μέρεσιν ἕως Ἀμάθου πόλεως, τοῖς δὲ κατὰ τὴν μεσημβρίαν ἕως τῆς Ἀσφαλτίδος λίμνης. Antiq. Jud. lib. ix. c. 10. And *Jerome* ſaies, that the *Jews* related that *Jonah* propheſied at the ſame time with *Hoſeah*, *Amos*, and *Iſaiah*, Præfat. in Jon. tom. iii. p. 1471.

pented not, *Nineveh* ſhould be immediately (18) *overthrown.* But both the King and People, upon the preaching of *Jonah*, humbled themſelves, and turned from their evil Ways; and God, ſeeing the Sincerity of their Repentance, ſpared both the City and People, *Jonah* iii. 4, 10. Aud the Overthrow of *Nineveh* was by divine Providence deferred for about 200 Years. So that this Deliverance of *Nineveh* from the Overthrow threatened againſt it by the Prophet *Jonah* is a plain Demonſtration that it was not then overthrown and the *Aſſyrian* Empire deſtroyed. The Deſtruction of *Nineveh* was afterward propheſied of, by (19) *Nahum*, in the Reign of *Jotham* King of *Judah*, and in the Reign of *Tiglath-Pul-Aſar* King of *Aſſyria*, about the Year before *Chriſt* 745, *Nah.* i. ii. iii. and many Years after this by *Sophoniah* in the Reign of *Joſiah*, and about the Year before *Chriſt* 630, which was but a few Years before it was utterly deſtroyed and made deſolate, *Sophon.* ii. 13, 14, 15. And although the *Medes* revolted in the laſt Year of *Senacherib*, or Beginning of the Reign of his Son *Aſar-Haddon*, in the Year before *Chriſt* 710 or 711. yet the *Medes* only gained their own Liberty, which they ever after maintained. But the *Aſſyrian* Kings ſtill reigned at *Nineveh*: and after *Aſar-Haddon* we read that *Nabuchodonoſor* reigned at *Nineveh* in the Days of *Arphaxad* or *Phraortes* King of *Media*, *Judith* i. 1.

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(18) The Words of *Jonah* in the *Hebrew* Text are, *he cried and ſaid, Yet forty Days, and Nineveh ſhall be overthrown*, ch. iii. ℣ 4. All the *Greek* Copies have (τρεῖς ἡμέραι) *three Days*; and ſo the *Arabic* Verſion. And this Reading is favoured by *Joſephus*, who ſaies, that *Jonah* proclaimed to the *Ninevites*, that their City and Kingdom ſhould be deſtroyed (μετ' ὀλίγον πάνυ χρόνον) *after a very little Time:* and that he left the City as ſoon as he had made this Proclamation, Antiq. Jud. lib. ix. c. 10. p. 498. So that *Joſephus* had no Number of Days in his *Hebrew* Copy, and underſtood the Senſe to be, in a very few Days; more agreeable to the Reading of the Septuagint, than to that of the preſent *Hebrew* Text. The Context alſo favours the Septuagint Reading; for *Jonah* ſtaid in the City till the Time was come when he had proclaimed the Overthrow of it; and during this Time it is ſaid, that both the King and People kept a Faſt, and ſat *in Sackcloth and Aſhes*; and that, during the Faſt, *neither Man nor Beaſt* were allowed to *taſte any thing*; *neither to feed, nor drink Water*, ℣ 5, 6, 7. So that we cannot ſuppoſe that this Faſt could continue more than two Days. And after *Jonah* was gone out of the City, angry and grieved that God had not deſtroyed it, he ſtaid not above two Days out of it, to ſee what would become of it, ch. iv. ℣ 5, 6, 7, etc. So that either there was no Number of Days mentioned in the original *Hebrew* Text, but the Septuagint interpreted the Senſe to be *three Days*, and the *Jews* afterward made them *forty Days:* or, if the Number of Days was expreſſed in the Text, it ſeems more probable that it was *three Days* than *forty Days*, for the Reaſons aſſigned. The Reading of the Septuagint was in *Origen's* Copy: and he has it both in the Text and in his Commentary ſeveral Times, Homil. i. in Jerem. p. 53. and Homil. xviii. p. 182. But the *Hebrew* in his Hexapla had 40 Days. *Juſtin Martyr* cites it from the old *Greek* Vulgate of the Septuagint, *three Days*, as ſome Copies of his Dialogue with *Trypho* the *Jew* have it; though other Copies have 43 Days; which is evidently a corrupt Reading. Edit. Thirlb. p. 366, 367.

(19) Joſ. Antiq. lib. ix. c. 11.

I ſhall add another Inſtance of the groſs Miſtake of *Cteſias*. He related (20) that when *Nineveh* was taken and deſtroyed by *Arbaces*, Prefect of *Media*, and *Beleſis* the Prieſt Prefect of *Babylonia*, *Arbaces* poſſeſſed all the *Aſſyrian* Empire, except *Babylonia*, which he gave Tribute-free to *Beleſis*, and made it an independent Kingdom: and that *Arbaces* carried all the Gold and Silver found in *Nineveh* unto *Ecbatana*; and divided the *Median* Empire into Satrapies and Provinces. All this plainly relates to the Deſtruction of *Nineveh*, and of the *Aſſyrian* Kingdom under the laſt King of it, by *Cyaxares* King of *Media*, aſſiſted by *Nabo-Pul-Aſar* Prefect of *Babylon*, who was the Father of *Nabuchadnezzar*, in the Year before *Chriſt* 606, as will be ſhewn more at large. For *Ecbatana* was now the capital City of *Media*; but it was built 130 Years or more after *Arbaces*, and in the Beginning of the Reign of *Dejoces*, as (21) *Herodotus* informs us, and about the Year before *Chriſt* 691. When *Cyaxares* and *Nabo-Pul-Aſar* had taken and deſtroyed *Nineveh*, the *Aſſyrian* Kingdom in *Upper Aſia* and beyond the *Euphrates* was transferred to the *Medes*; and *Babylon* and the Provinces on this Side the *Euphrates* became a diſtinct independent Kingdom under *Nabo-Pul-Aſar* and his Poſterity. And *Herodotus* (22) remarks that *Cyaxares* who conquered the *Aſſyrians*, was the firſt who divided his Kingdom into Provinces.

(20) Apud Diod. Sic. lib. ii. p. 141, 142.
(21) Lib. i. c. 98.
(22) Lib. i. c. 103.

So that it is abundantly evident that *Cteſias* miſtook both the Time of the *Median* Revolt, and alſo the Time of the Deſtruction of the *Aſſyrian* Empire. His firſt Error was owing (as I have obſerved above) to his not having ſeen the *Chaldæan* Annals, and placing the Epoch or Beginning of the *Aſſyrian* Empire 111 Years too high; and ſo placing the *Median* Revolt ſo many Years too high likewiſe: for the Reigns of the *Aſſyrian* Kings from *Ninus* being deduced from their true Epoch reach to the true Time of the *Median* Revolt. His ſecond Error in ſuppoſing that *Nineveh* was taken and deſtroyed, and the *Aſſyrian* Empire diſſolved and transferred to the *Medes*, when they revolted from it, may alſo be accounted for. There were two Kings (22) of *Aſſyria*, each of whom the *Greeks* called *Sardanapalus*; the firſt of which was *Aſar-Haddon*, who was a great *Warrior*, and reigned many Years, and lived to be old, as we are informed from *Athenæus* and *Suidas*; and was ſucceeded by a Son called *Ninus* by *Caſtor:* the ſecond was *luxurious and effeminate*, and was burnt in his Palace. The Character of the firſt agrees to *Aſar-Haddon*, who was a warlike King and a great Conqueror, and reigned 43 Years: and as the *Medes* revolted in the Beginning of his Reign; and other Provinces, as *Babylonia*, *Armenia*, and perhaps the *Upper Syria* followed their Example; theſe Defections greatly weakened the *Aſſyrian* Empire, and might be the Occaſion of *Cteſias* relating that *Nineveh* was taken and deſtroyed and the *Aſſyrian* Empire transferred to the *Medes* in the Reign of this King, the firſt *Sardanapalus*, which happened above an hundred Years after, in the Reign of the ſecond *Sardanapalus*, called *Sarac* by *Alexander Polyhiſtor*, who was ſuch an effeminate King as *Cteſias* repreſented him. As there is ſo good Evidence that there were (23) two Kings of *Aſſyria* called *Sardanapalus*, in both whoſe Reigns the *Aſſyrian* Empire ſuffered by the *Medes* and *Babylonians*; in the Reign of the firſt by a Defection, and in the Reign of the latter by a total Overthrow; it is, I think, probable, that *Cteſias* miſtook the firſt for the latter *Sardanapalus.*

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(22) Σαρδαναπάλους ἐν β΄. Περσικῶν δύο φησὶ γεγονέναι Καλλισθένης· ἕνα μὲν δραστήριον καὶ γενναῖον· ἄλλον δὲ μαλακόν. Suid. voc. ὁ δὲ Ἑλλάνικος ἐν τοῖς Περσικοῖς δύο φησὶ Σαρδαναπάλους γεγονέναι. Schol. in Ariſtophan. Aves, ý 1022. p. 416. Edit. Kuſter. Κλείταρχος δ᾽ ἐν τῇ τετάρτῃ τῶν περὶ Ἀλέξανδρον γήρᾳ τελευτῆσαι φησὶν Σαρδανάπαλον μετὰ τὴν ἀπόπτωσιν τῆς Σύρων ἀρχῆς. Apud Athenæi Deipnoſ. lib. xii. p. 530.

(24) γεγόνασι δὲ δύο Σαρδανάπαλοι. Heſych. in voc. in agreement with the Hiſtorians cited in the foregoing Note.

Having ſhewn how the ancient and moſt learned modern Chronologers have been miſled by the Errors of *Cteſias*; and alſo what led *Cteſias* himſelf into thoſe Errors, we may ſecurely proceed to the Scripture Hiſtory of the *Aſſyrian* Kings, as being connected with that of the *Jewiſh* Kings; and which contains not only the trueſt, but the moſt remarkable Tranſactions of thoſe Kings for a ſeries of about 164 Years, or to the Deſtruction of the *Aſſyrian* Empire.

The firſt *Aſſyrian* King whoſe Name is mentioned in Scripture was *Pul*, who might be the King who reigned at *Nineveh* when *Jonah* was ſent to denounce God's Judgment againſt that City. He was the firſt King of *Aſſyria* who conquered the *Syrian* Kingdoms of *Meſopotamia*, *viz.* *Gozan*, *Haran*, *Rezeph*, and others, 2 *Kings* xix. 12. In the firſt Year of the Reign of *Menahem* King of *Iſrael*, and in the Year before *Chriſt* 770, *Pul* paſſed the *Tigris* and *Euphrates* with a great Army, and came through *Syria* into the Land of *Iſrael*, being invited, as is probable, by the People, to deliver them from the Tyranny of *Menahem*, who had uſurped the Kingdom, and dealt cruelly with thoſe who had oppoſed him, 2 *Kings* xv. 16. He is therefore *the Aſſyrian* mentioned by the Prophet *Hoſea*, who upbraids the *Iſraelites* under the Name of *Ephraim* (25), for ſending for Help to him againſt *Menahem*. *When Ephraim ſaw his Sickneſs — then went he to the Aſſyrian — yet could he not heal you*, ch. v. ℣ 13. He was ſo far from healing them, or delivering them from their Oppreſſion; that *Menahem* finding himſelf not able to reſiſt him, bought him off with *a thouſand Talents of Silver*, which *he gave him*, *that his Hand* (or *Power*) *might be with him*, *to confirm the Kingdom to him*. This Sum he by Force exacted from *the wealthieſt* of the People, by a Capitation of fifty Shekels of Silver for each Man; which the King of *Aſſyria* took, and departed out of the Land, leaving *Menahem* in Poſſeſſion of the Throne of *Iſrael*, 2 *Kings* xv. 19, 20. This ſhewed the *Aſſyrians* the Way into *Cæle-Syria* and *Judæa*. *Tiglath-Pul-Aſar*, called *Tiglath-Pileſer*, was probably the Son of *Pul*, and ſucceeded him in the *Aſſyrian* Empire. This King was ſent for by *Ahaz* King of *Judah*, to aſſiſt and deliver him from the Invaſion of *Rezin* King of *Damaſcene Syria*, and *Pekah*, Son of *Remaliah*, King of *Iſrael*, who had formed a Confederacy againſt him, with a Deſign to deſtroy him and ſeize on his Dominions. *Rezin* had recovered from him *Elath*, built on the *Red Sea* by *Azarias*, 2 *Kings* xiv. 22. 1 *Kings* ix. 26. and driven the *Jews* from thence, andpeopled it with *Syrians*, 2 *Kings* xvi. 5, 6. The *Jews*, by the Loſs of *Elath*, were deprived of the Benefit of the Trade to *Arabia*, and other Parts, whoſe Merchandiſes came by the *Red Sea*, and they never after recovered it. *Rezin* had alſo carried a Multitude of the *Jews* captive to *Damaſcus*, 2 *Chron.* xxviii. 5. and at the ſame time *Pekah*, *Son of Remaliah*, *ſlew in Judah a hundred and twenty thouſand valiant Men in one Day:* and *Zichri*, one of his Captains, *ſlew Maaſeiah the King's Son, and the Governor of his Houſe*, and his prime Miniſter of State, ℣ 6, 7. *And the Children of Iſrael carried away captive of their Brethren two hundred thouſand, Women, Sons, and Daughters; and took much Spoil from them, and brought it to Samaria*, ℣ 8. But the Captives they ſet at Liberty, by the Advice of the Prophet *Oded*, and ſent them honourably home, ℣ 11, 15.

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(25) The *Iſraelites*, or ten Tribes, are called *Ephraim* by the Prophet, becauſe *Samaria*, the capital City of the Kingdom of *Iſrael*, was in the Tribe of *Ephraim*.

The two confederate Kings of *Iſrael* and *Syria*, before they had done all this Miſchief to the King of *Judah*, went up together to *Jeruſalem*, and beſieged *Ahaz* in it, 2 *Kings* xvi. 5. But being not able to take the City, which was ſtrongly fortified with Walls and Towers, they returned with their Armies: and *Rezin* marched to *Elath*, and took it, and ſent the People Captives to *Damaſcus*, and left a Gariſon of *Syrians* in it: and at the ſame Time *Pekah* defeated the Army of *Ahaz*, with the Slaughter of an hundred and twenty thouſand Men; and carried away captive two hundred thouſand *Jews*, as obſerved above. The *Edomites* alſo came and ravaged the Land of *Judah*, and carried away many Captives: and about the ſame time the *Philiſtines* invaded the South Parts of *Judah*, and took ſeveral Cities with the Villages belonging to them, and dwelt in them, 2 *Chron.*

xxviii. 17, 18. So that *Judah* was reduced ſo low as almoſt to deſpair of Deliverance from her Enemies. This was *the Wound of Judah*, which the Prophet *Hoſea* ſpeaks of, ch. v. ℣ 13. which forced *Ahaz* to ſend an Embaſy to (26) *Tiglath-Pul-Aſar* King of *Aſſyria*, with a large Preſent of Gold and Silver, and a Promiſe alſo to be his Servant, and tributary to him, that he might aſſiſt him and deliver him out of the Hands of the two Kings his Adverſaries, and revenge the Injuries they had done him, 2 *Kings* xvi. 7, 8. Upon this Meſſage the King of *Aſſyria* came with a great Army, and beſieged *Damaſcus*, the capital City of *Syria*, and took it, and ſlew *Rezin* the King, and carried the People captive to (27) *Kir* in *Media*, and placed a Colony of *Aſſyrians* in it, ℣ 9. and hereby put an end to the *Syrian* Kingdom, which became ſubject to the *Aſſyrian* Empire. This happened in the ſecond and third Years of the Reign of *Ahaz*, and the Year before *Chriſt* 740 and 739.

As ſoon as *Tiglath-Pul-Aſar* had taken *Damaſcus* and ſubdued *Syria*, he invaded the Country of the King of *Iſrael*, and took *Ijon, and Abelbeth-Maachah, and Janoah* (which had been invaded and ſmitten before by *Ben-Hadad*, who was hired by *Aſa* to aſſiſt him againſt *Baaſha*, 1 *Kings* xv. 18—20.) *and Kedeſh, and Hazor, and Gilead, and Galilee, all the Land of Naphtali, alſo the Reubenites, and Gadites, and the half Tribe of Manaſſes* (that is, the two Tribes and half which were beyond *Jordan*) *and carried them captive into*

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(26) This King is called *Jareb* by the Prophet *Hoſea*, ch. v. ℣ 13. which Word is not the proper Name of a King, as ſome by Miſtake underſtand it; but the Word ſignifies *Revenger*, or *to revenge*, and is ſo rendered by *Jerome* in his Commentary on the Text. *Aquila* renders it δικαζόμενον; *Theodoſion*, κρίλὼ; *Symmachus*, and the *Latin* Vulgate, *ultorem*. *Jerome* remarks, Quod autem Jarib *ultorem* ſignificet et *judicem* nomen Gedeonis oſtendit: appellatus enim eſt Jerobaal, i. e. ulciſcatur ſe Baal.

(27) *Kir* was a City of the *Upper Media*, Joſ. Antiq. Jud. lib. ix. c. 12. p. 503. And it is called *Media* by the Prophet *Iſai*. xxii. 6. compared with ch. xxi. ℣ 2. Ptolemæi Κȣρνώα Cyrna Mediæ urbs mediterranea ad Mardum vel Amardum fluvium qui in Mare Caſpium exit. Bochart. Geog. Sac. lib. iv. c. 32. p. 293. See Ptol. Geog. p. 148. Edit. 1605. And *Tiglath-Pul-Aſar* ſending the *Syrian* Captives of *Damaſcus* into *Media*, ſhews that the *Medes* in his Reign were ſubject to the *Aſſyrians*.

Aſſyria, and brought them unto (28) *Halah, and Habor, and Hara, and to the River Gozan,* 2 *Kings* xv. 29. 1 *Chron.* v. 6. 26. And by theſe Conqueſts of *Tiglath-Pul-Aſar* in *Syria* and the Land of *Iſrael* was fulfilled the Prophecy of *Iſaiah*, ch. viii. ỳ 4. *The Riches of Damaſcus and the Spoil of Samaria ſhall be taken away before the King of Aſſyria.* Alſo the Prophecy of *Amos*, ch. i. ỳ 4, 5. *I will ſend a Fire into the Houſe of Hazael, which ſhall devour the Palaces of Ben-Hadad. I will break alſo the Bar of Damaſcus,— and the People of Syria ſhall go into Captivity unto Kir.*

The King of *Aſſyria*, by killing *Rezin* and deſtroying the *Damaſcene* Kingdom of *Syria*, and ſpoiling and depopulating many Countries of the King of *Iſrael*, and carrying his People captive into the Provinces of *Aſſyria*, did indeed deliver *Ahaz* from the Invaſion of theſe two Kings, and ſeverely revenged him of them; but yet, as the Prophet foretold, *Hoſ.* v. 13. he did not *cure him of his Wound*; any more than his Father *Pul*, when invited by the People of *Iſrael* to aſſiſt and deliver them from the Tyranny of *Menahem*, *did heal their Sickneſs*, as the ſame Prophet repreſents it. And *Tiglath-Pul-Aſar* was ſo far from *ſtrengthening Ahaz*, that *he diſtreſſed him*, 2 *Chron.* xxviii. 20. and impoveriſhed him by taking of him all the Silver and Gold that was in the Treaſury of the Temple, and in his own Treaſury alſo, which *Ahaz* ſent to him, and withal agreed to pay him an annual Tribute, 2 *Kings* xvi. 7, 8. xviii. 7.

Damaſcus and *Syria* being now become ſubject to the *Aſſyrians* laid the Foundation of an eaſy Conqueſt of the Land of *Judæa*, and of the Captivity of the Kingdoms both of *Iſrael* and *Judah*.

Salman-Aſar, called *Enemaſar*, *Tob.* i. 13. ſucceeded *Tiglath-Pul-Aſar*. This King completed the Miſeries of the ten Tribes of *Iſrael*,

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(21) Theſe Places are thought by ſome to have lain on the Weſtern Borders of *Media*, between *Aſſyria* and the *Caſpian Sea*. See Bochart. Prælim. Diſſert. de Sit. Paradiſ. Terreſt. Phaleg. p. 29. and p. 194. Hara eſt Rages, Autor. incerti Quæſt. Heb. in lib. Chron. inter oper. Hieron. tom. ii. p. 46. Hyde, Hiſt. Relig. vet. Perſ. p. 414. thinks *Hara* and *Gozan* were two chief Cities of *Media*, but *Habor* or *Chabor* is placed by *Ptolemy* in *Meſopotamia*, near the *Euphrates*, p. 142. and *Hara* may be the ſame with *Haran*, *Charran*, or *Carræ* in *Meſopotamia* likewiſe.

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which were begun by his Predeceſſor: for he invaded *Hoſhea* King of *Iſrael* (who had treacherouſly ſlain *Pekah*, and ſeized the Kingdom, 2 *Kings* xv. 30.) and put him under Tribute, 2 *Kings* xvii. 3. and afterwards finding that he had entered into a ſecret Confederacy againſt him with *So* (22) King of *Egypt*, and paid not his annual Tribute as he had done; he brought an Army, and ravaged all the Land as he marched to *Samaria*, to which he laid Siege, and *Hoſhea* was ſhut up in it three Years; and in the End of the third Year the King of *Aſſyria* took the City, and carried *Hoſhea* and his People captive into the Provinces of *Aſſyria* and *Media:* he ſhut *Hoſhea* up in Priſon, *and placed the People* (23) *in Halah, and in Habor by the River of Gozan, and in the Cities of the Medes*, 2 *Kings* xvii. 4, 5, 6. xviii. 9, 10, 11. Thus the Kingdom of *Iſrael* was utterly deſtroyed in the Year before *Chriſt* 721, after it had ſtood 256 Years.

The Deſolation and Captivity of *Iſrael* was foretold many Years before to *Jeroboam*, by the Prophet *Abijah* the *Shilonite*. *The Lord* (ſaies he) *ſhall ſmite Iſrael, as a Reed is ſhaken in the Water; and he ſhall root up Iſrael out of this good Land — and ſhall ſcatter them beyond the River* (Euphrates) *becauſe they have made their Groves, provoking the Lord to Anger. And he ſhall give Iſrael up, becauſe of the Sins of Jeroboam, who did ſin, and who made Iſrael to ſin*, 1 Kings xiv. ver. 15, 16. And it is probable that *Salman-Aſar* beat in pieces and carried away the *Golden Calves* which had been ſet up by *Jeroboam* in *Bethel* and *Dan*, it being uſual for idolatrous Conquerors to demoliſh and carry away the Gods or Idols of thoſe Nations whom they conquered.

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(22) *Herodotus* calls this King *Sabacon*, lib. ii. c. 137. and *Manetho*, *Dynaſt.* 24.

(23) *Hala*, *Halach*, or *Chalach* might be one of the Cities built by *Aſhur*, *Gen.* x. ℣ 11. This is ſuppoſed to be *Calah*, ſituated about the Springs of the River *Lycus*, and mentioned by *Strabo* as the capital City of a Province called *Calacene*; which ſeems to be the ſame with *Ptolemy's Calacine*, above *Adiabene* towards Mount *Niphates*, Ptolem. Geog. lib. vi. p. 146. See *Bochart's* Phaleg. lib. iv. c. 22. Cellar. Geog. Tom. ii. p. 663. *Ptolemy* mentions *Chabor*, which ſeems to be the *Habor* here mentioned amongſt the Cities of *Meſopotamia*, and lying near the *Euphrates*, Geog. lib. v. p. 142. See Not. 21, above. *Goſan* may be *Ptolemy's Gauſanitis* in *Meſopotomia*; or *Gauſan*, or *Gauſania*, a City of *Media*, Geog. lib. v. p. 142. lib. vi. p. 148. *Joſephus* ſaies, the *Iſraelites* were carried from *Samaria* into *Media* and *Perſia*, Ant. Jud. lib. ix. c. 14. And the Oriental Chronicle publiſhed by *Abraham Ecchellenſis* makes *Chabor* to be *Aſphahan*, p. 19.

And this is intimated by the Prophet *Hoſeah*, *The Inhabitants of Samaria ſhall fear becauſe of the Calves* [rather *Calf* as the Septuagint has it] *of Beth-Aven: for the People thereof ſhall mourn over it—It ſhall be carried alſo unto Aſſyria for a Preſent to King Jareb: Ephraim ſhall receive Shame, and Iſrael ſhall be aſhamed of his own Counſel. As for Samaria her King is caſt off,* AS THE FOAM UPON THE WATER, ch. x. ver. 5, 6, 7. And the Prophet *Micah* foretells to the People of *Iſrael*, that *all their graven Images ſhall be beaten to pieces*, ch. i. ver. 7. *Amos* alſo propheſied, that God would *viſit the Altars of Beth-el*, and that *they ſhould fall to the Ground*, ch. iii. ver. 14. and *Beth-el* is threatened with Judgment and Deſtruction, ch. v. ver. 5, 6. After the *Iſraelites* were carried away out of their own Land into *Aſſyria*, as God had foretold by his Prophets, 2 *Kings* xvii. ver. 23. that the Land might not be deſolate and without Inhabitants; *Salmanaſar the King of Aſſyria brought Men from Babylon, and from* (24) *Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the Cities of Samaria inſtead of the Children of Iſrael; and they poſſeſſed Samaria and dwelt in the Cities thereof*, 2 Kings xvii. ver. 24. Some of theſe Colonies in *Ezra*, ch. iv. ver. 9. are called *Dinaites*, *Apharſathchites*, *Tarpelites*, *Apharſites*, *Archevites*, *Babylonians*, *Suſanchites*, *Debavites*, *Elamites:* which laſt People are not mentioned in the *Greek* Copies. But theſe Nations were not ſent and placed in the Cities of *Samaria*, ver. 10. by *Aſar-Haddon*, as is ſaid ver. 2. in all the Copies; and which Reading is followed by Archbiſhop *Uſher*, Sir *J. Marſham*, Sir *I. Newton*, and others: but they were ſome of the Colonies ſent from *Media*, *Perſia*, *Babylonia*, *Meſopotamia*, and *Syria*, by *Salmanaſar:* and ſo (25) *Joſephus* read it in his Copy of *Eſdras*. They were ſent over from the *Aſſyrian* Provinces under the

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(24) *Cuthah* was a Province in *Perſia*, ſo called from the River *Cuthus*. Joſeph. Jud. Antiq. lib. ix. c. 14.

(25) Antiq. Jud. lib. xi. c. 2. p. 549. cap. iv. p. 556.

Command of *Aſnappar* or *Aſſenaphar*, and ſettled in the Cities of the *Iſraelites*; and worſhiped the God of *Iſrael* along with their own Idols, 2 *Kings* xvii. ver. 28, 29. 41.

By theſe Nations poſſeſſing the whole Land of *Iſrael*, the very Name of *Iſraelites* was aboliſhed, according to the Prophecy of *Iſaiah*, ch. vii. ver. 8. who told *Ahaz*, that *within threeſcore and five Years, Ephraim* (i.e. the Tribes of *Iſrael) ſhould be broken, ſo as not to be a People.* This was the Term which God had appointed for the Captivity of *Iſrael*, from the Time that he had ſent Prophets to forewarn them of it. The firſt of theſe was *Amos*, all whoſe Prophecies almoſt declare God's Judgments againſt the *Iſraelites* for their Idolatries and Immoralities, and threaten them with utter Deſtruction. *Amos* began to prophecy in the latter End of the Reign of *Jeroboam* the ſecond, and *two Years before the Earthquake*, which happened in the Year before *Chriſt* 783, as is moſt probable; and, as I obſerved, under the Reign of this (26) King: ſo he began to prophecy in the Year before *Chriſt* 785, and *Hoſeah* propheſied againſt the *Iſraelites* about the ſame time; and *Iſaiah* a few Years after them. Now from the Year before *Chriſt* 785, when God firſt foretold the utter Deſtruction of the Kingdom of *Iſrael*, and the Captivity of the People of the Land, by *Amos*, to the Year before *Chriſt* 721, when *Samaria* was taken, and all the People of it, and of the Cities belonging to it, were carried into Captivity; and the Land inhabited by other Nations ſent from the *Aſſyrian* Provinces, is *ſixty-four Years*, and ſo *within ſixty-five Years*, as *Iſaiah* foretold, *Ephraim was broken from being any more a People.* And this was the Explication of the ancient *Jews*, as (27) *Jerome* relates in his

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(26) See the Chronolog. Table of the Kings of *Iſrael* and *Judah*.

(27) Hebræi hunc locum ita ediſſerunt; ut Amos, qui ſub Ozia cœpit prophetare, quando et Iſaias prophetiæ ſuæ habuit exordium, primus prophetaverit contra Iſrael, dicens (cap. vii. ver. 17.) *Iſrael autem captivus ducetur de terra ſua.* Titulus quoque prophetiæ ejus contra Samariam ſit, et prophetare cœperit in diebus Oziæ regis Juda ante duos annos terræ motus:—volunt autem annum fuiſſe vigeſimum quintum Oziæ, quando hæc acciderunt, cujus reliqui anni ſunt viginti ſeptem. Ozias enim regnavit annos quinquaginta duos: poſt eum regnavit Joatham filius ejus annis ſedecim; et hujus filius Ahaz annis aliis ſedecim; poſt quem regnavit Ezechias, cujus ſexto imperii anno capta Samaria eſt: atque

Commentary on the Paſſage of *Iſaiah*, ch. vii. 8. And by this Interpretation the Prophecy was exactly fulfilled; nor do I apprehend that it can be made out any other (28) Way: and eſpecially by a ſuppoſed Colony planted in the Cities of *Iſrael* many Years afterwards by *Aſar-Haddon*, and founded on the corrupt Reading of *Ezra*, ch. iv. 2. taken notice of above. And admitting that *Aſar-Haddon* had ſent a Colony into the Land of *Iſrael* forty-four Years, as is ſuppoſed, after the Captivity of the ten Tribes, how could this be a fulfilling of *Iſaiah's* Prophecy, which was fulfilled forty-four Years before? For the *Iſraelites* were *broken and no more a People*, after *Salmanaſar* had taken *Samaria* and carried them away Captive into *Aſſyria*. So that I wonder that ſuch learned Men as *Uſher* (29), and the great Sir *Iſaac Newton*, ſhould acquieſce in an Interpretation of the Prophecy, which is evidently groundleſs.

After *Salmanaſar* had taken *Samaria*, he marched with his Army through *Galilee* into *Phœnicia*, and inveſted *Tyre*, in the Reign of *Elulæus*, as *Menander* (30) of *Epheſus* related from the *Tyrian* Annals.

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ita effici ſimul annos ſexaginta quinque. Com. in cap. vii. Iſai. p. 68. *Clarius* is of the ſame Opinion, ap. Crit. Sac. tom. iv. annot. in loc. Iſaiæ, and Forerius from Vatablus, ibid.

(28) *Grotius* and *Cappellus* read in the Text of *Iſaiah ſix and five Years*, inſtead of *ſixty-five*: and ſo read in the *Hebrew* Text *ſes*, i. e. *ſix* in the ſingular Number for *ſeſim*, i. e. *ſixty* in the plural Number. And they computed from the two laſt Years of *Pekah*, or the 18th of his Reign, to which the nine Years of *Hoſhea* being added made eleven Years, Crit. Sac. ubi ſup. et Ludov. Cappel. Crit. Sac. lib. vi. p. 415 But beſides that all Copies read *ſixty-five Years*, they did not conſider that after the Death of *Pekah* there was an inter-regnum, or Anarchy of nine Years, before *Hoſhea* began to reign: for he did not reign till the 12th of *Ahaz*, 2 *Kings* xvii. 1. and therefore from the 2d of *Ahaz* and 18th of *Pekah* ending, whence they ſuppoſe the Prophet to reckon, it was 19 or 20 Years: *viz.* 10 or near 11 Years of *Ahaz's* Reign, when *Hoſhea* began to reign, and nine Years of *Hoſhea's* own Reign. So that their Emendation of the Text of *Iſaiah*, though ingenious, has no Foundation.

(29) Annal. vet. Teſt. p. 108. ad ann. 677. ant. ær. Chriſt. Sir I. Newt. Chronolog. p. 283.

(30) Apud Joſeph. Antiq. Jud. lib. ix. c. 14. The *Tyre* which *Salmanaſar* invaded, and was not able to take, was evidently *Old Tyre*, for he inveſted it with a Land-Army firſt and laſt; and therefore it could not be the inſular

On Occaſion of this Invaſion, *Sidon*, *Ace* [afterwards called *Ptolemais*, and now *Acon*] and many other Cities revolted from the *Tyrians*, and put themſelves under the Protection of the King of *Aſſyria:* upon which *Elulæus* made Terms of Peace with *Salmanaſar*, probably paying him a great Sum of Money, and *Salmanaſar* return'd with his Army into *Aſſyria*. He ſoon after renewed the War, in order to make the *Tyrians* ſubmit and become tributary to him, as moſt of the Cities of *Phænicia* had done. The *Phænicians* aſſiſted him with a Fleet of ſixty Ships, to enable him to attack the *Tyrians* by Sea as well as Land. The *Tyrians* had only twelve Ships, with which they fought and beat the *Phænician* Fleet, and took five hundred Priſoners. Upon this Defeat the King of *Aſſyria* would engage them no more at Sea; but left an Army to block up the City, and returned into *Aſſyria*. This Army, to diſtreſs the *Tyrians* and force them to a Surrender, ſtopped the Aquæducts by which Water was conveyed from the River into the City: ſo that the *Tyrians* had no Supply of Water but from Wells which they dug. This Blockade continued for five Years, from which they were delivered by the Death of *Salmanaſar*, who died in the Year before *Chriſt* 713, if not the Year before.

Salmanaſar had all along demanded of *Hezekiah* King of *Judah* the annual Tribute which *Ahaz* his Father had agreed to pay to the *Aſſyrians*; but *Hezekiah* having been proſperous in his Wars againſt the *Philiſtines*, he refuſed to pay the uſual Tribute, 2 *Kings* xviii. 7, 8. *Salmanaſar* (31) threatened him with an Invaſion and Devaſtation of his Kingdom; and would undoubtedly have made War upon him, if if he had not been diverted by his Expeditions into *Samaria*, *Phænicia*, and *Syria*, and diſappointed in his Attempts upon *Tyre*, which kept an Army employed five Years, ſoon after which he died.

Tyre which was ſurrounded by the Sea. And yet in the Text of *Joſephus*, *Palæ-Tyrus*, or *Old Tyre*, is ſaid to have ſurrendered with the other *Phænician* Cities. ἡ πάλαι Τύρος therefore is a corrupt Reading, and I wonder the learned *Uſher* did not ſee that it was ſo. Annal. vet. Teſt. ad an. ante Chriſt. 717. I am inclined to think with *Perizonius*, that *Menander* wrote ἡ Βήρυλος. Orig. Babylon. c. vi. p. 82.

(31) Joſeph. Antiq. Jud. lib. ix. c. 13. fin. p. 505.

Senacherib (32) ſucceeded his Father *Salmanaſar* in the *Aſſyrian* Empire, *Tob.* i. ℣ 15. And he no ſooner came to the Throne, in the 14th Year of *Hezekiah* King of *Judah*, and in the Year before *Chriſt* 713, but he invaded *Judæa* with a prodigious Army, to be revenged on *Hezekiah* for having refuſed to pay the annual Tribute laid upon his Kingdom by *Tiglath-Pul-Aſar*, as it was agreed between him and *Ahaz*, and had been conſtantly paid till he came to the Throne of *Judah*. *Senacherib took ſeveral of the fortified Cities of Judah*, 2 Kings xviii. ℣ 13. and laid Siege to *Lachiſh*; intending next to go up with his Army againſt *Jeruſalem*, ℣ 14. Upon this *Hezekiah* was terrified, and immediately ſent Ambaſſadors to the King of *Aſſyria*, to beg Pardon for not having paid the annual Tribute, and promiſing to pay whatever Sum he ſhould lay upon him, if he would go out of his Country. The King of *Aſſyria* demanded of him *three hundred Talents of Silver and thirty Talents of Gold. Hezekiah took all the Silver that was in the Treaſury of the Temple, and alſo of his own Palace; and cut off the Gold from the Doors of the Temple, and from the Pillars which he had overlaid*, to make up the appointed Sum, *and gave it to the King of Aſſyria*, ℣ xiv. 15, 16. *Senacherib* having received the Money left *Judæa* for the preſent, and marched his Army againſt the *Egyptians*, to be revenged on that Nation for having confederated with *Hoſhea* againſt his Father *Salmanaſar*, 2 Kings xvii. ℣ 4. He ſent *Tartan*, one of his Generals, with an Army to *Aſhdod*, or *Azotus*, which he beſieged and took, *Iſai.* ch. xx. ℣ 1. whilſt he himſelf proceeded with the main Army, and ſat down before (33) *Peluſium*, the frontier City of *Egypt*, with a Deſign, after he had taken it, to have ſubdued the whole Kingdom and made it tributary.

After *Senacherib* was gone into *Egypt*, *Hezekiah* fell ſick of the Plague; and the Prophet *Iſaiah* was ſent to acquaint him, that his Diſtemper was mortal, and bid him *ſet his Houſe in Order, for that he ſhould die and not live*, 2 Kings xx. ℣ 1. This God did to humble and to try him. And as ſoon as the Meſſage was delivered, *Hezekiah* prayed heartily to God, and hoped he might obtain Mercy and Deliverance from Death, on account of his Sincerity and Zeal in the true Worſhip of God, which he had reſtored and reformed from the Idolatries of his Father *Ahaz*, 2 Kings xviii. ℣ 3, 4, 5, 6.

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(32) Herodot. lib. ii. c. 141. mentions this King, and calls him *Sanacharib King of the Arabians and Aſſyrians.* His Father might have conquered Part of *Arabia deſerta* which joined to *Chaldæa*, or *Herodotus* might mean the *Chaldæan Arabians*; or thoſe *Arabians* who dwelt in *Meſopotamia*, and were ſubject to the *Aſſyrians* after *Tiglath-Pul-Aſar* had conquered *Syria*; and *Salmanaſar* had added to theſe Conqueſts. See 2 *Kings* xix. ver. 11, 12, 13.

(33) Herodot. lib. ii. c. 141. and *Beroſus* in *Joſephus* Antiq. Jud. lib. x.

Before *Iſaiah* was got out of the Palace, he was ordered by God to turn back again, and to tell *Hezekiah*, that his Prayers were heard, and that he ſhould be healed immediately; and the Prophet had ordered *a Lump of Figs to be laid upon the* peſtilential *Boyl*, which *brake it, and he recovered.* God alſo told him, that he ſhould live and reign *fifteen Years* longer; and that he would deliver him and *Jeruſalem* out of the Hand of the King of *Aſſyria* (who had purpoſed in his Return from *Egypt* to deſtroy them, and was then probably on his March) 2 *Kings* xx. 2, 3, 4, 5, 6, 7. And as he deſired to be ſatisfied of the Truth of what the Prophet had told him by a miraculous Sign, *God brought the Shadow of the Sun ten Degrees* (34) *backward, by which it had gone*

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e. 1. *Herodotus* calls the King of *Egypt*, who then reigned, *Sethon*; and he is called *Sevec*, or *Sevechus* in *Manetho's* 25th Dynaſty.

(34) The Miracle of the Sun's Shadow going back ten Degrees, ſeems to have been by a miraculous Inflection of the Rays of the Sun only, on the Dial, or *Staircaſe* of the Palace of *Abax*, or *Hezekiah*, which was firſt made uſe of for the Obſervation of the Time of the Day in the Reign of *Ahaz*; and not to have been an univerſal Miracle. For it appears from 2 *Chron.* xxxii. 31. that the Ambaſſadors of *Merodac-Baladan*, who were ſent to compliment *Hezekiah* on his Recovery (2 *Kings* xx. 12.) were ordered to enquire *into the Miracle* that was done at the ſame time. This ſhews that it had no Effect, nor was obſerved by the *Chaldæan* Aſtronomers at *Babylon*; but only that they had heard of it there: and the Study of Aſtronomy being then much improved at *Babylon*, they were deſirous to have an Account of ſo extraordinary a Phænomenon as the Retrogradation of the Sun's Shadow. The Word tranſlated *Dial* is *Megaloth*, the Word which is rendered ſeveral Times before *Degrees*; and it means an Aſcent or Flight of Steps. So that this *Dial* ſeems to have been no other than a Staircaſe in King *Ahaz's* Palace, on the Steps of which was marked with Lines the Progreſs of the Sun's Shadow, ſhewing *the Hours of the Day*. So the *Chaldee* Paraphraſe and the *Syriac* Verſion underſtand it. And *Joſephus* ſaies, the

down in the Dial of Ahaz, 2 Kings xx. ver. 8—11. Iſaiah xxxviii. ver. 7, 8.

Senacherib had ſpent all the Year in the Siege of *Peluſium,* without being able to take it. *Herodotus* (35) relates, that he was defeated by a vaſt Number of Field-Mice running into his Camp by Night, which gnawed to pieces the Shield-ſtraps, Bow-ſtrings, and Quivers of his Soldiers; ſo that in the Morning, finding themſelves diſarmed, they raiſed the Siege and fled, with the Loſs of many Men, who were ſlain by the *Egyptians* in their Flight. But *Joſephus* (36) gives a more probable Account of the *Aſſyrians* leaving the Siege of *Peluſium*; namely, that when he had finiſhed his Batteries raiſed againſt the Town, and was ready to ſtorm it, News was brought him, that *Tirhakah* King (37) of *Æthiopia* was in full March with a great Army to aſſiſt the *Egyptians*; and had reſolved to march through the Deſart of *Arabia,* and to invade the *Aſſyrian* Territories. This Account made him ſuddenly decamp and quit the Siege of *Peluſium*; and leave the Country of *Egypt.* This was in the fifteenth Year of *Hezekiah,* and in the Year before *Chriſt* 712. *Senacherib,* enraged at his Diſappointment in his

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Shadow of the Sun went *back ten Steps in the Houſe of Ahaz,* Antiq. Jud. lib. x. c. 2. Theſe *Hippolytus* underſtood to be ſo many Hours; and that this Day had *thirty-two Hours,* Ap. Annal. Glyc. p. 194.

(35) Lib. ii. c. 141.

(36) Jud. Antiq. lib. x. c. 1. p. 512.

(37) *Joſephus* calls him *Tharſicah* in the Place above-cited. He is called by *Manetho Tarcus,* or *Tarachus:* and by the Septuagint and Latin Vulgate *Tharaca.* He was King of *Æthiopia* and *Arabia,* above *Syene,* which was the Boundary between *Egypt* and *Æthiopia,* and his Kingdom reached to the weſt Side of the *Arabian* Gulf, or Sea. See Cellar. Geog. Antiq. lib. iv. c. 8. p. 952. and Strab. Geog. lib. i. p. 68. He is mentioned by *Strabo,* who calls him *Tearcho* the *Æthiopian* King; and ſaies, he was related to have marched with an Army as far as the Pillars of *Hercules,* Geog. lib. xv. p. 1007. He was probably the Son of *Sabacon,* and Brother to *Sevechus* King of *Egypt,* whom he came to aſſiſt, and ſucceeded him in the *Egyptian* Kingdom; and is the third *Æthiopian* King who reigned in *Egypt* under the 25th Dynaſty of *Manetho*; which ſee, and the Notes there. And it appears from *Joſephus* Antiq. Jud. lib. x. c. 1. that he was King of the *African Æthiopia* above *Egypt,* becauſe he purpoſed, after fighting *Senacherib,* if he beat him, to have marched directly through the Deſart of *Arabia* into the *Aſſyrian* Territories.

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Egyptian Expedition, returned with his Army into *Judæa,* and encamped again at *Lachiſh,* 2 Chron. xxxii. ver. 9. 2 Kings xviii. ver. 17. And notwithſtanding the Treaty of Peace which he had made with *Hezekiah,* he ſent *Rabſhakeh,* and two other Generals of his Army, *with a great Hoſt againſt Jeruſalem,* 2 Kings xviii. 17. *Rabſhakeh* and the other two Officers, called *Tartan* and *Rabſans,* went to *Jeruſalem,* and ſtanding near the Wall of the City, delivered the proud and blaſphemous Meſſage mentioned 2 *Kings* xviii. ver. 19, *&c.* *Iſai.* xxxvi. ver. 4, 5, *&c.* unto the Servants of *Hezekiah,* whom he ſent out to them; demanding a Surrender of *Jeruſalem* to the King of *Aſſyria*; and endeavouring to perſuade the People to revolt, ver. 29, 30, 31. *Hezekiah* had a little before *taken Counſel with his Princes and great Men,* about putting themſelves and the City in a Poſture of Defence, as ſoon as he perceived that *Senacherib* had a Deſign to fight againſt *Jeruſalem.* The firſt thing reſolved on was *to ſtop up all the Wells which were without the City*; and to divert *the Brook* which ran by it, another Way; that, when the *Aſſyrian* Army came near the City, they ſhould find no Water: this was immediately done by the People, who readily in great Numbers employed their Hands in the Work. He alſo at the ſame Time repaired the Breaches of the Wall, and raiſed it up to the Towers; and built a new Wall without the other, and repaired *Millo*; and armed the People, and marſhalled them, and ſet proper Officers over them. Then he ordered them to be all drawn up before him; and he exhorted them *to be courageous,* and not to be afraid of the great Army of the King of *Aſſyria*; for that their God was more powerful than all his Hoſt, and was ready to help them and to fight their Battles. This Speech encouraged the People, and they reſolved to defend the King and City to the laſt, 2 *Chron.* xxxii. 2—8. Theſe Preparations for a Defence were made whilſt *Senacherib* lay before *Lachiſh.* But when *Rabſhakeh* was come with a great Army before *Jeruſalem,* and had delivered the threatening and blaſphemous Meſſage which *Eliakim* and the other Officers of the Houſhold repeated to *Hezekiah,* his Courage began to fail him; he rent his Cloaths and put on Sackcloth, and went into the Temple, and prayed to God to deliver him and his People out of the Hand of the King of *Aſſyria*:

at the ſame Time he ſent a Meſſage to the Prophet *Iſaiah*, to let him know the Danger they were in; and to acquaint him with the reproachful Blaſphemies which *Rabſhakeh*, by Order of his Maſter the King of *Aſſyria*, had uttered againſt the living God; and to entreat his earneſt Prayers to God to ſpare his People which were left, 2 *Kings* xviii. ℣ 37. ch. xix. ver. 1, 2, 3, 4. *Iſaiah* put up his earneſt Prayers to God both for the King and People; and bade the Servants of *Hezekiah* tell their Maſter *from the Lord*, not to be afraid of the Threatenings of the King of *Aſſyria*, and of the Blaſphemies of his Servants againſt the God of *Iſrael*; for that God would *ſend a Blaſt upon him; and he ſhould hear a Rumour, and return to his own Land, and fall by the Sword in his own Land*, 2 Kings xix. ver. 6, 7. *Rabſhakeh* having delivered his Meſſage; and receiving no Anſwer from the People to whom he had applied himſelf, who were reſolved to defend the City and their King; and finding that the City was well fortified and able to hold out, he returned to the King of *Aſſyria*, who had left *Lachiſh* and was beſieging *Libnah*, ver. 8. *Iſai.* xxxvii. ver. 8. He had no ſooner given *Senacherib* an Account of his Meſſage to *Hezekiah*, but News was brought (as *Iſaiah* had foretold) that *Tirhakah* King of *Æthiopia* was in full March to fight againſt him; being, as is probable, deſired by the King of *Egypt* to purſue him, 2 *Kings* xix. 9. *Iſai.* xxxvii. 9. *Senacherib* waited for the coming up of the Enemy, and reſolved, after he had defeated him, to march with his whole Army againſt *Jeruſalem*: and in the mean time ſent Meſſengers again with a Letter to *Hezekiah* in the ſame haughty and blaſphemous Style, as he had at firſt delivered a Meſſage by *Rabſhakeh*, 2 *Kings* xix. ver. 9—13. *Iſai.* xxxvii. 9—13. *Hezekiah* having received and read the Letter, went immediately to the Temple, and holding it open in his Hand, he prayed to God to hear the Words of *Senacherib*, with which he had reproached and defied him; and begged that he would make his Power known in all the Kingdoms of the Earth, and that he alone was God, by ſaving his People out of the Hand of the *Aſſyrians*, ver. 14—19. As ſoon as he had done praying, the Prophet *Iſaiah* ſent to aſſure him, that God had heard his Prayers; and that the King of *Aſſyria* ſhould not come before the City or lay Siege to it; and that he would defend and ſave it

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it out of his Hand. And for a Sign of their Deliverance, and that *Senacherib* ſhould leave the Country, and not return again to invade it, he tells them, *they ſhould eat that Year ſuch Things as grew of themſelves, and in the ſecond Year that which ſprang of the ſame; and in the third Year they ſhould ſow and reap, and plant Vineyards and eat the Fruits thereof.* Accordingly, *that Night the Angel of the Lord went out and* (38) *ſmote in the Camp of the Aſſyrians an hundred fourſcore and five thouſand Men,* amongſt which were *all the mighty Men of Valour and the Leaders and Captains of the Army,* 2 Kings xix. ver. 20. 28, 29. 32, 33, 34, 35. Iſai. xxxvii. ver. 21. 29, 30. 33, 34, 35, 36. 2 Chron. xxxii. ver. 21.

This Deſtruction of the *Aſſyrian* Army was a juſt Judgment from God upon *Senacherib,* for having blaſphemed and defied him to deliver *Jeruſalem* out of his Hands. God by this Act of his miraculous Power let him ſee that he was greater than all the Gods of the Nations, whoſe Images and Altars had been deſtroyed by him and his Forefathers, who were by his Providence raiſed up to puniſh thoſe idolatrous Countries which they had conquered and waſted: but that he was able to deliver his own People who worſhiped him, without human Strength; and to deſtroy their Enemies how many and potent ſoever, with the *Blaſt* of his Mouth; and by one ſingle Meſſenger of his divine Vengeance.

The Prophet *Hoſea* foretold this miraculous Deliverance of the *Jewiſh* Nation. Having foretold the utter Deſtruction of the *Iſraelites* by the Conqueſt of *Samaria,* ch. i. ver. 6. he adds ver. 7. *But I will have Mercy on the Houſe of Judah, and will ſave them by the Lord their God, and will not ſave them by Bow, nor by Sword, nor by Battle, by Horſes nor by Horſemen.* They were to be ſaved by an inviſible and immediate divine Power, which remarkably appeared in the Deſtruction of *Senacherib's* Army, which was ready to have laid ſiege to *Jeruſalem* with an irreſiſtible Force. And the Prophet *Iſaiah,* in ſeveral Parts of his Prophecies, foretells this extraordinary Deliverance of the *Jews* and Deſtruction of the *Aſſyrians* at the ſame time. See ch. x. ver. 24, 25. ch. xiv. ver. 24, 25.

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(38) *Joſephus* thinks that God deſtroyed the *Aſſyrian* Army by a raging Peſtilence ſent amongſt them. τοῦ Θεοῦ λοιμικὴν ἐνσκήψαντος αὐτοῦ τῷ στρατῷ νόσον, κατὰ τὴν πρώτην τῆς πολιορκίας νύκτα. Antiq. Jud. lib. x. c. 1. fin.

Senacherib being terrified with the Loſs of his Army, fled with the ſmall Remainder of it home to *Nineveh*, in great Confuſion (2 *Chron.* xxxii. ver. 21.) and Rage: and there barbarouſly ſlew many of the *Jews* who were his Subjects, and had been brought Captive thither by *Salmanaſar*, and ordered their Bodies to be caſt out of the Walls of the City and to lie unburied, as a Revenge for what he had ſuffered in *Judæa*, *Tob.* i. ver. 17, 18, 19.

The Deſtruction of ſo great an Army weakened the Kingdom of *Senacherib*; and he ſoon became odious and contemptible even in his own Family: and in the Beginning of the Year after he had fled out of *Judæa*, which was the Year (39) before *Chriſt* 711, his two eldeſt Sons conſpired againſt him, and ſlew him whilſt he was worſhiping in the Temple of *Niſroch* (40) his God: which unnatural Parricide rendering them odious to the People, they were forced (in order to ſave their

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(39) *Senacherib* muſt have ſpent more than a Year in his Expeditions, firſt into *Judæa*, many fortified Cities of which he conquered: and having made Peace with *Hezekiah*, he marched into *Egypt*, and ſpent all the Year in the Siege of *Peluſium*; and was forced to leave it untaken. After this, in the Year before *Chriſt* 712, he marched back into *Judæa*, and broke his Treaty with *Hezekiah*; took *Lachiſh* and after that laid ſiege to *Libnah*, where his great Army was almoſt all deſtroyed: ſo that it muſt have been in the End of Summer when he fled out of *Judæa* to *Nineveh*; whither he returned full of Rage and Revenge, and ſlew many of the *Jews*, and ordered their Bodies to lie unburied behind the Walls of the City: this Cruelty continued ſome time. *Tobit* buried the dead Bodies of the *Jews* from Time to Time, till he was diſcovered by a *Ninevite*, who informed againſt him, and he was forced to fly to ſave his Life. This by his Account was in the Beginning of the Spring; for he ſaies, that in leſs than *fifty-five* Days after he had fled from *Nineveh*, *Senacherib* was ſlain by two of his Sons: and *Achiacar* his Brother's Son being made prime Miniſter to *Aſar-Haddon*, he obtained Leave for *Tobit* to return to *Nineveh*; and he came home to his Family *in the Feaſt of Pentecoſt*, which was celebrated in the Month of *May*; and ſo it was in the Year before *Chriſt* 711. *Tob.* ch. i. 18—22. ch. ii. 1.

(40) *Niſroch* ſeems to be the *Aſſyrian* God *Saturn* or *Bel*, whoſe Image was placed in a Shrine, or Ark, called in the *Chaldee* Tongue *Niſra*. See *Kircher's* Oedip. Ægypt. tom. i. p. 379, 380. The *Jews* ſuppoſe that the Shrine was made out of a *Niſra*, or Plank of *Noah's* Ark.

Lives) to fly into the Land of *Armenia*, and ſecured themſelves in the Mountains under the Protection of the Præfect of the Province; and *Aſar-Haddon*, the youngeſt Son of *Senacherib*, ſucceeded him in the Kingdom, 2 *Kings* xix. 37. *Iſai.* xxxvii. 38. *Tob.* i. 21.

It is evident from the Words of the Prophet *Iſaiah* ch. xxxvii. 30. that the Year in which *Jeruſalem* was delivered and *Senacherib's* Army deſtroyed was Sabbatical; and the following Year ſeems to have been the Year of Jubilee, which was alſo a Sabbatical Year. His Words are: *Ye ſhall eat this Year ſuch as groweth of itſelf; and the ſecond Year that which ſpringeth of the ſame: and in the third Year ſow ye and reap, and plant Vineyards and eat the Fruit thereof.* Now this Sign and Confirmation of the Deliverance of *Jeruſalem* from the *Aſſyrians* was given to *Hezekiah* in the fifteenth Year of his Reign and in the Year before *Chriſt* 712. and if we reckon up thence to the End of the firſt Sabbatical Year which was in the Year before *Chriſt* 1545 beginning, and 47 Years after the Exodus of the *Iſraelites* from *Egypt*, and the ſeventh Year after their entering into the Land of *Canaan*, we ſhall find that the Year before *Chriſt* 712 was a Sabbatical Year: and if we reckon the Years of Jubilee from the Year before *Chriſt* 711 up to the Year before *Chriſt* 1545 ending, or 1544 beginning, we ſhall find that the Year 711 was a Year of Jubilee. So there were to the Years 712 and 711 before *Chriſt* 119 Sabbatical Years, and 17 Years of Jubilee.

Concerning the Year of Jubilee learned Men have varied in their Opinions. Some have thought it to be always the 50th Year, and all agree it was kept as a Sabbatical Year. This is imply'd in the Words of *Moſes Lev.* xxv. 10. *And ye ſhall hallow the fiftieth Year.* And this is the Opinion of *Joſephus* (41), and *Philo* (42) *of Alexandria*, and of *Euſebius* in his Chronicon. But (43) *Scaliger* is poſitive that *Euſebius* is miſtaken, and that the Year of Jubilee was the 49th Year. *Peta-*

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(41) Jud. Ant. lib. iii. c. 12. p. 184.

(42) Lib. de Decalogo, p. 767. edit. Pariſ. 1640. and De Charit. p. 704.

(43) Animadverſ. in Euſeb. Chron. p. 15. See his Emendat. Temp. lib. vii. p. 782, 783.

vius (44) agrees with *Scaliger*, and *Uſher* (45) was of the ſame Opinion. The principal Reaſon which theſe learned Men and others give that the Year of Jubilee was not the 50th but the 49th Year, or coincided with the 7th Sabbatical Year, is, that, if the Jubilean Year was the 50th, the Land muſt reſt two Years together, becauſe the Jubilean was a Sabbatical Year: and that this is contrary to the Words of *Moſes*, ſaying, ℣ 3, 4. *Six Years thou ſhalt ſow thy Field*, etc. *but in the ſeventh Year ſhall be a Sabbath of Reſt unto the Land*, etc. Now ſay they, if the fiftieth Year be a Sabbatical Year, as the Year of Jubilee always was, two Sabbatical Years coming together, the Land will not be ſown ſix Years but only five Years in the Interval between every ſeventh and eighth Sabbatical Year. This is admitted: and therefore *Moſes* muſt be ſuppoſed to have mentioned the ſix Years of Tillage, *etc.* preceding the Sabbatical Year in general, with an Exception to the Jubilean Year following the ſeventh Sabbatical Year; in which eighth Hebdomad or Week of Years there would be no more than five Years of Tillage. And there was no Hardſhip to the *Jews* in being obliged to let their Land reſt two Years together, or two Years in ſeven in the Space of fifty Years; becauſe God promiſed that in every Year preceding a Sabbatical Year, *the Land ſhould bring forth Fruit for three Years*, ℣ 21. So that they could not want Corn, *etc.* in the Sabbatical Years. The Words of *Moſes* declaring the Year of Jubilee to be the 50th Year, ℣ 10, 11. and alſo that it was to be a Sabbatical Year, in which they were neither *to ſow nor reap* as in every other Sabbatical Year, ſhews, I think, plainly that it could not be the 49th Year, or the ſame with the ſeventh Sabbatical Year: becauſe, if it was, there was no need of a diſtinct Command to make it a Sabbatical Year, every ſeventh Year being of courſe Sabbatical. *Petavius* takes notice of this Objection, but gives no ſufficient Anſwer to it. And as I doubt not but the Jubilean Year was obſerved by the *Jews* diſtinct from the other Sabbatical Years; ſo the Words of the Prophet *Iſaiah* above-cited ſeem to me to infer that the Year of *Hezekiah*'s Deliverance from the *Aſſyrians* was a Sabbatical Year: and the following Year likewiſe, which was the Year of Jubilee. I am alſo farther of Opinion that the Jubilean Year always followed the ſeventh Sabbatical Year; and was every 50th Year from the preceding Jubilee incluſive; and ſo I have reckoned it. The Sabbatical and Jubilean Years being both of them Years of Releaſe and Liberty; the one of *Debts* and *Servants*, *Deut.* ch. xv. and the other of *Lands* and *Houſes*, *Lev.* xxv. 13, 24, 31. were very proper *Signs* of the Deliverance of the *Jews*, and their Country from the Power of the *Aſſyrians*. Archbiſhop *Uſher* (46) ſuppoſes the Year of *Hezekiah's* Deliverance to be a Jubilean Year, which he ſuppoſes to have been the Year before *Chriſt* 710. but then he makes it coincident with the 7th Sabbatical Year, as *Scaliger* and *Petavius* do. If we reckon down from the Sabbatical Year 712 to *Nabuchadnezzar*'s taking *Jeruſalem* 126 Years after in the Year before *Chriſt* 586, as will be ſhewn, we ſhall find that to be a Sabbatical Year, as the Prophet *Jeremiah* repreſents it to be, ch. xxxiv. 8—14.

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(44) Doct. Tempor. lib. ix. c. 27. See Jo. Cler. Comment. in Lev. xxv. 10.

(45) Annal. Vet. Teſt.

Joſephus (47) ſays that about the Time of the Death of *Senacherib* the *Aſſyrian* Empire was broken by the *Medes*. It was not entirely broken or overturned, as he ſeems to think: but a great Breach was made in it by the Defection of the *Medes* (48), *Babylonians* (49), *Armenians*, and other Nations.

I have before ſhewn that the *Medes* revolted in the Year before *Chriſt* 711, as is moſt probable; and having beat the *Aſſyrian* Army commanded by *Aſar-Haddon* gained their Liberty; and became a free and independent Nation. The *Babylonians* followed their Example and revolted under their Vice-Roy *Mardokempad*, as he is called in

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(46) Annal. Vet. Teſt. p. 105.

(47) Ἐν τούτῳ τῷ χρόνῳ συνέβη τὴν τῶν Ἀσσυρίων ἀρχὴν ὑπὸ Μήδων καταλυθῆναι. Antiq. Jud. lib. x. c. 2.

(48) Ἀσσυρίων ἀρχόντων τῆς ἄνω Ἀσίης ἐπ' ἔτεα εἴκοσι καὶ πεντακόσια πρῶτοι ἀπ' αὐτῶν Μῆδοι ἤρξαντο ἀπίστασθαι· καί κως οὗτοι περὶ τῆς ἐλευθερίης μαχεσάμενοι τοῖσι Ἀσσυρίοισι ἐγένοντο ἄνδρες ἀγαθοί· καὶ ἀποσάμενοι τὴν δουλοσύνην ἠλευθερώθησαν. μετὰ δὲ τούτους καὶ τἄλλα ἔθνεα ἐποίεε τωὗτο Μήδοισι. Herodot. lib. i. c. 95, 96. p. 41.

(49) Moſ. Chorenenſ. Hiſt. Armen. lib. i. c. 20.

Ptolemy's Aſtronomical Canon; or *Merodach*, or (50) *Marodach-Baladan*, as he is called in Scripture 2 *Kings* xx. 12. He is the firſt King of *Babylon* mentioned in the Sacred Hiſtory: and was the firſt who had been properly King of *Babylon*, after the *Babylonians* became ſubject to the *Aſſyrians:* though the Præfects of *Babylon*, at leaſt from the Reign of *Nabonaſar*, had the Title of Kings, but only as Vice-Roys to the Kings of *Aſſyria*. *Marodach-Baladan*, upon his having ſeized the *Babylonian* Kingdom ſent Ambaſſadors with Letters and a Preſent to King *Hezekiah*, to congratulate him upon his Recovery, *for he had heard that he had been ſick:* and alſo to enquire about the Miracle of the Sun's Retrogradation. The principal Deſign of the Embaſſy ſeems to have been to engage *Hezekiah* in his Intereſt, and to aſſiſt him againſt *Aſar-Haddon*, in his Uſurpation of the *Babylonian* Kingdom and Revolt from the *Aſſyrians*.

This Embaſſy from *Marodach-Baladan* was in the Beginning of the Year before *Chriſt* 710, as may be inferred from 2 *Kings* xx. 13. where it is ſaid that *Hezekiah* ſhewed the Ambaſſadors of the King of *Babylon* all his Treaſures *of Silver and Gold*, and other precious Things. This Silver and Gold *etc.* was all brought to *Hezekiah* after *Senacherib* had loſt his Army and was fled out of *Judæa*, as is related 2 *Chron.* xxxii. 23, 27. and he had before this drained both his own Treaſury and the Treaſury of the Temple to pay *Senacherib* the Tribute laid upon him: and to make up the Money was forced to cut off the Gold with which the Doors and Pillars of the Temple were overlaid; which he would not have done, if he had had Silver and Gold enough beſide to ſatisfy *Senacherib*, 2 *Kings* xviii. 15, 16. So that 'tis evident *Marodach-Baladan* or *Mardokempad* ſent his Embaſſy and Preſent to *Hezekiah* after the Death of *Senacherib*, and upon his Revolt from *Aſar-Haddon*; and ſo about the Beginning of the Year before *Chriſt* 710

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(50) He is called *Berodach-Baladan* 2 *Kings* xx. 12. But the Septuagint read it *Marodach*, and the *Syriac* Verſion alſo, and in *Iſai.* xxx. 1. The *Hebrew* Text and all the Verſions have it *Merodach* or *Marodach*. The Error in 2 *Kings* xx. 12. aroſe from the *Hebrew* Copier writing a ב *(Beth)* for a מ *(Mem)*, which are Letters of the ſame Organ, and not much unlike.

Maro-

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Marodach lived but about a Year after; and was ſucceeded in the Kingdom of *Babylon* by *Arcian* in the Year before *Chriſt* 709.

Aſar-Haddon ſucceeded his Father *Senacherib* in the *Aſſyrian* Empire in the Year before *Chriſt* 711. He is called in the *Greek* of *Tobit* ch. i. 21. *Sacherdon*, and in the *Syriac* Verſion *Sarchedon*, both omitting the initial A and the *Greek* tranſpoſing the Letter ח *Cheth.* The Septuagint calls him *Aſordan* in 2 *Kings* xix. and laſt Verſe; and in *Iſaiah* xxxvii. and laſt Verſe: but the *Targum* calls him *Aſſaradon* agreeably to *Ptolemy*'s Canon; and *Aſſar-Adon* or *Aſar-Adon* ſeems to be the true Name. It is derived from *Aſer* or *Aſar*, and *Adon*, two *Aſſyrian* and *Babylonian* Gods, *viz. Mars* and *Adonis:* or it may ſignify the *Lord Aſer* or *Aſar*, i. e. *Mars:* for *Adon* (51) ſignified *Lord.*

Aſar-Haddon came young to the *Aſſyrian* Empire, which upon the Death of his Father *Senacherib* was involved in great Confuſion and Civil Wars. The *Medes* firſt revolted and ſet up a Republican Government; and ſoon after the Kingdom of *Babylon* and *Chaldæa* was ſeized by *Mardokempad* or *Maradac-Baladan:* and it is probable that *Armenia* likewiſe rebelled by the Inſtigation of the two Sons of *Senacherib* who had fled thither for Refuge; and were protected by (52) *Scæordius* the Prefect of that Province. Other Provinces might follow their Examples. So that *Aſar-Haddon* had enough to do for many Years to keep the reſt of the Provinces quiet, and to ſecure himſelf in the Poſſeſſion of his Kingdom. But being a Prince of a warlike Diſpoſition; and having ſtrengthened his Kingdom, and put it again in a flouriſhing Condition; in the thirty-firſt Year of his Reign and in the Year before *Chriſt* 680. he invaded *Babylon* with a great Army in the

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(51) Ἄδωνις. δεσπότης ὑπὸ Φοινίκων. Heſyc.

(52) Moſes Chorenenſis ſays: *Parærus*, who aſſiſted *Arbaces* againſt *Sardanapalus*, was the Son of *Scæordius:* and he ſays that *Scæordius* was Præfect of *Armenia* in the Reign of *Senacherib*. So that Moſes ſeems to have thought that *Parærus* and *Arbaces* lived when the *Aſſyrian* Empire was deſtroyed many Years after the Reign of *Senacherib*. And if ſo, *Scæordius* and his Son *Parærus* muſt have reigned above an hundred Years. Hiſt. Armen. lib. i. c. 20, 22.

Time of an Interregnum, and took it, and reduced that Kingdom again under the *Aſſyrian* Empire: and to prevent another Defection of the *Babylonians* he reſided and kept a ſtanding Army at *Babylon*, and reigned there thirteen Years. He is therefore ſet down in *Ptolemy's* Canon amongſt the Kings who reigned at *Babylon*.

Aſar-Haddon having conquered and poſſeſſed himſelf of *Babylon*, he began his Expedition againſt *Æthiopia* (or *Arabia*) and *Egypt*; and ravaged theſe Countries with his Armies for three Years together, and carried away many Captives out of them: according to the Prophecy of *Iſaiah* in the Reign of *Senacherib*; where foretelling this Invaſion of *Aſar-Haddon* he ſays: *And the Lord ſaid, Like as my Servant Iſaiah hath walked naked and barefoot three Years for a Sign and Wonder upon Egypt and upon Æthiopia,* (i. e. *Arabia* belonging to *Egypt*) *ſo ſhall the King of Aſſyria lead away the Egyptians Priſoners and the Æthiopians Captives, young and old, naked and barefoot, even with their Buttocks uncovered, to the Shame of Egypt,* Iſai. xx. 3, 4.

Aſar-Haddon having ſubdued the *Egyptian Arabia* and all *Egypt* as far as *Æhiopia*, as appears from the Hiſtory of *Judith* c. i. 9, 10. and made the Kingdom tributary; he returned with his Army in the fourth Year of his Reign at *Babylon*, and invaded *Judæa*, in Revenge for the Deſtruction of his Father's Army there; and in the twenty-firſt Year of (53) *Manaſſes* King of *Judah*, which was the Year before *Chriſt* 677, having ravaged the Country, he took *Manaſſes* Priſoner, who had fled and hid himſelf *amongſt Thorns, and bound him with Fetters and carried him to Babylon,* 2 Chron. xxxiii. 11. Our Tranſlation ſaies, that *Manaſſes* was *taken amongſt the Thorns*; but the Septuagint renders it, they took him (54) *in Chains*; and the Latin Vulgate nearly follows the Greek Verſion. *Joſephus* ſaies, he was taken by a Stratagem; and the Syriac and Arabic Verſions ſay he was taken *alive*; which ſeems to be the true Senſe.

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(53) The Paſchal Chronicle notes upon the twenty-firſt Year of *Manaſſes* and the firſt Year of the twenty-ſecond Olympiad; τὸν Μανασσῆν βασιλέα Ἰούδα οἱ ἄρχοντες τῆς δυνάμεως βασιλέως Ἀσσυρίων αἰχμάλωτον ἔλαβον καὶ κατήγαγον εἰς Βαβυλῶνα, p. 118. *Petavius* placed the Captivity of *Manaſſes* in the Year before *Chriſt* 690, not conſidering that *Aſar-Haddon* King of *Aſſyria* did not reign at *Babylon* till the Year before *Chriſt* 680, and he could not carry *Manaſſes* captive to *Babylon* before he had conquered it and reigned there. And that *Aſar-Haddon* was the King who took *Manaſſes* Priſoner is evident, becauſe it is ſaid, *the Captains of the Hoſt of the King of* Aſſyria *took* Manaſſes *Priſoner*, 2 Chron. xxxiii. 11. See Petav. Doct. Temp. lib. xii. c. 26. and lib. xiii. p. 548. *Uſher* placeth the Captivity of *Manaſſes* rightly in the Year where I have placed it from the Paſchal Chronicle. But the Paſchal Chronicle following *Euſebius* has placed the Olympiads wrong: and it was the laſt Year of the twenty-fifth Olympiad when *Manaſſes* was carried

How long *Manaſſes* continued a Priſoner at *Babylon* is not ſaid in Scripture; but the Paſchal (55) Chronicle ſaies, he continued there to the 36th Year of his Reign, that is, fifteen Years; and ſo to the Year before *Chriſt* 662, which was five Years after the Death of *Aſar-Haddon.* And if this was the true Year of his Return from his Captivity, it is remarkable that it was the Year of *Jubilee.*

Manaſſes having repented of his great Impieties, Idolatry, and other Wickedneſs; and made a League with the ſucceeding King of *Aſſyria* to become his Vaſſal and Tributary, he was ſent home to *Jeruſalem:* and having aboliſhed all idolatrous Worſhip both out of the Temple and all other Parts of his Kingdom, he reigned in Peace and Proſperity all the reſt of his Days, 2 *Chron.* xxxiii. 13—18.

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captive to *Babylon:* and *Euſebius* has erred fifteen Years in his Poſition of the Olympiads to the Reign of *Jotham*, or making them commence in the fiftieth Year of *Azariah*, that is, he has carried the Reigns of theſe Kings of *Judah* fifteen Years too high.

(54) The Septuagint has it, κατέλαβον τὸν Μανασσῆ ἐν δεσμοῖς. The *Hebrew* Word *Hohim* [חוחִים] ſignifies *Thorns*, as it is rendered in our *Engliſh* Bibles: but the Septuagint read *Habim* [חַחִים] which ſignifies either *Hooks* or *Chains:* and from the firſt Senſe *Joſephus* rendered it by δόλῳ, Antiq. Jud. lib. x. c. 3. and from the latter the vulgate *Latin*, or *Jerome* rendered it *Catenis.* But the beſt Senſe ſeems to be that of the *Syriac* and *Arabic* Verſions: which render the Text, *they took Manaſſes alive:* and ſo inſtead of the preſent Reading *Babohim* [בַּחוחִים] they ſeem to have read *Bahajim* [בַּחַיִּים] *in vita* or *in vivis*, i. e. *vivum.*

(55) Ὑπέστρεψε πρὸς τὸν θεὸν τῶν πατέρων αὐτοῦ, καὶ ἀπεκατεστάθη εἰς τὴν βασιλείαν αὐτοῦ. Ad an. regni 36. p. 118. edit. Pariſ. ἱστορεῖται παρὰ Ἀφρικανῷ, ὅτι ἐν τῷ λέγειν τὴν ᾠδὴν τὸν Μανασσῆν τὰ δεσμὰ διεῤῥάγησαν σιδηρᾶ ὄντα, καὶ ἔφυγεν, Lib. iii. Com. Pet. Lambec. Cæſar. Biliothecar. p. 39. e Cod. MS. Vindobon. inter Theolog. Gr. 25. apud Fabric. Bibliothec. Gr. tom. ii. p. 739.

In the reign of *Aſar-Haddon* the *Aſſyrian* Empire ſeems to have recovered its former Greatneſs; containing under it *Aſſyria*, *Babylonia*, *Chaldæa*, *Meſopotamia*, *Perſia*, *Elymais*, *Cilicia*, all *Syria* with *Phœnicia*, *Egypt* and *Arabia* belonging to it, and *Judæa*, *Pontus* and *Cappadocia*, *as far as* the River *Halys*, which divided the *Aſſyrian* from the *Lydian* Kingdom; and many Provinces in the North Eaſt Parts of the upper *Aſia*. This Greatneſs of the *Aſſyrian* Empire appears from the Hiſtory of *Judith*, when *Nabuchodonoſor*, probably the Grandſon of *Aſar-Haddon*, in his War with *Arphaxad* King of the *Medes*, had under him *all that dwelt in the Hill Country, and all that dwelt by Euphrates and Tigris and* (56) *Jadaſon, in the Plain of Arioch; the King of the Elymæans, and very many Nations of the Sons of Chelod, who aſſembled themſelves to the Battle.* At the ſame time *he ſent* Ambaſſadors (to demand Auxiliaries) *unto all that dwelt in Perſia, and to all that dwelt Weſtward; and to thoſe that dwelt in Cilicia, and Damaſcus and Libanus and Antilibanus, and to all that dwelt upon the* (Mediterranean) *Sea-Coaſt: and to thoſe amongſt the Nations that were of Carmel and Galaad and the higher Galilee, and the great Plain of* (57) *Eſdrelon. And to all that were in Samaria and the Cities thereof; and beyond Jordan unto Jeruſalem. And* (58) *Betane and* (59) *Chellus and Kades* (Barnea in the Coaſt of Edom, *Num.* xx. 14.) *and the River of Egypt: and Taphnes and Rameſſe and all the Land of Geſem* (or *Goſen*, *Gen.* xlvii. 1.) *until you come beyond Tanis and Memphis; and to all the Inhabitants of Egypt, untill you come to the Borders of*

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(56) Inſtead of *Jadaſon* the Septuagint Verſion has *Hydaſpes*, which muſt be a wrong Reading. I think this River was *Choaſpes*, which ran through the Plain of *Suſiana*, called here *Arioch*: the *Elymæans* being next mentioned favours this Conjecture.

(57) Eſdrelon, cujus fit mentio Judith, c. i. 8. c. iv. 6. c. vii. 3. erat in Galilæa inferiore in tribu Zabulon juxta Dothain et Bethuliam, a qua et nomen accepit planities illa magna Galilææ, quæ *Judith*, c. i. 8. dicitur *campus magnus Eſdrelon.* Apud Onomaſt. S. Script. Euſeb. vide Reland. Palæſt. tom. i. p. 369, 370.

(58) Αὕτη βασανῖτις, ἣ νῦν καλεῖται Βαταναία. It was in the Land of *Galaad*, and in the Tribe of *Manaſſes*, ibid. voc. Baſan.

(56) *Grotius* places *Chellus* in *Palmyrene.* And there *Ptolemy* placeth it, and calls it *Cholle*, Geog. p. 139.

Æthiopia, Judeth, c. i. 6, 7, 8, 9, 10. Many of theſe Countries were conquered by *Aſar-Haddon*, and made tributary to the *Aſſyrians*. *Aſar-Haddon* died at *Babylon* (as is probable) in the Year before *Chriſt* 667.

It does not appear from Scripture who ſucceeded *Aſar-Haddon* in the *Aſſyrian* Empire; but *Saoſducon* ſucceeded him in the *Babylonian* Kingdom, which was now again ſubject to the *Aſſyrians*. It ſeems to me moſt probable, that *Ninus* the ſecond, who is related by *Caſtor* (60) to have ſucceeded his Father *Sardanapalus*, who ſeems to be the *Aſar-Haddon* of Scripture, was the Son of *Aſar-Haddon*, and ſucceeded him in the *Aſſyrian* Empire at *Nineveh*. He reigned twenty-ſix Years; and *Nabuchodonoſor* his Son ſucceeded him in the Year before *Chriſt* 641. And *Chiniladan* ſucceeded *Saoſducon* at *Babylon*, in the Year before *Chriſt* 647.

Nabuchodonoſor is ſaid to reign in *Nineveh in the Days of Arphaxad, who reigned over the Medes in Ecbatane:* and who had fortified that City, which was the Capital of *Media*, with ſtrong and high Walls of *hewn Stone*, and with lofty Towers and Gates, to ſecure it againſt the Invaſion of the *Aſſyrians*. Judith, c. i. 1, 2, 3, 4.

Phraortes the Son of *Dejoces*, and ſecond King of *Media*, began to reign at *Ecbatana* in the Year before *Chriſt* 647, and had reigned ſix Years when *Nabuchodonoſor* began to reign over *Aſſyria* at *Nineveh*. And ſo it is evident that he was the *Arphaxad* of *Judith*. *Arphaxad*, or *Phraortes*, was a warlike Prince, and not being (61) contented with the *Median* Kingdom alone, which was left him by his Father, he reſolved to enlarge it. Firſt of all he invaded *Perſia* and conquered it, and made it ſubject to the *Medes:* and being Lord both of *Media* and *Perſia*, two powerful Nations, he afterwards invaded and ſubdued ſeveral other Provinces of *Aſia* which belonged to the *Aſſyrian* Empire. This alarmed the King of *Aſſyria*, who in the *twelfth* Year of his Reign declared War againſt *Arphaxad*; and purpoſed to have overwhelmed him at once with the Forces of his whole Empire. But the Provinces of *Cilicia*, *Syria*, *Phœnicia*, *Moab*, *Ammon*, *Judæa*, and *Egypt*, refuſed to ſend him any Forces, *Judith* ch. i. 7, 8, 9, 10, 11, 12. So that he deferred the War till the ſeventeenth Year of his Reign: and *Phraortes*, or *Arphaxad*, finding ſo great a (62) Defection in the *Aſſyrian* Provinces from *Nabuchodonoſor*, was reſolved to give the *Aſſyrians* Battle, who were marched out againſt him with a great Army. The Battle was fought near *Ragau*, or *Rages* (63), one of the largeſt Cities of *Media*; and *Nabuchodonoſor* obtained a complete Victory. The greateſt Part of the Army of *Arphaxad*, or *Phraortes*, fell in the Field; and he himſelf was taken and ſlain the ſame Day, *Judith* ch. i. 13. 15. *Herodotus* gives the ſame Account. Upon the Defeat of the Army of *Phraortes*, *Nabuchodonoſor* became Maſter of *Ragau*, and many other of the Cities of *Media*: he took alſo *Ecbatana*, and demoliſhed the Fortifications and ſumptuous Buildings of it; and then returned with his Army to *Nineveh*, *and reſted and feaſted with his Army for an hundred and twenty Days*, Jud. i. 14, 15, 16. This famous Battle was fought in the latter End of the ſeventeenth Year of the Reign of *Nabuchodonoſor*, in the Year before *Chriſt* 625, and in the Month of *November* or *December*: as appears by comparing *Judith*, ch. i. 16. with ch. ii. 1.

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(60) Apud Syncel. Chronograph. p. 205.
(61) Herodot. lib. i. c. 102.

Nabuchodonoſor having reſted and refreſhed his Army four Months at *Nineveh*; he ſent his General *Olophernes* with a great Army to avenge himſelf on all the Weſtern Nations who had diſobeyed his Orders, and refuſed to aſſiſt him in the *Median* War. *Olophernes* went forth with an Army of *twelve thouſand Horſe, and an hundred and twenty thouſand Foot*, Jud. ch. ii. 5. 15. and reduced *Cilicia*, *Meſopotamia*, *Syria*, *Damaſ-*

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(62) Ἐς ὃ στρατευσάμενος ἐπὶ τοὺς Ἀσσυρίους, καὶ Ἀσσυρίων τούτους οἳ Νῖνον ἔχον, καὶ ἦρχον πρότερον πάντων· τότε δὲ ἦσαν μεμουνωμένοι μὲν συμμάχων, ἅτε ἀπεστεώτων, ἄλλως μέντοι ἑωυτῶν εὖ ἥκοντες. Ibid. This agrees exactly to the Hiſtory of *Judith*.

(63) This City is called Ῥαγεία by *Ptolemy*. Ῥάγα πόλις ἐν Μηδίᾳ, Steph. Byzant. ῥάγαι Diod. Sic. lib. xix. p. 352. and Arrian. expedit. Alex. lib. iii. It might be built by *Ragau* (*Gen.* xi.) and called after his Name, as Dr. *Hyde* thinks, Hiſt. Rel. vet. Perſ. c. ii. p. 55. It was one Day's Journey from the *Caſpiæ Pylæ*, Arrian. Expedit. Alex. lib. iii. p. 208. *Strabo* calls it ῥάγαι; and *Rageia* was built by *Seleucus Nicator*, where the old *Raga* was. Cellar. Geog. Antiq. p. 669. Strab. Geog. lib. xi. p. 796. *Iſidore Characenus* calls it *Raga*, and ſaies it was the largeſt City of *Media*. In σταθμ. παρθικ. p. 187.

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cus, and Part of *Arabia*, and *Ammon* and *Edom* and *Madian*: and then marched into *Judæa* and beſieged *Bethulia*, where he was ſlain in his Tent by *Judith*, and his Army routed by the *Jews*.

Herodotus (lib. i. c. 102.) has preſerved the Hiſtory of the War between *Nebuchodonoſor* and *Arphaxad*. He tells us, that the King of *Aſſyria*, who reigned at *Nineveh*, was invaded by *Phraortes* the ſecond King of the *Medes*, at a Time when ſeveral Provinces revolted from him; and that in this War *Phraortes* was ſlain in Battle with moſt Part of his Army. This Account entirely agrees with the Hiſtory of *Judith*; and is a great Confirmation of the Truth of it; and the Time is fixed by the Reign of *Phraortes*.

They who (64) ſuppoſe *Dejoces* the Father of *Phraortes* to be the *Arphaxad*, and *Saoſducon* to be the *Nabuchodonoſor* of *Judith*, are altogether miſtaken. For *Saoſducon* was only King of *Babylon*, which was ſubject to the *Aſſyrians*; but *Nabuchodonoſor* was King of *Aſſyria*. Beſides, they did not conſider, that it is not probable that *Dejoces*, in his old Age, having reigned forty Years in Peace, and being about ninety Years of Age, ſhould wage War againſt ſo powerful a Prince as the King of *Aſſyria* then was, with the Forces only of the *Median* Kingdom; for (65) *Herodotus* tells us, that he ruled only over *Media*: nor can we eaſily ſuppoſe ſo great a Defection of the tributary Nations and Subjects of the *Aſſyrian* Empire to have happened ſo ſoon after they were conquered and reduced by *Aſar-Haddon*. This Opinion is alſo inconſiſtent with the Account of *Herodotus* concerning *Dejoces*, whom he ſpeaks of as dying at *Ecbatana* in Peace. But the Hiſtory of *Judith* ſuits exactly to *Phraortes*, who was an ambitious and warlike Prince, as *Arphaxad* is ſaid to be, who had *conquered many Nations*, Jud. ch. i. 1. according to the Tranſlation of *Jerome* from the *Chaldee* Copy of the Book of *Judith*. Agreeably to this, *Herodotus* tells us, that *Phraortes* had greatly enlarged the *Median* Kingdom by the Conqueſt of (66) *Perſia*, and ſeveral Nations of the upper *Aſia*, by which he was able to maintain a War with the *Aſſyrians*.

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(64) Uſſer. Annal. vet. Teſt. p. 110, *etc. Prideaux's* Connex. of the Hiſt. of the Old and New Teſt. *etc.* Part i. vol. i. b. i. p. 49, 50, *etc.* Petav. Doct. Tempor. lib. xii. c. 26.

(65) Lib. i. c. 101.

(66) Lib. i. c. 102.

The only Argument which Dr. *Prideaux* alledges for making *Dejoces* the *Arphaxad* of *Judith*, is his being ſaid (he thinks) to be that King of *Media* who was the Founder of *Ecbatana*, *Jud.* i. 2. But it is not there ſaid that he built the City (67) *Ecbatana*; but only that he *built in it Walls round about of hewn Stones, and* fortified it with high and ſtrong *Gates and Towers*, ver. 2, 3, 4. And *Jerome's* Tranſlation, which ſuppoſes *Arphaxad* to be the Founder of *Ecbatana*, diſagrees both with the *Greek* and *Syriac* Verſions, and with *Herodotus*; and probably was the Miſtake of the Writer of the Hiſtory.

From the foregoing Account it appears, that the Hiſtory of the Book of *Judith* belongs to the Reign of *Joſiah*, and the Year before *Chriſt* 625, and after. It was a few Years after his Reformation in *Judah* and *Jeruſalem*, which he began in the 12th Year of his Reign, 2 *Chron.* xxxiv. 3, *etc.* It is ſaid that when *Olofernes* was come with the *Aſſyrian* Army upon the Borders of *Judæa*, a little before he beſieged *Bethulia*; the *Jews were exceedingly afraid of him, and were troubled for Jeruſalem, and for the Temple of the Lord their God,* [*for they were newly returned from the Captivity, and all the People of Judæa were lately gathered together: and the Veſſels, and the Altar, and the Houſe were ſanctified after the Profanation.*] Jud. iv. 2, 3. The third Verſe is omitted in *Jerome's* Tranſlation: and alſo the Words of *Achior* in the 5th Chapter and 18th Verſe, *viz. and the Temple of their God was caſt to the Ground.* And theſe ſeem to be plainly Interpolations of the corrupted Copies of this Hiſtory which *Jerome* mentions in the Preface to his Tranſlation. And they ſeem to have been inſerted in order to intimate the Time when the Matter of the Hiſtory was ſuppoſed to be tranſacted. But the Time is plainly intimated in the Hiſtory itſelf, ch. iv. 6. where it is ſaid, that (68) *Eliachim the High Prieſt which was*

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(67) *Cteſias* always wrote this Word (Αγϐάτανα) *Agbatana*, as *Stephanus Byzant.* ſaies, voc. Perhaps the *Perſians* ſo called it.

(68) The *Greek* Copy calls him *Joakim*: and he is alſo ſo called in *Jerom's* Tranſlation, ch. xv. 9. and in the *Syriac* Copy likewiſe, both which call him *Eliakim* or *Eliachim* in the reſt of the Book. The Reaſon of this promiſcuous Uſe of the Name ſeems to be what Dr. *Prideaux* has obſerved; namely, that both Words are of the ſame Signification: *El* is the Name of God in

in thoſe Days in Jeruſalem wrote to them that dwelt in Bethulia, etc. *to guard the narrow Paſſages of the Hill-Country, which were the Inlet into Judæa,* ℣ 7. which they accordingly did, and thereby hindered the Army of *Oloſernes* from paſſing that Way.

The Letters were wrote in the Name of the King and Senate or Sanhedrim of *Jeruſalem,* to whom and the High-Prieſt *Eliachim* or *Eliakah,* as *Joſephus* (69) calls him, (and who in our Tranſlation is called *Hilkiah 2 Chron.* xxxiv.) the King who was young committed the Affairs of the Government, and did every thing (70) by their Advice and Counſel.

Archbiſhop *Uſher, Petavius, Huetius,* and Dr. *Prideaux* are all evidently miſtaken in placing the Hiſtory of *Judith* in the Reign of *Manaſſes* King of *Judah* and of *Dejoces* King of *Media:* but *Petavius* (71) and *Huetius* are right in making *Nabuchodonoſor* one of the Poſterity or Succeſſors of *Aſar-Haddon*; and the King of *Babylon* tributary and ſubject to him. The learned *Ludovicus Cappellus* (72) has made ſeveral Objections againſt the Hiſtory of *Judith,* which are frivolous; and ſome of them plain Miſtakes of his own; and weakly concludes that the whole Hiſtory is a Fiction. There may be a few Miſtakes in it, the principal of which is, that *Judith* is ſaid to have lived an *hundred and five Years*; and that *there was none that made the Children of Iſrael any more afraid in the Days of Judith, nor a long Time after her Death,* ch. xvi. 23, 25. This is by no means conſiſtent with the Hiſtory of the *Jews.* For as we cannot well ſuppoſe *Judith* to have been more than thirty Years of Age, when ſhe captivated *Oloſernes* with her Beauty; ſo, if ſhe lived ſeventy-five Years after that, ſhe muſt have ſeen the Deſolation of the City and Temple of *Jeruſalem,* and the Captivity of the whole *Jewiſh* People,

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one as *Jah* or *Jehovah* is in the other; and the latter Part of the Name is the ſame in both. Thus *Joakim* King of *Judah* is called alſo *Eliakim.* See Connex. B. i. p. 53.

(69) Ἐλιακίαν τὸν ἀρχιερέα. Antiq. Jud. lib. x. c. 4.

(70) Joſeph. ibid.

(71) See Petav. Doct. Temp. lib. xii. c. 26. Huet. Dem. Evang. p. 366.

(72) Not. crit. in Jud. p. 576.

in the Reign of *Nabuchadnezzar*. The Opinion of the learned Mr. *Whiſton* that the Hiſtory of *Judith* belongs to the Reign of *Darius Hyſtaſpis* is altogether without Foundation. For it was whilſt *Nineveh* was the Seat of the *Aſſyrian* Kings; and whilſt the *Babylonians*, *Elymæans*, *Syrians*, *Phœnicians*, *Cilicians* and *Egyptians*, etc. were tributary and ſubject to them. It was when the *Median* Empire was in being: none of which could poſſibly be in the Reign of *Darius* King of *Perſia*. For long before this Time *Nineveh* had been deſtroyed; and both the *Aſſyrian* and *Median* Empires were overthrown and extinguiſhed: and the *Perſians*, inſtead of being ſubject to either of them, had conquered them both, and were Lords over all the Nations of the Eaſt and Weſt from the *Helleſpont* to the River *Indus*, as Dr. *Prideaux* rightly obſerves. Mr. *Whiſton* was deceived by the *Apoſtolic* (73) *Conſtitutions* calling the King, in whoſe Reign *Judith* flouriſhed, *Darius*; which was a common Name of the *Median* Kings, and ſignified the (74) *Conqueror* or *Subduer*; as *Xerxes* and *Artaxerxes*, common Names of *Perſian* Kings, ſignified *Warrior* and *the great Warrior*: and ſo they might mean *Cyaxares*, or his Son *Aſtyages*, in both whoſe Reigns *Judith* lived; and *Aſtyages* is called *Darius* in the Book of *Daniel* ch. v. 31. and ch. vi. 1. It was in the ſecond Year of *Cyaxares* when *Judith* having ſlain *Olofernes* delivered the *Jews* from the *Aſſyrians*. The Argument uſed by Mr. *Whiſton*, that *Olofernes* General of the *Aſſyrian* Army is a *Perſian* Name, is of no Force: becauſe *Elymais* and *Suſiana* Provinces of *Perſia* were ſubject to *Nabuchodonoſor*, and joined him with their Forces, *Jud.* i. 6. And the Army conſiſted of both *Medes* and *Perſians* as well as of other Nations; ch. xvi. 10. So that he might make a *Perſian* of known Valour, [for the *Perſians* were a warlike People] the chief Commander of his Army. But *Olofernes* is as much a *Median* Name as a *Perſian*. Nor is the

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(73) Lib. viii. c. 2. p. 394.

(74) Herodotus ſays; Δύναται δὲ κατὰ Ἑλλάδα γλῶσσαν ταῦτα τὰ οὐνόματα, Δαρεῖος, Ἑρξείης. Ξέρξης, Ἀρήϊος· Ἀρταξέρξης, μέγας Ἀρήϊος. τούτους δὴ τοὺς βασιλῆας ὧδε ἂν ὀρθῶς κατὰ γλῶσσαν τὴν σφετέρην Ἕλληνες καλέοιεν, Lib. vi. cap. 98. p. 396. And *Suidas* calls *Cyaxares*, or *Aſtyages* by the Name of *Darius*. For he ſays *Thales* foretold the Eclipſe of the Sun, which happened (ἐπὶ Δαρείου) in the Reign of *Darius*; by whom he probably meant *Aſtyages*. Voc. Θαλῆς.

Command of *Nabuchodonoſor* to *Olofernes* to require of *the Weſt Countries* (he was to make War againſt) *Earth and Water*, Jud. ii. 17. in Token of their Submiſſion to his Armies, any Argument of his being a *Perſian* King. For if this Verſe is genuine, which is omitted with the following to the 14th in *Jerome's* Tranſlation; it only ſhews that the *Perſian* Cuſtom of demanding *Earth and Water* of the Countries they warred againſt, in Token of their Submiſſion and owning them for their Maſters, was derived from the *Aſſyrians* to the *Medes* and *Perſians:* and *Plutarch* repreſents it to have been a Cuſtom of the *Medes* [De vitando ære alieno, p. 128. where by a Miſtake of the Copier he has πῦρ, *Fire*, for γῆν, *Earth.*]

Nabuchodonoſor having received a total Defeat of his Army by the *Jews* before *Bethulia* with the Loſs alſo of his General *Olofernes*, was not able to proſecute his Conqueſts, or to keep the *Medes* in Subjection: and died ſoon after about the Year before *Chriſt* 622 or 621, and was ſucceeded in the *Aſſyrian* Empire by his Son *Sarac*, the ſecond *Sardanapalus:* and *Nabopolaſar* ſucceeded three or four Years before in the Year before *Chriſt* 625 in the *Babylonian* Kingdom, and was the Father of *Nabuchadnezzar*. *Sarac* or *Sardanapalus* was a moſt weak and effeminate Prince; who neglected the Affairs of the Empire and lived altogether amongſt his Women in Sloth and Luxury; and ſoon became contemptible amongſt his Subjects. *Cyaxares* Son of *Phraortes* ſucceeded his Father in the Kingdom of *Media* in the Year before *Chriſt* 625, and after the Defeat of the *Aſſyrian* Army under *Olofernes* recovered in a little Time all that his Father had loſt both in *Perſia* and the *Upper Aſia*. He was the firſt who (75) divided the Forces of his Kingdom into diſtinct regular Bodies: and having gained over all the Provinces of *Upper Aſia* as far as the River *Halys* (76), he

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(75) Herodot. lib. i. c. 103.

(76) Herodot. ibid. The Hiſtory of *Judith* gives great Light to this Account of *Herodotus*. For it does not appear from him, how *Cyaxares* ſo ſoon after the Defeat and Death of his Father *Phraortes* and the Ravage of his Country by the *Aſſyrians* could gain over the Provinces of the *Upper Aſia*, who were ſubject to the *Aſſyrians*, and be Maſter of ſo great an Army as to fight and defeat the *Aſſyrians:* but this is clearly ſolved by the Hiſtory of

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marched with all his Forces againſt *Nineveh*, both to revenge the Death of his Father; and with a Deſign to take and deſtroy that City. But having beat the *Aſſyrians* and begun to beſiege *Nineveh*, he was obliged to raiſe the Siege and to return into his own Country, to defend it againſt a vaſt Army of *Scythians* led by their King (77) *Madys* from the Parts about the *Lake Mæotis*, in Purſuit of the *Cimmerians* (78),

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Judeth, and the Account there given of the great Deſtruction of the *Aſſyrian* Army with the Death of *Olofernes* the General. Upon this it was that the Provinces of *Upper Aſia* came over to *Cyaxares*; and by their Aſſiſtance enabled him to make War upon the *Aſſyrians* and to beat them. The Light which the Hiſtory of *Judith* and *Herodotus* give to each other, greatly confirms the Truth of both of them: and the Time of the Hiſtory of *Judith* is fixed with great Certainty.

(77) This *Scythian* or *Gothic* King is called *Mader*, or *Her-Mader*, i. e. *Lord Mader*, in the *Sveogothic* Chronicle at the End of the Life of *Theodoric* by *Cochlæus*, *Stockholm* 1699. p. 622. *Strabo* Geog. lib. xv. in the Beginning mentions from *Megaſthenes* this *Scythian* Invaſion and Conqueſt of the *Upper Aſia*: but calls the King *Idanthyrſus*; as *Arrian* alſo does, Rer. Indic. lib. p. 518. but calls him *Indathyrſus*. But this is a Miſtake; and *Herodotus* makes *Indathyrſus* live after the Time of *Anacharſis*, and many Years after his Return from *Greece*, lib. iv. c. 76. *Anacharſis* went into *Greece* in the 47th Olympiad, in the Year before *Chriſt* 592, when *Eucrates* was Archon; as *Diogenes Laertius* (p. 26.) relates from *Soſicrates*: and he ſtayed many Years in *Greece*. *Herodotus* had his Account from *Timnes* the Tutor of *Spargapithus*, who was of the Family of the *Scythian* Kings: and *Indathyrſus* by this Relation was the Son of *Saulius* the King who ſlew *Anacharſis*: and was the *Scythian* King called by *Clemens Alexandrinus* [Strom. v. p. 671.] from *Pherecydes Syrus*, *Idanthuras*, who reigned over the *Gothic Scythians*, and was engaged in the War with *Darius Hyſtaſpis*, when he made an Expedition againſt the *Scythians* about the Year before *Chriſt* 512: and was forced to fly out of their Country. See Herodot. lib. iv. c. 120, etc. *Cteſias* calls him *Scytharces*, apud *Phot*. Excerpt. Hiſt. Perſic. And the Account of *Herodotus* agrees with the old *Sveogothic* Chronicle at the End of the Life of *Theodoric*, p. 623. So *Indathyrſus* reigned above an hundred Years after the *Scythian* Invaſion of *Media*.

(78) The *Cimmerians* fled into the *Leſſer Aſia*, and in the Reign of *Ardyis* took *Sardis* all but the Caſtle, *Herodot*. lib. i. c. 15. and continued there and in *Lydia*, till they were driven out of *Aſia* by *Halyattes* the Second, *ibid.* c. xvi. *Strabo* from *Callinus* an ancient Poet mentions the Invaſion and taking of *Sardis* by the *Cimmerians*, Geogr. lib. xiv. p. 958. They were

whom they had driven out of *Europe* into *Aſia*; and paſſing by Mount *Caucaſus* on their Right, they penetrated (through the Defile called *Portæ Caucaſiæ)* into *Media*. The *Medes* met and gave them Battle, but were defeated by the *Scythians*; who diſpoſſeſſed them of all the *Upper Aſia*, which lay beyond *Media*, and ſettled and reigned there in a very arbitrary and tyrannical manner for (79) twenty-eight Years.

This *Scythian* Invaſion happened about the Year before *Chriſt* 624. The *Scythians* having ſeized upon the Kingdoms of *Parthia* and (80) *Perſia* and other Provinces of the *Upper Aſia*; they marched thence with a great Army directly towards *Egypt*, with a Deſign to ſubdue and ravage it; but (81) *Pſammitichus* King of *Egypt* met them in *Paleſtine Syria* near the Border of *Egypt*, and with Entreaties accompanied with large Preſents prevailed with their Leaders to proceed no further. In their Return they ſeized on (82) *Bethſhean* or *Beth-*

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probably driven out of the *Leſſer Aſia* about the ſame Time that *Cyaxares* drove the *Scythians* out of the *Upper Aſia* in the Year before *Chriſt* 596.

(79) Herodot. lib. i. c. 103, 104. lib. iv. c. 1, 12. lib. vii. c. 20. Juſtin and Trogus relate that the *Scythians* in this Expedition ſtayed in *Aſia* no longer than *eight Years*, lib. ii. c. 5. But the Account of *Herodotus* lib. iv. c. 3, 4. ſuppoſes the Term to be not leſs than twenty-eight Years. For he ſays that the *Scythian* Women after the Abſence of their Huſbands for ſome Time, married their Slaves and had Children by them, who were grown Men and oppoſed their Return with Arms. The Account of *Trogus Pompeius* might be taken from *Cteſias*: and it agrees better with the Account of the War which the *Scythians* at their Return home had with their Slaves, who oppoſed with Arms their Paſſage into their Country: and whom, when they could not conquer them with their Swords, they fell upon with *Horſe-Whips*, which put them in mind of their ſervile Condition, and made them flee. This Relation is more ſuitable to thoſe Slaves, whom they had left behind them when they went and ſettled in *Aſia*; than to the Sons which their Wives deſpairing of their Huſbands Return had by them. And if the *Scythians* ſtayed no longer than eight Years in *Aſia*, it is eaſier to account for the Progreſs of the *Median* Arms and Victories and the Recovery of their Dominions in *Upper Aſia* before *Nineveh* was taken and the *Aſſyrian* Empire deſtroyed, as *Herodotus* himſelf ſuppoſes, lib. i. c. 106.

(80) Herod. lib. iv. c. 119.

(81) Herod. lib. i. c. 105.

(82) Syncellus (p. 214.) by Miſtake calls this City *Baſan*. But it was *Bethſhean* or *Bethſan* mentioned *Joſ.* xvii. 1. *Jud.* i. 27. And by *Joſephus*,

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ſan, a City in the Tribe of *Manaſſes* on this Side *Jordan*, and kept Poſſeſſion of it, and it was called from them *Scythopolis*.

They did no other Damage in the Country; only a few Stragglers, as they paſſed through the Land of the *Philiſtines* robbed the (83) Temple of *Venus* or *Aſtarte* at *Aſcalon*.

After the *Scythians* returned into *Aſia*, they ſettled in *Parthia* and *Bactria*, and others of them in *Perſia*; and they are ſaid to have been the Founders of the *Parthian* and *Bactrian* Kingdoms. [Juſt. lib. ii. c. 1.] *Cyaxares* not being able to drive them out of the *Upper Aſia* was forced to come to Terms with them, and let them live as they pleaſed in the Provinces they had ſeized. And they for many Years prevented his deſigned Expedition againſt *Nineveh*. But *Cyaxares* (84) having given his Daughter *Aroites* or *Amyites* (as *Scaliger's* Copy of *Syncellus* had it) in Marriage to *Nabuchadnezzar* the Son of *Nabopolaſar*, they entered into a cloſe Alliance: and *Nabopolaſar* with an Army of *Babylonians* aſſiſted *Cyaxares* againſt *Sarac* or *Sardanapalus*: and they beſieged *Nineveh* with their joined Forces. *Sarac* or *Sardanapalus* being terrified (85), ſent away his three

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Ant. Jud. lib. v. c. 1. p 277. See the Notes there. This is fully proved in *Cellarius*, Geog. Antiq. Tom. ii. p. 436, *etc.* See Plin, Hiſt. Nat. lib. v, c. 18. Ptol. Geog. lib. v. p. 139. Steph. voce Σκυθόπολις. Euſeb. Onomaſtic. voc. *Bethſan*.

(83) Herodotus calls it the Temple of the *celeſtial Venus*, lib. i. c. 105. This was the *Aſtarte* (*Juno* and the Moon) worſhiped all over *Syria* and *Phœnicia*, and amongſt the *Aſſyrians*, whoſe *Juno* ſhe was. And that ſhe had a Temple at *Aſcalon* Pauſanias tells us. Πρώτοις δὲ ἀνθρώπων Ασσυρίοις καλέστη σέβεσθαι τὴν οὐρανίαν (Αφροδίτην·) μετὰ δὲ Ασσυρίους, Κυπρίων Παφίοις, καὶ Φοινίκων τοῖς Ασκάλωνα ἔχουσιν ἐν τῇ Παλαιστίνῃ: παρὰ δὲ Φοινίκων Κυθήριοι μαθόντες σέβουσιν. Attic. p. 14. The Temple of *Aſcalon* was eſteemed the moſt ancient of any belonging to this Goddeſs. Herodot. ibid.

(84) Alexander Polyhiſtor in Syncel. Chronograph. p. 210, where he calls the laſt *Aſſyrian* King *Sarac*. But by Miſtake *Syncellus* has *Aſtyages* inſtead of *Cyaxares*, who *Herodotus* aſſures us was the King who deſtroyed *Nineveh* and the *Aſſyrian* Empire, Lib. i. c. 106. and whom *Alexander Polyhiſtor* called *Aſtibares*: therefore *Aſtyages* is a corrupt Reading in *Syncellus* for *Aſtibares*, of which the Editor ought to have taken notice. See Euſeb. Præp. Ev. lib. ix. 39. Cteſ. apud Diod. Sic. lib. ii. p. 147. Weſſ. Nic, Damaſcen. apud Excerpt. Valeſii, p. 438.

(85) Cteſ. ap. Diod. Sic. lib. ii. p. 140, 141. Weſſ.

Sons and two Daughters with a great Treaſure to *Cotta* Prefect of *Paphlagonia*, who was his Friend; and afterward, during the Siege, which continued above two Years, that he might not fall into the Hands of his Enemies, he ſhut himſelf up in his Palace with his Concubines and ſetting it on Fire there burnt himſelf and them together. The *Medes* and *Babylonians* having taken *Nineveh* deſtroyed it, and thereby put an End to the *Aſſyrian* Empire. *Cyaxares* carried all the Treaſure he found in the City to *Ecbatana*; and became Maſter of all the *Aſſyrian* Dominions, except *Babylonia* and *Chaldæa*, and what belonged to them in *Meſopotamia*, *Syria*, and *Phœnicia*, which *Nabopolaſar* took Poſſeſſion of; and henceforth the *Babylonian* Kingdom became a diſtinct and independent Empire.

Herodotus aſcribes the Deſtruction of *Nineveh* and the *Aſſyrian* Empire (as the *Greeks* (86) generally do) to *Cyaxares* and the *Medes*, without any Mention of the *Babylonians* aſſiſting in it. But *Herodotus* ſaying that the *Medes* (87) poſſeſſed all the *Aſſyrian* Empire except the Dominions belonging to the Kingdom of *Babylon*, is an Intimation that the *Babylonians* aſſiſted in the Deſtruction of it: and *Herodotus* had probably given ſome Account of it in ſome other of his Writings which he ſays he intended to publiſh. *Cteſias* related that the *Babylonians* both promoted and aſſiſted in the Conqueſt of *Nineveh*; though he miſtook the Time of it: and it appears from the Book of *Tobit*, ch. xiv. 15. that it was taken and deſtroyed by the *Medes* and *Babylonians* under *Nabuchodonoſor* or *Nabopolaſar*, whom *Beroſus* alſo called *Nabuchodonoſor*; and *Cyaxares*, whom he calls (88) *Aſſuerus*, as he is alſo called by the Prophet *Daniel*, ch. ix. 1.

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(86) So Strab. Geog. lib. xvi. init. Athenæi Deipnoſoph. lib. xii. p. 529. from Duris. Pomp. Trog. Prolog. lib. i. and Juſtin from him, lib. i. c. 3. and Velleius Paterculus Hiſt. Rom. lib. i. c. 6. p. 23. And Euſebius in Chron. who aſcribes it rightly to *Cyaxares*. But Jerome aſcribes it to *Aſtyages* from *Herodotus*, Prolog. in Comment. in Prophet. Jon. which is an evident Error; but probably of his Tranſcriber only.

(87) Μῆδοι — τήν τε Νῖνον εἷλον (ὡς δὲ εἷλον ἐν ἑτέροισι λόγοισι δηλώσω) καὶ τοὺς Ἀσσυρίους ὑποχειρίους ἐποιήσαντο, πλὴν τῆς Βαβυλωνίης μοίρης. lib. i. c. 106.

(88) *Aſſuerus* or *Achſuerus*, *Axares*, *Cy-axares*, i. e. *Lord Axares* are all the ſame. He is called by *Cteſias* *Aſtibaras*, and by Alex. Polyhiſt. in Eu-

Euſebius in his Chronicon placed the taking of *Nineveh* by *Cyaxares* in the twenty-fourth Year of his Reign, to which his Number 1410 is fixed, which anſwers to the Year before *Chriſt* 606, which is by my Reckoning the twentieth Year of the Reign of *Cyaxares:* and this I take to be the true Year of that memorable Event. It may be aſcertained within a Year or two from Scripture and the *Ptolemaic* Canon. It is ſaid 2 *Kings* xxiii. 29. that *Pharaoh Necho King of Egypt went up againſt the King of Aſſyria to the River Euphrates* (to fight againſt *Carchemiſh*, 2 Chron. xxxv. 20.) *Joſiah* apprehending he intended to invade *Judæa* marched out with an Army to oppoſe him. They met and fought in the Valley of (89) *Megiddo*, where *Joſiah* was ſlain.

ſeb. Præp. Evang. lib. ix. c. 39. and by Nicol. Damaſcen. Excerpt. Valeſ. p. 438.

(89) Joſephus in his preſent Copies (Antiq. Jud. lib. x. c. 5.) has it *Mendes* (Μένδης) but he probably wrote *Megdes* (Μέγδης) reading the *Hebrew* (מגדו) *Megdo*, which we read *Megiddo*. So Μένδης ſeems an Error of the Tranſcriber. *Herodotus* relates this fatal Battle between *Necho* and *Joſiah*. Σύροισι (i. e. *Paleſtine Syrians* or *Jews*, as he calls them lib. iii. c. 5.) πεζῇ ὁ Νεκῶς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησε· μετὰ δὲ τὴν μάχην Κάδυτιν πόλιν τῆς Συρίης ἐοῦσαν μεγάλην εἷλε, lib. ii. c. 159. And *Herodotus* calls *Cadytis* a City of *Paleſtine Syria*, lib. iii. c. 5. *Herodotus* thought the Battle between *Necho* and *Joſiah* was fought at *Magdolum* or *Migdol* upon the Borders of *Egypt*; and ſo, according to him, the City *Cadytis* was *Kadeſh Barnea* in the Wilderneſs of *Paran*, which lay in the Road from *Magdolum* to the *Euphrates*. And thoſe learned Men who ſuppoſed *Cadytis* to be *Jeruſalem* ſeem to be miſtaken. See Reland. voc. *Cadytis*, Palæſt. tom. ii. lib. iii. p. 669. Uſſer. Annal. Vet. Teſt. ad Ann. ante Chr. 610. Cellar. Geogr. Antiq. tom. ii. lib. iii. p. 456, 457. Perizon. Orig. Ægypt. c. 23. p. 417, etc. Prideaux Connect. of the Hiſt. of the Old and New Teſt. Part i. B. i. p. 80, 81. Hyde's Not. ad Peritſol. itiner. mundi, p. 19. Jameſon's Spicileg. Antiq. Ægypt. c. 2. p. 25. etc. Herodotus is miſtaken in making *Magdalum* on the Borders of *Egypt* to be the Place where *Joſiah* was killed in Battle with *Pharaoh Necho*; and which Place is called in Scripture *Megiddo*. This was a City in the Tribe of *Manaſſes* on this Side *Jordan*, mentioned *Joſh.* xvii. 11. *Judg.* i. 27. nigh it was the Town of *Hadad-Rimmon*, afterward called *Maximianopolis*, as *Jerome* tells us Comment. in Zech. c. xii. 11. And therefore the Lamentation for the Death of *Joſiah* is called the Lamentation of *Hadad-Rimmon in the Valley of Megiddo*. See *Magedo* in Euſeb. Onomaſtic. p. 107. and Notes, and Reland Palæſt. Tom. ii. lib. 3. p. 893, 894.

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From this Account it appears that there was a King of *Aſſyria* in the Year before *Chriſt* 608, when *Joſiah* died: therefore *Nineveh* was not then taken. But yet it muſt be taken in the Interval between that Year and the Year before *Chriſt* 604; becauſe *Nabopolaſar* the Father of *Nabuchadnezzar* aſſiſted in the Expedition againſt *Nineveh*; and it appears from the *Ptolemaic* Canon that he died in the Year before *Chriſt* 604.

It is therefore moſt probable that *Euſebius* has fixed the true Year of the taking of *Nineveh*. It is alſo probable that *Pharaoh Necho*, hearing that the *Babylonian* and *Median* Armies were engaged in the Siege of *Nineveh*, took the Opportunity to march an Army to *Euphrates* to fight againſt *Carchemiſh* (or *Circatium* called *Mabog* in the *Syriac* Verſion) which belonged to the King of *Aſſyria*, as appears from *Iſaiah* x. 9. And this might be the Reaſon that he took it in ſo ſhort a Time; and alſo conquered both (90) *Syria* and *Paleſtine*. For in about three Months Time he had taken *Carchemiſh*, and ſubdued *Syria*; and in his Return ſent for *Jehoahaz* the new King of *Judah*, who had reigned but *three Months* after the Death of his Father *Joſiah*, to *Riblah* in *Hamath* or *Syria*; and depoſed him and put him in Chains and carried him to *Egypt*; and laid upon the Land of *Judah a Tribute of an hundred Talents of Silver and a Talent of Gold*, 2 Kings xxiii. 31, 33. 2 Chron. xxxvi. 2, 3. and made *Eliakim* his elder Brother King in his ſtead: and changed his Name to *Jehoiakim*, to ſhew that he was his Vaſſal, ℣ 4.

Theſe ſudden and great Conqueſts without Oppoſition from either the *Aſſyrians* or *Babylonians* could be owing to nothing ſo probably as the *Babylonians* being engaged with the *Medes* againſt the *Aſſyrians*: for we find that ſoon after, when the *Babylonians* were at Liberty and their Kingdom ſettled, they immediately recovered from the King of *Egypt* all his Conqueſts in *Syria* and *Paleſtine*, and confined him to his own Kingdom, 2 *Kings* xxiv. 7. If the Siege of *Nineveh* was juſt begun when *Pharaoh Necho* invaded the Territory of the *Aſſyrians* in *Babylonia*; and if, as *Cteſias* related, it was taken in the third Year of

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(90) Joſeph. Antiq. Jud. lib. x. c. 6.

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the Siege; then it was in the Year (91) before *Chriſt* 606, the Year where *Euſebius* has placed it. Hence it appears to be a very great Miſtake in the learned (92) Archbiſhop *Uſher* to place the Deſtruction of *Nineveh* ſo high as the Year before *Chriſt* 626, eſpecially, when he himſelf allows there was a King of *Aſſyria* in the Year before *Chriſt* 610, where he, by an Error of two Years, places the Battle between *Pharaoh Necho* and King *Joſiah*. And he, by another Miſtake, makes *Nabopolaſar* to be this King of *Aſſyria*: whereas it is certain that *Nabopolaſar* was not King of *Aſſyria*; but only of *Babylonia* and *Chaldæa*, and the Countries belonging to them on this Side of *Euphrates*; but the *Medes* (after the Deſtruction of *Nineveh*) poſſeſſed all that which anciently and properly was the *Aſſyrian* Empire. And *Nabopolaſar* at this Time was only Vice-Roy of *Babylonia* and ſubject to the King of *Aſſyria*. It is obſervable that the Scripture always diſtinguiſheth the King of *Babylon* from the King of *Aſſyria*: this appears from *Jer*. l. 17, 18. And as it ſtyles *Merodach Baladon* King of *Babylon*, not of *Aſſyria*, becauſe he ruled over the *Babylonian* Kingdom only, 2 *Kings* xx. 12. *Iſai*. xxxix. 1. ſo after the *Aſſyrian* Empire was deſtroyed by the taking of *Nineveh*, and whilſt *Babylon* was a diſtinct Kingdom, we read no more of a King of *Aſſyria*: and *Nabuchadnezzar* who ſucceeded his Father *Nabopolaſar* in the *Babylonian* Kingdom, is always called either the King of *Babylon* or of the *Chaldæans*, as being King both of *Babylonia* and *Chaldæa*. And this Diſtinction continued whilſt the *Babylonian* Kingdom was ſeparated from the *Aſſyrian*, and was a diſtinct

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(91) The Time of *Nineveh* being taken may be nearly known from the Hiſtory of *Tobit*. He was fifty-eight Years old when he loſt his Sight, ch. xiv. 2. in the firſt Year of the Reign of *Aſar-Haddon* and the Year before *Chriſt* 711: and he lived an hundred Years after to the Year before *Chriſt* 611, ch. xiv. 11. and *Nineveh* was not then deſtroyed; for *Tobit* died at *Nineveh* and was buried there, ℣ 10, 11. His Wife *Anna* died about the ſame Time, and was buried with her Huſband: and then *Tobias*, according to his Father's Advice, who foreſaw the Deſtruction of *Nineveh* was near, ℣ 4. went from *Nineveh* to *Ecbatana*, and lived there with his Wife and Children, ℣ 12. So *Nineveh* was not beſieged in the Year before *Chriſt* 611, and therefore, if it was taken in the third Year after it was beſieged by the *Medes* and *Babylonians*, it could not be taken by this Account above two Years before the Year before *Chriſt* 606. It alſo appears from the Hiſtory of *Tobit*, that he was forty-eight Years old when he was carried Captive to *Nineveh* in the Reign of *Salmanaſar* in the Year before *Chriſt* 721, and his Son *Tobias* was about twelve Years old at that Time; for he lived to the Age of a hundred and twenty-ſeven Years; and before his Death heard that *Nineveh* was deſtroyed, ch. xiv. 15. There is no Pretence to ſuppoſe with the learned *Vignoles*, Chronol. Vol. ii. p. 441, etc. that *Nineveh* was taken in the ninth Year of *Nabuchadnezzar* and in the Year before *Chriſt* 596. Had *Nabuchadnezzar* in Conjunction with the *Medes* deſtroyed *Nineveh* and the *Aſſyrian* Empire, it is highly probable that the Sacred Hiſtory would have taken notice of it: and that it would have been recorded amongſt the memorable Exploits and Conqueſts of his Reign, which are very particularly ſet down in the prophetical Writings of *Jeremiah* and *Ezechiel*. But it is very remarkable, that the Prophet *Jeremiah* in foretelling all the Nations which were to be ſubdued by *Nabuchadnezzar*, ch. xxv. from the 18th to the 25th verſe, makes no mention of *Aſhur*, *Aſſyria*, or *Nineveh*: Of this no Reaſon can be given ſo probable as that this City and Empire were then deſtroyed when the Prophecy was delivered in the fourth Year of *Jehoiakim* and the firſt of *Nabuchadnezzar*, in the Year before *Chriſt* 604. *Nineveh* was now undoubtedly deſtroyed, and in the Reign of *Nabopolaſar* the Father of *Nabuchadnezzar*. *Vignoles's* Opinion is founded on the Suppoſition that *Nineveh* could not be taken by the *Medes* whilſt the *Scythians* were poſſeſſed of the *Upper Aſia*; who were not driven out by *Cyaxares* till the Year before *Chriſt* 597, as he reckons, or more truly 596, after they had reigned in the Provinces of the *Upper Aſia* twenty-eight Years from the ſecond or third Year of *Cyaxares*. But as *Nineveh* was beſieged three Years before it was taken, it could not have been taken till the Year before *Chriſt* 594. The *Scythians*, who ruled in the *Upper Aſia* only, could not have hindered the *Median* and

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Babylonian Armies from taking *Nineveh*, if they had been diſpoſed to have oppoſed them; the *Medes* being grown far more powerful than when the *Scythians* firſt invaded their Empire; and having alſo the Aſſiſtance of the *Babylonians*. The *Scythians* were at Peace with the *Medes*, and had no Concern with the *Aſſyrians*: nor do we find that they gave the *Medes* any Trouble or Terror after they had gained Settlements in the *Upper Aſia*. And it is obſervable that the Prophet *Ezechiel* enumerating in Order the Nations which were then ſubdued by the *Medes* and *Babylonians*, ch. xxxii. mentions *Aſhur* as being *fallen by the Sword*, ℣ 22. before *Meſhech* and *Tubal*, who were, I think, the Northern Nations or *Scythians* who were driven out of *Aſia* by *Cyaxares* with a great Slaughter, ℣ 26. and perhaps other Northern Nations who were then conquered.

(92) Annal. Vet. Teſt. ad Ann. ante Chr. 626 et 610. Dr. *Prideaux* by a leſs Miſtake than that of *Uſher* placeth the Deſtruction of *Nineveh* in the Year before *Chriſt* 612. Connect. Book i. p. 67.

ſtinct independent Kingdom: though afterwards, when the *Babylonian* Kingdom as well as the other Part of the *Aſſyrian* Empire which was ſubject to the *Medes*, with the *Median* Kingdom alſo, was all united again in the *Perſian* Empire; then the King of *Perſia* was ſometimes called the King of *Aſſyria*, as in *Eſr.* vi. 22 (93).

In the Deſtruction of *Nineveh* and Overthrow of the *Aſſyrian* Kingdom the Prophecy of *Nahum* was fulfilled, who foretold the Deſtruction of *Nineveh* in the Reign (94) of *Jotham* King of *Judah*, about the Year before *Chriſt* 750, and alſo of *Zephaniah*, who propheſied of its Deſtruction in the Reign of *Joſiah*, about the Year before *Chriſt* 630. *Nahum* ſaies; *Nineveh is of old like a Pool of Water: yet they ſhall flee away; ſtand, ſtand, (ſhall they cry) but none ſhall look back. Take ye the Spoil of Silver, take the Spoil of Gold: for there is none End of the Store and Glory out of all the pleaſant Furniture. She is* (95) *empty and void and waſte: and the Heart melteth, and the Knees ſmite together, and much Pain is in all Loins, and the Faces of them all gather Blackneſs*, ch. ii. 8, 9, 10. *Zephaniah's* Prophecy is; *He will ſtretch out his Hand againſt the North, and deſtroy Aſſyria, and will make Nineveh a Deſolation and dry like a Wilderneſs. And Flocks ſhall lye down in the midſt of her, and every Kind of Beaſt: both the Cormorant and Bittern ſhall lodge in the upper Lintels of it: their Voice ſhall ſing*

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(93) The ancient *Greek* Writers were not ſo exact as the Scriptures are in the Diſtinction of *Aſſyria* and *Babylonia*: but after *Nineveh* was deſtroyed they reckoned *Babylon* the Metropolis of *Aſſyria*; and called the King of *Babylon* King of *Aſſyria*. So *Herodotus*, lib. i. c. 188, and in another Place he calls him King of *Babylon*, c. 77. And *Xenophon* conſtantly calls the King of *Babylon* King of the *Aſſyrians*, Inſtitut. Cyr. And *Strabo* ſaies that *Aſſyria* was called *Babylonia*; Τῇ Περσίδι καὶ τῇ Σουσιανῇ συνάπτουσιν οἱ Ἀσσύριοι· καλοῦσι δὲ οὕτω τὴν Βαβυλωνίαν, etc. Geog. lib. xvi. init. *Pliny* ſaies the ſame: Reliqua Pars Meſopotamiæ Aſſyriæque Babylonia appellata eſt, Nat. Hiſt. lib. vi. c. 26.

(94) Joſeph. Antiq. Jud. lib. ix. c. 11.

(95) *Nineveh* was ſo totally deſtroyed, that *Lucian* ſaies no Footſteps of it remained; nor can it be known where it ſtood; Ἡ Νῖνος μὲν ἀπόλωλεν ἤδη, καὶ οὐδὲν ἴχνος ἔτι λοιπὸν αὐτῆς· οὐδ᾽ ἂν εἴποις ὅπου ποτ᾽ ἦν. In ἐπισκοπ. See Bochart's Phaleg. lib. iv. c. 20.

in the Windows, Deſolation ſhall be in the Threſholds: for he ſhall uncover the Cedar Work. This is the rejoicing City that dwelt careleſsly, that ſaid in her Heart; I am, and there is none beſide me: how is ſhe become a Deſolation, a Place for Beaſts to lye down in! every one that paſſeth by her, ſhall hiſs and wag his Hand, ch. ii. 13, 14, 15.

Now the Kingdoms of the *Medes* and *Babylonians* became two great independent Empires, which Marriage had allied together: for *Nabopolaſar* had married his Son *Nabuchadnezzar* to the Daughter of *Cyaxares*. Our great Chronologer (96) Archbiſhop *Uſher*, who is followed by Dr. *Prideaux*, from a miſtaken Paſſage of *Alexander Polyhiſtor* in *Syncellus* ſuppoſes *Nabuchadnezzar* to have married the Daughter of *Aſtyages* Son of *Cyaxares*; which could not be: for *Aſtyages* was at that Time too young himſelf to be married, being no more than nine or ten Years of Age; and was not married till the Concluſion of the *Lydian* War, as we are told by (97) *Herodotus*. Therefore as *Nabuchadnezzar* is ſaid to have married a *Mede*, both by (98) *Beroſus* and *Alexander Polyhiſtor* and others; it muſt be the Daughter of *Cyaxares*, who in Conjunction with *Nabuchadnezzar's* Father *Nabopolaſar*, took and deſtroyed *Nineveh*; and thereby put an End to the *Aſſyrian* Empire; and alſo afterward aſſiſted him in his Wars to enlarge the *Babylonian* Kingdom.

The Year before *Chriſt* 606 being the Commencement, or Epoch of the *Babylonian* Empire, which was deſtroyed by *Cyrus* (as will be

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(96) Annal. Vet. Teſt. ad Ann. ante ær. Chriſt. 626. The Error aroſe from not obſerving that Syncellus wrote from Alex. Polyhiſtor Αϛυάγην (*Aſtyages*) for Αϛιϐάρην (*Aſtibares* or *Aſtibaras*) by which latter Name Alexander Polyhiſtor called *Cyaxares*, as appears from Euſeb. Præp. Ev. lib. ix. c. 39. See Syncel. p. 210. See above Not. 84. See Prideaux Conneƈt. B. i. p. 67. Edit. 8°.

(97) Lib. i. c. 74.

(98) Apud Joſeph. Hiſt. Jud. lib. x. c. 11. This *Median* Lady was the *Nitocris* of *Herodotus*, lib. i. c. 184, 185. She is called a *Mede* by *Philoſtratus*, vit. Apollon. lib. i. c. 25. who ſpeaks of ſome of her famous Works about *Babylon*. She took Care of the *Babylonian* Empire during the ſeven Years Diſtraction of her Huſband *Nabuchadnezzar*. For *Joſephus* obſerves that during his Madneſs the next Heir durſt not meddle with it; nor any of the Nobles take the Adminiſtration of it, Ant. Jud. lib. x. c. 10.

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ſhewn) in the Year before *Chriſt* 536, this Empire laſted juſt 70 Years. And this gives great Light to the Prophecy of *Iſaiah*, ch. xxiii. 15, *viz. And it ſhall come to paſs in that Day, that Tyre ſhall be forgotten ſeventy Years, according to the Days* [or *Time*, as the *Greek* Verſion has it] *of one King*, i. e. *of one Kingdom*; which is the *prophetic* Dialect, as is well known. And it is very probable that the Prophet intended to repreſent the 70 Years Deſolation of inſular *Tyre* by the 70 Years Continuance of the *Babylonian* Kindom; becauſe *Nabuchadnezzar*, the principal King of *Babylon*, was to deſtroy old *Tyre*, which was the Metropolis and Seat of the *Tyrian* Kingdom: and therefore the Repreſentation of *Tyre* being *forgotten* or deſolate, by the Term of the Duration of this Kingdom was very natural as well as beautiful.

Fifteen Years after the Deſtruction of *Nineveh*, the *Lydian* War began between *Cyaxares* and *Halyattes* the Father of *Crœſus*. " Some " *Scythians* who had fled for Refuge to *Cyaxares*, and to whom he had " committed the Care of the noble *Median* Youths to inſtruct them in " their Language and the Uſe of the Bow, having been ſeverely chaſtiſed by him for coming from hunting without the Game which " they had uſed to bring, out of Revenge ſlew one of their Pupils, and " dreſſed his Fleſh like Veniſon, and ſet it before *Cyaxares* who taſted " of it. As ſoon as they had done this they fled out of the Kingdom " to *Halyattes* King of *Lydia*, who took them under his Protection, " and refuſed to deliver them up to *Cyaxares* who ſent to demand them. " Upon this a War commenced between the *Medes* and *Lydians*, " which continued for five Years with various Succeſs: ſometimes the " *Medes* and ſometimes the *Lydians* getting the better. But in the ſixth " Year, when both Armies were engaged and had fought a long Time " with equal Succeſs, there happened a great (99) Eclipſe of the Sun,

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(99) Chronologers have been greatly puzzled about fixing the Time of this remarkable Eclipſe, which put an End to the *Lydian* War. *Euſebius* in his Chronicon followed *Cicero*, and thoſe Writers who placed it in the Reign of *Aſtyages*, but differed in the Year. He placeth the Battle when the Eclipſe happened, in the 3^d Year of the 48^th Olympiad, or the Year before *Chriſt* 586. In this Year *Ricciolus* placeth it, and on the 28^th Day of

" which had been foretold by *Thales* to the *Ionians*. The Day which " was bright and clear being of a ſudden darkened, ſo ſurprized both the

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May about Six of the Clock in the Afternoon, and it was about eleven Digits, or twelve, as ſome Aſtronomers found it. *Kepler* and *Scaliger* follow this Account. See *Scaliger's* Animadverſions on the Chronicon of *Euſebius*, p. 89. *Scaliger* placeth it in the Year before *Chriſt* 583. Not. in Fragm. p. 14. fin. lib. de Emendat. Tempor. But the Eclipſe undoubtedly happened in the Reign of *Cyaxares* the Father of *Aſtyages*, as *Herodotus* aſſures us, lib. i. c. 74 and 103. And *Eudemus*, who flouriſhed about the Time of the *Peloponneſian* War, related the ſame in his Aſtrological Hiſtory. Θάλην δὲ Εὔδημος ἐν ταῖς ἀστρολογικαῖς ἱστορίαις τὴν γενομένην ἔκλειψιν τοῦ ἡλίου προειπεῖν φησι, καθ' οὓς χρόνους συνῆψαν μάχην πρὸς ἀλλήλους Μῆδοί τε καὶ Λυδοὶ, βασιλεύοντος Κυαξάρους μὲν τοῦ Ἀστυάγους πατρὸς, Μήδων. Ἀλυάττου δὲ τοῦ Κροίσου, Λυδῶν· συνῳδεῖ δὲ αὐτῷ καὶ Ἡρόδοτος ἐν τῇ πρώτῃ Apud Clem. Alex. Strom. lib. i. p. 353, 354. *Calvitius* placeth the Eclipſe in the 4th Year of the 43d Olympiad, *i. e.* in the Year before *Chriſt* 605. And Archbiſhop *Uſher* in the Year before *Chriſt* 601, or the 147th Year of *Nabonaſar*; and on the 20th Day of *September*, when nine Digits of the Sun were eclipſed. This he collects by Calculation from the Luniſolar Tables of *Ptolemy* or *Hipparchus*. But *Petavius*, after a laborious Examination, found by Calculation that in the 4th Year of the 45th Olympiad, in the Year before *Chriſt* 597, on the 9th Day of *July*, there happened a great ſolar Eclipſe in the leſſer *Aſia*, near the River *Halys*, where he thinks the Battle was probably fought between the *Medes* and *Lydians*: the Sun was eclipſed about nine Digits and twenty-two Minutes. See Petav. Doct. tempor. lib. x. c. 1. p. 155. *Petavius* was ſenſible that his Eclipſe did not anſwer that deſcribed by *Herodotus*, which was total, or ſo near it, that he ſaies, τὴν ἡμέρην ἐξαπίνης νύκτα γενέσθαι, *The Day was ſuddenly turned to Night*; which does not agree to an Eclipſe of little more than nine Digits, under which the Sun would caſt a glaring Light. Therefore *Petavius* is forced to ſuppoſe a Cloud to come at the Inſtant, and to cover the enlightened Part, that the whole might be darkened. So this could not be the Eclipſe mentioned by *Herodotus*: and had *Petavius* known the true Commencement of the Reign of *Aſtyages*, which was in the Year before *Chriſt* 585 at higheſt, as I have ſhewn, he would probably have concluded the Eclipſe which happened in the 3d Year of the 48th Olympiad, and in the Year before *Chriſt* 586, which was the laſt Year of *Cyaxares*, to have been that of *Thales* related by *Herodotus*. *Petavius* by Calculation found it to be about eleven Digits, and ſo, nearly total: but he rejected it becauſe he thought it happened in the Reign of *Aſtyages*, and not of *Cyaxares*, in which latter Reign *Herodotus* rightly placed it. See Petav. Sup. p. 154. The learned Mr. *Coſtard*, Fellow of *Wadham* College in *Oxford*, has found a total Eclipſe of the Sun to have happened in the Year before *Chriſt* 603. The

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" Armies that they deſiſted from fighting, thinking the Gods were " angry with them. And by the Mediation of *Syenneſis* King of *Cili-*

Shadow of which paſſed over the Kingdom of *Barca*, croſſed the *Mediterranean* between *Candia* and *Cyprus*, then went over *Antiochetta* and *Erzroum*, and a little to the South of *Kars*. If this was the Eclipſe which put an End to the *Lydian* War, the laſt Battle when it happened was probably fought in the Country between *Cilicia* and *Armenia*. Either of theſe Eclipſes agree to the Account of *Herodotus*. *Bunting* found the Eclipſe in the Year before *Chriſt* 586, ending to be eleven Digits and an half. *Petav.* eleven Digits and a third: but *Lanſberg*, an Aſtronomer by Profeſſion, aſſures us, that it was twelve Digits and twenty Minutes. *Strauchius* ſaies, it was twelve Digits and fifty-ſix Minutes. The Sun being then in its Apogee, or at the greateſt Diſtance, and the Moon in its Perigee, the Eclipſe was total for ſeveral Minutes. The Eclipſe of the Year before *Chriſt* 603 agrees beſt to *Cyrus*, being Grandſon of *Aſtyages* by the Daughter of *Halyattes*, whom he married: but it agrees not ſo well to the Age of *Aſtyages*, who was then but twelve or thirteen Years old: therefore let us ſee whether *Cyrus* might not be Grandſon of *Aſtyages*, on Suppoſition that the Eclipſe of the Year before *Chriſt* 586, was that which put an End to the *Lydian* War when he was married. *Aſtyages* was *ſixty-two* Years old (as the Prophet *Daniel* tells us, who calls him *Darius* the *Mede*, c. v. 31. as will be fully proved) at the Death of *Belſhazzar*, in the Year before *Chriſt* 553: ſo he was born in the Year before *Chriſt* 615. *Cyrus* reigned in *Perſia* in the Year before *Chriſt* 557, and might be born of *Mandane* the Daughter of *Aſtyages*, in the Year before *Chriſt* 571, when ſhe was fourteen Years of Age. And by this Reckoning he was twenty-one Years old in the Year before *Chriſt* 550, when he perſuaded the *Perſians* to revolt and dethroned *Aſtyages*. And this agrees to the Relation of *Herodotus*, who ſaies, he was then juſt come of Age, or to Manhood, Κύρῳ δὲ ἀνδρευμένῳ, &c. lib. i. c. 123. So that the Eclipſe of the Year before *Chriſt* 586, agrees very well to the Age of *Cyrus* and his being the Grandſon of *Aſtyages*, and is moſt probably the Eclipſe predicted by *Thales*. And this Eclipſe helps to reconcile to *Herodotus* the ancient Authors, as *Cicero*, etc. who placed the Eclipſe in the Reign of *Aſtyages*. For *Aſtyages* reigning ſoon after upon the Death of *Cyaxares*, it was eaſy to miſtake, and place this memorable Event in his Reign. But *Pliny* did not mention *Aſtyages*, but only ſaies the Eclipſe happened in the Reign of *Alyattes*, in the 4th Year of the 48th Olympiad, Nat. Hiſt. lib. ii. c. 12. Edit. Hard. Further, this Eclipſe demonſtrates, that *Cyaxares* reigned to the Year before *Chriſt* 586, which was the laſt Year of his Reign by my Calculation above given, and greatly confirms it. The *Lydian* War commencing in the Year before *Chriſt* 591, which was five Years after the Expulſion of the *Scythians*, affords a Reaſon of the *Scythian* Fugitives flying for Refuge to *Cyaxares*, who took them under his Protection; and afterward, for their

“ *cia*, and *Labynetus* King of *Babylon*, a Peace was immediately con-
“ cluded between the two Nations, and ratified by the Marriage of
“ *Aſtyages* the Son of *Cyaxares* with *Arienis* the Daughter of *Haly-*
“ *attes* (1).”

But before the *Lydian* War commenced, *Cyaxares* drave the (2) *Scythians* out of the upper *Aſia*, where they had domineered for 28 Years, having firſt ſlain many of their Chiefs when they were drunk at a Banquet, to which he had invited them. After their Expulſion he ſeized upon the Provinces which had been ſubject to him before the *Scythians* invaded his Kingdom.

This Expulſion of the *Scythians* was in the Year before *Chriſt* 596. But the Expulſion of the *Scythians* ſeems to have been the Occaſion of a War between the *Medes* and *Scythian Sacæ*. The (3) *Parthians*, from whoſe Country the *Scythians* were expelled, out of Hatred to the

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flying from him to *Halyattes* for an Act of Cruelty committed on one of the noble *Median* Youths. Had the *Scythians* been now powerful in the upper *Aſia*, they would naturally have fled to them who were their Countrymen, and would have protected them againſt *Cyaxares*. So that it is highly probable that the *Lydian* War commenced after the Expulſion of the *Scythians*; and then the Eclipſe predicted by *Thales* and related by *Herodotus*, could be no other than that in the Year before *Chriſt* 586. See the Chronology of *Alphonſe Des-Vignoles*, tom. ii. lib. iv. c. 5. p. 245—261. who by this Eclipſe has brought the Reign of *Cyaxares* to the true Time, or the Year before *Chriſt* 585, where I had placed it from hiſtorical Evidence alſo. But *Vignoles* has placed the Epoch of *Arbaces* many Years too high, p. 261.

(1) *Herodot.* lib. i. c. 73, 74.

(2) *Herodotus*, lib. i. c. 106. If the *Lydian* War ended in the Year before *Chriſt* 603. the *Scythians* were driven out of *Aſia* ſix or ſeven Years after. But if the *Lydian* War ended in the Year before *Chriſt* 586, they were driven out about ten Years before the Concluſion of that War. See above, Note 99. And I am moſt inclined to the latter Epoch; becauſe *Aſtyages* could not be more than thirteen Years old in the Year before *Chriſt* 603, and was too young to be then married: or if he might be married at that Age, as Eaſtern Princes ſometimes were; yet as the *Lydian* War continued full five Years, it muſt by this Epoch of its ending in the Year before *Chriſt* 603, have begun in the Year before *Chriſt* 608, at which Time *Cyaxares* was employed with his Armies in the Siege of *Nineveh*; and could not well carry on the *Lydian* War at the ſame Time: and eſpecially whilſt the *Scythians* poſſeſſed ſo great a Part of his Dominions in the upper *Aſia*.

(3) Diod. Sic. lib. ii. p. 147.

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Medes (to whom they had been ſubject) refuſed to ſubmit to them, and delivered up their Country to the *Sacæ*, who thereupon had a long (3) War with the *Medes*; in which many Battles were fought, and great Slaughters were made on both Sides. But at laſt they came to Terms of Peace; and the *Parthians* were by Agreement again reduced into Subjection to the *Medes*; and the *Medes* and *Sacæ* were each to poſſeſs what they had before the War; and to enter into a perpetual League of Amity and Alliance with each other. This War was in the Reign of *Aſtibaras*, as *Diodorus Siculus* calls *Cyaxares* from *Cteſias*: and it is probable that it happened upon the Expulſion of the *Scythians* from *Parthia* and other Parts of the upper *Aſia*.

The Expulſion of the *Scythians* out of the upper *Aſia*, when many of them were ſlain, ſeems to be intimated by the Prophet *Ezechiel*, ch. xxxii. 26. where having mentioned the Fall of the *Aſſyrian* Empire, ver. 22. and of *Elam*, ver. 24. he ſpeaks of the Slaughter of the *Scythians* under the Names of *Meſhech* and *Tubal*. *There is* (ſaies he) *Meſhech, Tubal, and all her Multitude. Her Graves are round about him: all of them uncircumciſed, ſlain by the Sword, though they cauſed their Terror in the Land of the Living.* This Relation of the Prophet agrees exactly to the *Scythians*, who had been a Terror to the Kingdoms of the upper *Aſia* for 28 Years, as *Herodotus* tells us; and who were driven out thence with a great Slaughter by *Cyaxares*, after he had deſtroyed *Nineveh* and the *Aſſyrian Empire*; and got Poſſeſſion of *Elymais*, *Suſiana*, and all the Provinces of the *Aſſyrian* Empire beyond *Euphrates*.

Nabopolaſar being ſettled in the *Babylonian* Kingdom, which he poſſeſſed upon the Overthrow of the *Aſſyrian* Empire, with all the Provinces on this Side *Euphrates*; he ſent his Son *Nabuchadnezzar* with a great Army to recover from the King of *Egypt* (4) *Carchemiſh*, and all that he had lately conquered in *Syria* and *Phœnicia*. The King of *Egypt* marched with all Expedition to *Carchemiſh*; and there the two Armies met, and joining Battle *Necho* King of *Egypt* was totally routed, and a great Part of his vaſt Army, conſiſting of *Egyptians*, *Arabians*, and *Æthiopians*, and *Libyans* were ſlain, *Jerem.* ch. xlvi. 2, 9, 10. *Nabuchadnezzar* having taken *Carchemiſh*, paſſed the *Euphrates* with his Army, and ſubdued all *Syria* and *Phœnicia*, and marched as far as (5) *Peluſium:* and diſpoſſeſſed the King of *Egypt* of all that he had about four Years before invaded and conquered *from the River of Egypt to the River Euphrates*, 2 Kings xxiv. 7. And all *Syria*, the upper and *Cœle-Syria*, and *Phœnicia* being recovered and added again to the *Babylonian* Empire; he began to be a *golden Head*, as deſcribed by the Prophet *Daniel*, and to have Kingdoms under him.

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(3) Some of the Copies of *Diodorus Siculus* ſay this War laſted two Years, or more.

(4) It is called *Circutium* by *Ammianus Marcellinus*, lib. xxiii. c. 5. p. 360. and Κιρκήσιον by *Zoſimus*, Hiſt. lib. iii. p. 277.

The Defeat of *Pharaoh Necho's* Army by *Nabuchadnezzar* happened in the Spring of the Year before *Chriſt* 604, and in the latter End of the fourth Year of the Reign of *Jehoiakim*, as the Prophet *Jeremiah* tells us, ch. xlvi. 2. and alſo *Joſephus* [Antiq. Jud. lib. x. c. 6.]

Joſephus ſaies, that in this War with *Pharaoh Necho Nabuchadnezzar* did not reduce *Judæa:* but ſeveral Parts of *Judæa* which lay in his Way from *Phœnicia* to *Egypt* were ravaged; and a great many (6) *Jews* were taken captive amongſt the *Egyptians*, *Syrians*, and *Phœnicians*, and ſent to *Babylon*, and afterwards diſtributed into Colonies and placed in ſeveral Parts of *Babylonia*. This is related by *Beroſus* from the *Chaldæan* Annals: and is confirmed by the Prophet *Jeremiah*, who relates that when *Nabuchadnezzar's* Army was in *Judæa*, the *Rechabites* fled to *Jeruſalem for fear of the Chaldæans*, ch. xxxv. 11. From this Time the ſeventy (7) Years Captivity of the *Jews* properly commenced, being begun by this Captivity of Part of the People.

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(5) Joſ. Antiq. Jud. lib. x. c. 6, 11. cont. Apion. lib. i. p. 450, ſrom *Beroſus.*

(6) Αἰσθόμενος (Ναβουχοδονόσορος) μετ' οὐ πολὺν χρόνον τὴν τοῦ πατρὸς τελευτὴν Ναβουχοδονοσόρου, καὶ καταστήσας τὰ κατὰ τὴν Αἴγυπτον πράγματα, καὶ τὴν λοιπὴν χώραν, καὶ τοὺς αἰχμαλώτους Ἰουδαίων τε καὶ Φοινίκων καὶ Σύρων καὶ τῶν κατὰ τὴν Αἴγυπτον ἐθνῶν, καὶ συντάξας τισὶ τῶν φίλων μετὰ τῆς βαρυτάτης δυνάμεως καὶ τῆς λοιπῆς ὠφελείας ἀνακομίζειν εἰς τὴν Βαβυλωνίαν, αὐτὸς ὁρμήσας ὀλιγοστὸς διὰ τῆς ἐρήμου παρεγένετο εἰς Βαβυλῶνα. Apud Joſ. Antiq. Jud. lib. x. c. 11. Cont. Apion. lib. i. ex Beroſ. tertio Hiſtor. Chaldaicæ libro.

(7) This ſeventy Years Captivity was not of the whole People; but it was

Whilſt *Nabuchadnezzar* was employed in the War againſt the King of *Egypt*, and in ſettling the new made Conqueſt of *Syria*, *Cœle-Syria*, and *Phœnicia*; News was brought him of the Death of his Father *Nabopolaſar*, who died the latter End of the Year before *Chriſt* 604, having reigned 21 Years.

The fourth Year of *Jehoiakim* is by our modern Chronologers *Petavius*, *Uſher*, and others, placed in the Year before *Chriſt* 607. And yet the Prophet *Jeremiah*, who lived at the Time, tells us expreſly, that the fourth Year of *Jehoiakim* was the firſt Year of the Reign of *Nabuchadnezzar*, ch. xxv. 1. and accordingly the eleventh of *Jehoiakim* is the ſeventh of *Nebuchadnezzar*, *Jerem.* lii. 28. and the firſt of *Jehoiachim* Son of *Jehoiakim* is the eighth of *Nabuchadnezzar*, 2 *Kings* xxiv. 11. And the aſtronomical Canon of *Ptolemy* has fixed the firſt Year of *Nabuchadnezzar* to the Year before *Chriſt* 604. whence it is evident that the fourth Year of *Jehoiakim* fell in that Year. Theſe Chronologers therefore are forced to ſuppoſe that *Nabuchadnezzar* ruled in Partnerſhip with his Father in the Kingdom of *Babylon*, two Years and more before his Death; and that the *Jews* reckoned his Reign from this Time of his Copartnerſhip in the *Babylonian* Empire. But there is no Evidence either from *Beroſus* or *Joſephus*, or the leaſt Intimation in Scripture, that *Nabuchadnezzar* reigned in his Father's Life-time; or that the *Jews* reckoned his Reign to commence before his Father's Death: and had he been actually in Poſſeſſion of the Kingdom, he needed not have left his Conqueſts unfiniſhed, and made ſo much Haſte to *Babylon* as *Beroſus* ſaies he did, going with a few Attendants the ſhorteſt Way through the Wilderneſs of *Arabia*, as ſoon as he heard of the Death of his Father. And it is plain alſo from Scripture, that the *Jews* reckoned the Years of the Reign of *Nabuchadnezzar*, as the *Ba-*

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the Term which the Nation of the *Jews* was to *ſerve the Kings of Babylon*, Jerem. xxv. 11. and which became ſubject to the *Babylonians*, from the Time of *Nabuchadnezzar's* Conqueſt of *Syria* and *Phœnicia*: and the greateſt Part of which Term the whole Nation were Captives and their Land deſolate.

bylonians did, *viz.* from the Death of his Father; from which Time he reigned 43 Years, according to *Ptolemy's* Canon and *Beroſus:* and juſt ſo many the Scripture gives him. *Nabuchadnezzar* died in the 37th Year of the Captivity of *Jehoiachin*, 2 *Kings* xxv. 27. and he had reigned ſeven Years when *Jehoiachin* was carried by him Captive to *Babylon*, 2 *Kings* xxiv. 11. where it is ſaid, *the King of Babylon took him in the eighth Year of his Reign.* Theſe added make up exactly the 43 Years of *Nabuchadnezzar's* Reign, and no more, agreeably to the aſtronomical Canon and *Beroſus* from the *Chaldæan* Records. Hence it appears that *Joſiah* the Father of *Jehoiakim* died in the Year before *Chriſt* 608, according to my Computation; and that the fourth of *Jehoiakim* and the firſt of *Nabuchadnezzar* commenced in the Year before *Chriſt* 604.

The Ground of the Hypotheſis which makes *Nabuchadnezzar* reign two Years in the Life-time of his Father *Nabopolaſar*, is to reconcile the Years of the *Ptolemaic* Canon from the firſt of *Nabuchadnezzar* to the ſecond Year of the Reign of *Cyrus*, with the Scripture Reckoning of the 70 Years Captivity of the *Jews* within that Term. For from the firſt of *Nabuchadnezzar* in the Year before *Chriſt* 604, to the ſecond Year of *Cyrus* incluſive (when the *Jews* returned from the *Babylonian* Captivity) which by the Canon is the Year before *Chriſt* 536, will not be 70 Years, but only 68 Years: *i. e.* from the Year of *Nabonaſſar* 144, to the Year of *Nabonaſſar* 212. So that there muſt be an Error of two Years in the *Ptolemaic* Canon within this Term: and this will be particularly conſidered, when we come to the taking of *Babylon* by *Cyrus*, and the Releaſe of the *Jews* from their Captivity.

Nabuchadnezzar, upon the News of his Father's Death, having ſettled his Affairs in *Syria* and *Egypt*, and left his Army and Captives to the Care of his Officers to follow him, " returned with a ſmall Retinue in haſte to *Babylon:* and being there ſettled in the peaceful " Poſſeſſion of the *Chaldæan* Kingdom, he diſperſed the Captives he " had taken into ſeveral Parts of *Babylonia:* and (8) adorned the Temple

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(8) See Joſeph. Antiq. Jud. lib. x. c. 11. and cont. Apion. lib. i. p. 450, 451. *Megaſthenes* in Euſeb. Præp. Evang. lib. ix. p. 457. Strab. Geog. lib.

" of *Belus* with the Spoils of the War; and enlarged the City with " ſumptuous Buildings; and fortified it with a triple Wall, both " round the old inner City and the new outer City, which he built: " and ſet up magnificent Gates, and built a grand new Palace adjoin- " ing to the old one: and within the Palace he raiſed upon Pillars of " Stone and Arches the ſo much famed penſile (or hanging) Gardens, " planted with all kind of Trees to make them look like the mountain- " ous Parts of *Media*; and thereby to oblige his Queen, who was a " *Mede*; and to reſemble the high Situation of her Country, which ſhe " delighted in." Theſe Works of *Nabuchodonoſor*, or *Nabuchadnezzar*, mentioned by *Joſephus* from *Beroſus*, were not all done in the Beginning of his Reign, though they follow the Relation of it. It is probable that he firſt adorned and enriched the Temple of his God *Belus*; and then built a new Palace and the wonderful hanging Gardens, in which he planted a Foreſt (as it were) of Trees, to pleaſe his beautiful young Queen: and after he had ended his Wars, and not before, he built the new City and Walls of *Babylon*. And after theſe he began the Banks, or Wall of Brick and Bitumen, to encloſe the River and keep it within Bounds; but it appears from *Beroſus* (9) that theſe Walls were not quite finiſhed when he fell into his Diſtraction, after which he ſoon died.

Nabuchadnezzar being ſettled in the *Babylonian* Kingdom; in the fourth Year of his Reign and the eighth (10) Year of the Reign of *Jehoiakim*, and the Year before *Chriſt* 601, he came with an Army into *Judæa*, and threatened *Jehoiakim* with Deſtruction if he ſubmitted not to become tributary to him. *Jehoiakim* obeyed his Commands; and paid him the Tribute he laid upon him, *for three Years*, 2 Kings xxiv. 1. But in the eleventh Year of his Reign, in the Year before *Chriſt* 598, hearing that the King of *Egypt* was preparing to make War upon the

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xvi. init. Philoſtrat. vit. Apollon. lib. i. c. 25. Q. Curt. lib. v. c. 5. p. 83. Herodot. lib. i. c. 178, *etc.* Diod. Sic. lib. ii. p. 123, 124, 125.

(9) Apud Joſeph. lib. i. cont. Apion. p. 451. where he ſaies, that theſe Walls (which were raiſed from the Bottom of the River) were begun by *Nabuchodonoſor*; but finiſhed by *Nabonidus* the laſt King of *Babylon*.

(10) Joſeph. Antiq. Jud. lib. x. c. 6.

King of *Babylon*, he entered into an Alliance with him; and refuſed to pay Tribute to the King of *Babylon*. But he was deceived in his Hope of Aid from *Egypt:* for the King of *Egypt* durſt not *come out of his own Land*, to make War any more upon the *Babylonians*, after he had loſt the upper *Syria*, *Cœle-Syria*, and *Phœnicia*, 2 *Kings* xxiv. 7. *Nabuchadnezzar* being provoked at his Rebellion and refuſing Tribute, ſoon after being aſſiſted with (11) *Aſtibares*, *Aſtibaras*, or *Cyaxares* his Father in Law, who was King of *Media*; he came with a prodigious Army of *Babylonians*, *Medes*, *Syrians*, *Moabites*, and *Ammonites*, to the Number of *ten thouſand Chariots*, and *one hundred and fourſcore thouſand Foot, and an hundred and twenty thouſand Horſe*, as *Eupolemus* related; and laid waſte *Samaria*, *Galilee*, *Scythopolis* or *Bethſhean, and Galaaditis:* and coming before *Jeruſalem*, *Jehoiakim* was ſo terrified, that he ſurrendered himſelf into the Hands of *Nabuchadnezzar*; who took him and *bound him in Chains to* (12) *carry him to Babylon*, 2 Chron. xxxvi. 6. But afterwards changed his Purpoſe, and ſlew him with many of the noble Youths of *Jeruſalem*; and commanded his dead Body to be caſt out of the Walls of the City, and to lie unburied, as the Prophet *Jeremiah* had foretold, ch. xxii. 18—19. and ch. xxxvi. 30. and he carried away Part of the (13) Veſſels of the Temple to *Babylon*, and put them into the Temple of *Belus* there, 2 *Chron.* ch. xxxvi. 7. 1 *Eſdr.* ch. i. 41. He alſo carried away Captive of the People from *Jeruſalem three thouſand and* (14) *twenty-three*, Jer. ch. lii. 28. and made *Jehoiachin* the Son of *Jehoiakim* King in his ſtead. This was in the latter End of the ſeventh Year, or Beginning of the eighth of *Nabuchadnezzar*, *Jerem.* ch. lii. 28. and in the twelfth Year of *Jehoiakim.*

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(11) *Eupolemus* in Euſeb. Præp. Evang. lib. ix. c. 39.

(12) It is ſaid in 1 *Eſd.* ch. i. 40. that *Nabuchodonoſor the King of Babylon bound him with a Chain of Braſs, and carried him unto Babylon.* And ſo the *Greek* Verſion has it, in 2 *Chron.* xxxvi. 6. and ſo *Jerome* rendered the *Hebrew* Text, *viz.* vinctum catenis duxit in Babylonem. They therefore read *vebolico* [וְהוֹלִיכוֹ] inſtead of the preſent Reading [לְהֹלִיכוֹ] *Lebolico*, which is followed by the *Syriac* Verſion, and ſeems to be the true Reading.

(13) *Eupolemus* ſaies, that the *Babylonians* took *Jehoiakim* alive and carried away the Gold, Silver, and Braſs, which they found in the Temple: but that *Jeremiah* ſecured *the Ark and the Tables of the Law which were laid up in it* (compare 2 *Maccab.* ii. 5.) Euſeb. Præp. Evang. lib. ix. c. 39. p. 454.

(14) *Joſephus* calls the Captives in a round Number *three thouſand*, and thinks they were of the *Principal* of the People; and that the Prophet *Eze-*

Nabuchadnezzar had no ſooner made *Jehoiachin* King inſtead of his Father, and entered into a League with him, but he repented of what he had done; and fearing that *Jehoiachin* would revolt from him, and take up Arms to revenge his Father's Death, he was reſolved to be beforehand with him; and after *Jehoiachin* had reigned *three Months and ten Days*, 2 Chron. xxxvi. 9. 1 Eſd. i. 44. and *Joſephus* has the ſame Numbers, *Nabuchadnezzar came up againſt Jeruſalem and beſieged it*, 2 Kings xxiv. 10—11. This was in the Year before *Chriſt* 597, and in the *eighth* Year of the Reign of *Nabuchadnezzar*, 2 *Chron.* xxxvi. 10. 2 *Kings* xxiv. 12. 1 *Eſd.* i. 45.

Jehoiachin being deſirous to ſave the City from Deſtruction would not ſtand the Siege, but went out and delivered himſelf up, with his Mother, and Wives, and Servants, and chief Miniſters, and Officers, into the Hands of *Nabuchadnezzar*, who carried them Captive to *Babylon*. The Number of Captives, by the Reckoning of (15) *Joſephus*, was *ten thouſand, eight hundred, thirty-two.* But the Text, 2 *Kings* xxiv. 14. makes them *ten thouſand*, conſiſting of the *Nobles*, and Soldiers with their Officers, *called mighty Men of Valour*; beſides the *Craftſmen and Smiths* which were *a thouſand*, ver. 16. And further there were *ſeven thouſand Men* fit for Arms made Captives alſo, as appears ver. 16. So that the whole Number ſeems to have been *eighteen thouſand* (16). And ſo many there might well be, for the Text adds, that *none remained ſave the pooreſt Sort of the Poople of the Land.*

Now it was that (17) *Ezechiel*, *Daniel* and his three Brethren, with

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chiel was amongſt them, Antiq. Jud. lib. x. c. 6. But it is more probable, that *Ezechiel* was carried Captive the next Year along with *Jehoiachin.*

(15) Antiq. Jud. lib. x. c. 7.

(16) The Paſchal Chronicle makes the Number 17000, including the Artificers in the firſt 10,000, p. 129.

(17) This was the Opinion of *Hippolytus* in *Syncellus*, Chronog. p. 230. The Paſchal Chronicle places their Captivity in the laſt Year of *Jehoiakim*, p. 129. But the Oriental Chronicle, publiſhed by *Abraham Ecchellenſis*, placeth it in the 1ſt Year of *Jehoiachin*, p. 23.

all the *Princes* and noble Youths of *Jeruſalem,* were carried away Captives along with *Jeboiachin* to *Babylon.* *Ezechiel* ſpeaking of the Captivity of *Jehoiachin,* ſaies, *Behold, the King of Babylon is come to Jeruſalem, and hath taken the King thereof, and the Princes thereof, and led them with him to Babylon. And hath taken of the King's Seed* [that is *Zedekiah,* whom he made King] *and made a Covenant with him, and hath taken an Oath of him,* etc. ch. xvii. 12—13. And the Prophet computes from this Captivity in the ſeveral Parts of his Prophecies. Thus he began his Prophecies *in the fifth Year of King Jehoiachin's Captivity, and in the* (18) *thirtieth Year* (of his Age) ch. i. 1, 2. See alſo ch. viii. 1. ch. xx. 1. ch. xxix. 1, 17. ch. xxxi. 1. ch. xxxiii. 21. ch. xl. 1.

Nabuchadnezzar having taken *Jeruſalem, carried away thence all the Treaſures of the Temple and of the King's Palace, and cut in pieces all the Veſſels of Gold, which Solomon had made in the Temple, as the Lord had ſaid,* 2 Kings xxiv. 13. and which was foretold to *Hezekiah* about an hundred and twelve Years before by the Prophet *Iſaiah,* ch. xxxix. 6. 2 *Kings* xx. 17. After this he made *Mattaniah* the Uncle of *Jehoiachin King in his ſtead, and changed his Name to Zedekiah,* 2 Kings xxiv. 17. *and made him ſwear by the Name of the Lord, not to rebel againſt him, or to help the* (19) *Egyptians,* 2 Chron. xxxvi. 13. Ezech. xvii. 13, 14, 15. 1 Eſd. i. 48.

Now the Cup of God's Fury denounced by the Prophet *Jeremiah* in the fourth Year of *Jehoiakim,* and the Year before *Chriſt* 604, ch. xxv. againſt many Nations round about *Judæa,* to be ſubdued by the

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(18) This thirtieth Year of *Ezechiel* hath been variouſly underſtood by Chronologers. *Uſher* and *Lud. Capellus* reckon it the 30th Year from the great Paſſover celebrated in the 18th Year of *Joſia,* Annal. Vet. Teſt. p. 127. Chronol. Sac. Capel. apud Walton. in Bibl. Polyglot. Apparat. p. 19. But this is wholly without Foundation. Others, and amongſt them *Lud. Capellus,* reckoned it the 30th Year of Jubilee placed to the 18th of *Joſia:* altogether likewiſe without Foundation. It was moſt probably the 30th Year of *Ezechiel's* Age, who was a Prieſt, ℣ 3. and which was the Age appointed for the *Levites* to enter upon the ſacred Service of the Tabernacle, *Numb.* iv. 3, etc.

(19) Antiq. Jud. lib. x. c. 7.

King of *Babylon*, and firſt of all againſt *Jeruſalem and the Cities of Judah, and the Kings thereof and the Princes thereof*, was begun to be poured out upon them by the Armies of *Nabuchadnezzar*, in the Deſtruction of *Jehoiakim*, and the Captivity of his Son *Jehoiachin*; and which was to make the whole Land deſolate by the Captivity of *Zedekiah*, and the burning of the City and Temple of *Jeruſalem*. After that, it was to be poured out upon *Tyre* and *Zidon*, and then upon *Egypt*; and the Kings of the Land of *Uz*, and the *Philiſtines*, *Aſhkelon*, *Azza*, (or *Gaza*) *Ekron*, *Aſhdod*, *Edom*, *Moab*, *Ammon*, *Arabia*, and other Countries adjacent, and *Elam* and the Kings of the North (the *Scythians*) all theſe were to be ſubdued and made deſolate by *Nabuchadnezzar* King of *Babylon*, and by the *Medes*, ver. 18—26. The *Aſſyrians* are not named, becauſe their Empire was already deſtroyed: and after theſe Nations the *Medes* (who aſſiſted the *Babylonians* in the Deſtruction of other Nations, and eſpecially of *Judæa*) were alſo to be ſubdued by the *Perſians*; and laſt of all the *Babylonians* and *Chaldæans*, called *Sheſhach* (20), were to be deſtroyed by the *Perſians* alſo. All this was to happen in the Compaſs of ſeventy Years, from the fourth Year of the Reign of *Jehoiakim* to the taking of *Babylon* by *Cyrus*, *Jerem.* xxv. 1, 9, 11, 12, 15, to 27, and ver. 29. ch. xxvii. 2, 3. ch. xlvi. 13, *etc.* and ch. xlvii, xlviii, xlix, l, li. In *Ezek.* ch. xxxii. in the twelfth Year of *Jehoiachin's* Captivity, *Elam* is mentioned as having been ſubdued, with the Northern Nations (the *Scythians*) called *Meſhech* and *Tubal*, with other Nations lying North of *Judæa*, probably *Armenia*, *Cappadocia*, *Parthia*, and *Bactria*,

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(20) The King of *Sheſhach*, who was to drink the Cup of God's Fury the laſt of the Nations, *Jerem.* xxv. 26. is undoubtedly the King, *i. e.* the Kingdom of *Babylon*. *Sheſhach* is ſtyl'd *Babylon* here in the *Chaldee* Paraphraſe, and in ch. li. 41. and *Jerome* underſtands it of *Babylon*, Comment. in loc. The *Syriac* Verſion renders it *the Monarch*. It ſeems to be ſo called from the *Perſic* Word *Schach*, i. e. *King*, or *Great Prince*. And ſo *Babylon* is called *Sheſhach*, as being the *Queen of Cities*, which ruled over other Cities: accordingly in *Jerem.* ch. li. 41. the *Syriac* Verſion renders the Word, *Reginarum maxima*, *the greateſt of Queens*, meaning *Babylon* there mentioned. And the Prophet *Iſaiah*, ch. xlvii. 5. calls *Babylon*, *the Lady of Kingdoms*. *Selden* is quite miſtaken in his Notion of the Word. De Dis Syr. Syntag. ii. c. 13.

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which were conquered by *Cyaxares*. Theſe are repreſented as ſubdued before *Edom*, ver. 24—30. And ſo *Elam* and the reſt belong to the Conqueſts of the *Medes*, and not to thoſe of *Nabuchadnezzar*. It appears thence alſo that *Elam*, with *Suſiana* belonging to it, *Dan.* ch. viii. 2. was ſubdued after *Aſhur*, ver. 22. by *Cyaxares*, and about the Time of the Deſtruction of the *Scythian* Nations, called (21) *Meſhech* and *Tubal*, ver. 26. And hence it appears alſo that *Nineveh* was deſtroyed, as I have obſerved above, during the *Scythian* Tyranny in the upper *Aſia*. The Order of the Falling or Deſtruction of theſe Nations in *Ezechiel* is very remarkable, *viz.* firſt, *Aſhur (Aſſyria)* then *Elam (Perſia)* then *Meſhech* and *Tubal* (Northern Nations in upper *Aſia)* then *Edom* and the Kings of the adjacent Countries; then *Zidon*, [after which *Tyre* was ſubdued] and laſt of all *Egypt*, ver. 31, 32. the Fall of which laſt Kingdom is mentioned as future. This is the true Order of the Deſtruction of theſe Kingdoms, and is verified by the Scripture and other Hiſtory concurring with it. So *Elam* (22) with *Suſiana*, were probably ſubdued about the Year before *Chriſt* 596, which was ten Years after the Fall of *Aſſyria*. And the *Scythian* Nations were driven out of *Aſia* the ſame Year before *Chriſt* 596, or the Year after; and the other Northern Nations, *Armenia*, *Cappadocia*, etc. were reduced about the ſame Time. *Edom* and the *Zidonians*, with other Nations who had revolted from *Nabuchadnezzar*, were miſerably waſted and deſtroyed by his Armies after he had deſtroyed *Jeruſalem*, in the latter End of the nineteenth Year of his Reign, and the latter End of the Year before *Chriſt* 586, and a little before *Ezechiel* wrote what is related in the xxxii^d Chapter of his Prophecies. For in the twelfth Year of *Jehoiachin's* Captivity, and the firſt Day of the twelfth Month, which was the Beginning of the twentieth Year of *Nabuchadnezzar*, *Edom* and the *Zidonians* are mentioned as being then fallen and *ſlain by the Sword*. *Joſephus* ſuppoſeth (23) theſe Nations to have been deſtroyed in the fifth Year after the Deſtruction of *Jeruſalem*, and in the twenty-third Year of the Reign of *Nabuchadnezzar*, and juſt before his Invaſion of *Egypt*. In which he is certainly miſtaken. But there is a Difficulty about *Elam*; whether it was ſubject to the *Medes* or to the *Babylonians*, or which of theſe Nations ſubdued it. The Prophet *Daniel* is ſaid to have had a *Viſion* at *Suſa*, or *Shuſhan*, which was the Metropolis of the Province of *Elam*, *in the third Year of the Reign of King Belſhazzar*. This looks as if *Suſa* and *Elam* belonged to the *Babylonian Kingdom*; and had been conquered by *Nabuchadnezzar*: and yet there is the greateſt Evidence that they belonged to the *Medes*, who conquered them after they had deſtroyed *Nineveh* and the *Aſſyrian* Empire; and that *Cyrus* took them from the *Medes*; and that they were never ſubject to the *Babylonians*. *Æſchylus*, in the Perſon of *Darius Son* of *Hyſtaſpes*, ſaies, that a *Mede* was the Commander of the Army which firſt conquered and waſted *Suſa*. And this *Mede* was *Cyaxares*; for he adds, that (24) *Cyrus* was the third from him.

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(21) *Joſephus* thinks, that *Meſhech* are the *Cappadocians*. Μοσοχηνοὶ δὲ ὑπὸ Μοσόχου κτισθέντες Καππαδόκαι μὲν ἄρτι κέκληνται· πόλις γάρ ἐστι παρ' αὐτοῖς ἔτι καὶ νῦν Μάζακα, δηλοῦσα—οὕτως ποτὲ προσαγορευθὲν πᾶν τὸ ἔθνος. Antiq. Jud. lib. i. c. 6. It is mentioned in Ptolem. Geog. p. 127, 203. Strab. Geog. lib. xiv. p. 979. where he calls *Mazaca* the Metropolis of *Cappadocia*. Plin. Hiſt. Nat. lib. vi. c. 3.

(22) It appears from *Jerem.* ch. xlix. 34. that *Elam* was not ſubdued in the Beginning of the Reign of *Zedekiah*, or in the Year before *Chriſt* 597; for in that Year *Elam* is threatened with a terrible Deſtruction.

Strabo (25) ſaies, that *Suſiana* was eſteemed to be a Part of *Perſia*, and always followed the Fate of it, and was ſubject to thoſe who were Maſters of *Perſia*: and that the *Elymæans* and *Suſians* were the ſame People: and 'tis certain that *Perſia* was never ſubject to the *Babylonians*. It appears alſo from (26) *Herodotus*, that *Suſa* was ſubject to *Cyrus*, after he conquered the *Medes* and before he conquered *Babylon*: and *Elam* is joined with *Media* in the Deſtruction of *Babylon*, foretold by *Iſaiah*, ch. xxi. 2, *etc*.

The only Objection to this is a Paſſage of (27) *Xenophon*, where he mentions *Abradatas* King of *Suſa* as an Ally to the King of *Babylon*; and who came over to *Cyrus* againſt him by the Perſuaſion of his beautiful Wife *Panthea*, whom *Cyrus* had taken Captive and reſtored to him without violating her Chaſtity. But as *Xenophon* is miſtaken in ſeveral Things relating to the Hiſtory of the *Babylonian* Kingdom; ſo this Story of *Abradatas* and *Panthea* ſeems to be a mere Embelliſhment and not a real hiſtorical Fact. Nor does it appear from *Xenophon's* Account that *Abradatas* took part with the King of *Babylon* as his Subject, but only as a Friend and voluntary Ally, as *Panthea* intimates to *Cyrus*: and *Xenophon* calling him *King of the Suſians* makes the Story ſuſpected; *Suſa* having never had any King of its own, but following the Fate of *Perſia* which was ſubject to the *Medes* both before and after the *Aſſyrian* Empire was deſtroyed. *Strabo* tells us that *Suſa* is a Part of *Perſia*, and that *Cyrus* made it his capital Palace, after his Conqueſt of *Media*. From what has been obſerved it appears evident that *Suſiana* and *Elam* or *Elymais* was ſubject firſt to the *Aſſyrians* whilſt they held the Empire of *Aſia*; and after them, to the *Medes*; and became ſubject to *Cyrus*, with *Media*; and was never ſubject to the *Babylonians*. So that the Viſion of the viiith Chapter of *Daniel* was probably in the third Year of *Darius the Mede*, in whoſe Reign the Prophecies of the ixth Chapter were delivered. And it appears from *Daniel* ch. v. 13, 14. that *Daniel* was never known to *Belſhazzar*, or employed by him in the Affairs of his Kingdom: but he was at *Suſa* about the *Buſineſs* of the King who then reigned, *ch.* viii. 27. And *Daniel* was well known to *Darius* and highly eſteemed by him. So that I am inclined to think that the Prophecies of the ſeventh and eighth Chapters of *Daniel* were revealed in the Reign of *Darius* the *Mede*: and that the Name *Belſhazzar* is an Error of an ancient Copier of them. By placing the ſeventh and eighth Chapters of *Daniel* in the Reign of *Belſhazzar*, the Series of the Prophecies are put out of Order. For *Belſhazzar's* Reign ends in the fifth Chapter, and *Darius the Mede* takes the Kingdom: and the Matters of the ſixth Chapter wholly belong to his Reign. The Prophecies of the ninth Chapter were alſo in the Reign of *Darius the Mede*; ſo that it is not probable that the ſeventh and eighth Chapters ſhould belong to the Reign of *Belſhazzar*, or to any other than the Reign of *Darius* immediately preceding and following them: and which is ſtrangely interrupted on Suppoſition that theſe two Chapters belong to the Reign of *Belſhazzar*. Another Argument may be added, *viz.* that *Belſhazzar* did not reign one whole Year; and was ſlain in the firſt Year of his Reign, as *Daniel* relates in the fifth Chapter. His Father *Nerigliſſar*, or *Nergal-Aſar*, called in the *Ptolemaic* Canon *Niricaſſolaſſarus*, reigned four Years before him, and was ſlain by *Cyrus*; and after his Death, *Belſhazzar*, who is called by *Beroſus* and the *Ptolemaic* Canon *Laboroſoarchod* reigned no more than *nine Months:* whereas the Prophecies of the eighth Chapter of *Daniel* were in the *third* Year of the Reign of that King, in whoſe Reign they were revealed; and therefore could not belong to the Reign of *Belſhazzar*, unleſs his Father *Nerigliſſar* reigned only in his Name, as Regent for his Son; of which there is no Evidence. Laſtly, the ancient *Paſchal Chronicle* placeth the Prophecies of the ſeventh and eighth Chapters of *Daniel* in the *firſt* and *third* Year of *Darius the Mede*, who ſucceeded *Belſhazzar*, p. 141. And this might be the Reading of the old Vulgate *Greek* Verſion of the Book of *Daniel* which is loſt. But to return:

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(23) Antiq. Jud. lib. x. c. 9.

(24) Τὸ δ' ἄστυ Σούσων ἐξεκείνωσεν πεσόν.
—Μῆδος γὰρ ἦν ὁ πρῶτος ἡγεμὼν στρατοῦ.
—Τρίτος δ' ἀπ' αὐτοῦ Κῦρος, εὐδαίμων ἀνήρ. Perſ. p. 161, 162. edit. Gr. Steph.

(25) Geog. lib. xv. p. 1058. lib. xi. p. 795.

(26) Lib. i. c. 188.

(27) Inſtitut. Cyr. lib. v. init. lib. vi. p. 168, and p. 155. edit. Francof. 1596.

Zedekiah being made King of *Judah* by *Nabuchadnezzar*, who made him ſwear by the Name of the God of *Iſrael* not to rebel againſt him, or to enter into an Alliance with any of his Enemies, or to join with any neighbouring Nation againſt him, lightly regarded his Oath: but when (28) the Kings of the *Edomites*, *Moabites*, *Ammonites*, *Tyre*

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(28) The Meſſage of theſe Kings to *Zedekiah*, is by a groſs Error in the *Hebrew* Text ſaid to be *in the Beginning of the Reign of Jehoiakim*, Jerem. xxvii. 1. But it is evident from ℣ 3, 12 and 20, that the Chapter relates to *Zedekiah's* Reign; and all that the Prophet ſaid was after the Captivity of *Jehoiachin*. And the *Syriac* Verſion has it rightly the Beginning of the Reign of *Zedekiah*. And this Reading is confirmed by the firſt Verſe of the 28th Chapter; *and it came to paſs the ſame Year* (before-mentioned ch. xxvii.) *in the Beginning of the Reign of Zedekiah*, etc. where all the Copies have *Zedekiah*. *Jerome* obſerves that the Septuagint Verſion had not the firſt Verſe of the xxviith Chapter, Comm. in loc. And it is omitted in all the *Greek* Copies, excepting the *Complutenſe*, which follows the *Latin* Vulgate. In the

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and *Sidon,* who were all jealous and afraid of the Power of the King of *Babylon,* ſent *Meſſengers to Jeruſalem,* Jerem. xxvii. 3. to propoſe an Alliance with him againſt the King of *Babylon*; in order to ſhake off their Allegiance to him; and not to ſerve him. *Zedekiah* was inclined to join in the Confederacy. And as the *Diviners* and *Aſtrologers* of theſe Kings who had been conſulted in the Affair, aſſured them of Succeſs; and that they ſhould not be ſubject to the King of *Babylon* any more, ℣ 9. ſo the falſe Prophets of *Zedekiah* gave him the ſame Aſſurance of Safety and Deliverance from the Power of the King of *Babylon,* ℣ 14. On this account the Prophet *Jeremiah* was commanded to ſend *Bonds* and *Yokes* by the Embaſſadors of all theſe Kings to their Maſters, ℣ 2, 3. and to bid them to aſſure them in the Name of the Lord of Hoſts the God of *Iſrael,* that they ſhould not be able to reſiſt the Power of the King of *Babylon,* unto whom God had given their Countries, ℣ 6. and that they and *many* other *Nations and great Kings ſhould ſerve* (29) *him,* ℣ 7. as it ought to be rendered; and as the eighth Verſe ſhews to be the Senſe; where it is added, *that the Nation and Kingdom which will not ſerve Nabuchadnezzar King of Ba-*

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xxxviiith Chapter all Copies agree that what is there related was in the *fourth* Year of *Zedekiah.* And therefore it was not in the Beginning of his Reign, but in the Beginning of the *fourth Year* of his Reign. And ſo the *Hebrew* Text is to be underſtood.

(29) The Reading in our Bible is, *And* then *many Nations and great Kings ſhall ſerve themſelves of him*; as if it related to the Conqueſt of *Babylon.* The Word THEN is not in the Text; and the *Latin Vulgate, Targum* and *Syriac* Verſion have it, *Many Nations,* etc. *ſhall ſerve him:* and ſo the *Complutenſe Greek* Copy has it. *Jerome* obſerves, that the Verſe was omitted in the Septuagint Verſion, Comm. in loc. But it was in *Theodoret's* Copy. And the *Hebrew* Text alſo means, *ſhall ſerve* [בוֹ} *Him.* The Word *Bo* [בוֹ] ſignifies *Him* in the Dative Caſe: and ſhould have been rendered *Him,* and not, *of him.* Thus it ſignifies in *Job* xiii. 9. do ye ſo mock *him:* where it is *Bo.* By the ſame Way of ſpeaking *Bi* [בי] ſignifies the Dative *Mihi.* 1 Sam. xii. 3. and *Bam* [בם] *illis,* Jerem. xxxiv. 9. where likewiſe the Words are wrong tranſlated: and ſhould be rendered, *That none ſhould ſerve them, who is a Jew his Brother.* See Nold. Concordant. Partic. Ebræo-Chald. p. 159. And had the *Hebrew* Verb meant in a reciprocal Senſe, *ſhall ſerve themſelves,* it would have been in the Conjugation *Hithpahel,* according to the *Hebrew* Idiom.

bylon, and that will not put their Neck under the Yoke of the King of Babylon, that Nation will I puniſh, ſaith the Lord, with the Sword— till I have conſumed them by his Hand. But if they ſubmitted to ſerve him as his Tributaries, they ſhould live quietly and proſperouſly in their own Land, ℣ 11. Therefore he exhorted them not to hearken to their Prophets and Diviners who told them *Lies*; but to ſerve the King of *Babylon*; and thereby avoid the Deſtruction of themſelves and Deſolation of their Country, ℣ 9, 10. *Jeremiah* delivered the ſame Meſſage from God alſo to *Zedekiah*; and adviſed both him and the Prieſts of *Jeruſalem* not to hearken to the lying Prophets, who had promiſed them in the Name of the Lord Deliverance from the Power of the King of *Babylon*; and pretended that in *two* Years Time his Empire would be deſtroyed, (meaning by the *Egyptians*, as appears from *Ezech.* xvii. 15, 17.) and that all the Veſſels of the Temple, and *Jechoniah* and thoſe who were made Captives with him ſhould be brought back and return to *Jeruſalem*: ℣ 12—17. and ch. xxviii. 1, 2, 3, 4. *Jeremiah* aſſured both the King and People, that the Prophets had told them nothing but Lies: but that if they ſerved the King of *Babylon*, as *Zedekiah* had ſworn to do, they ſhould live in Peace, and ſave both the City and Temple of *Jeruſalem* from Deſtruction and Deſolation, ℣ 12—18.

The Words of the Prophet *Jeremiah* made an Impreſſion upon *Zedekiah*; and he kept his Treaty with the King of *Babylon* five Years after this. But in the Beginning of the ninth Year of his Reign he brake his Covenant with *Nabuchadnezzar*, having made an Alliance with *Pharaoh Hophra* King of *Egypt*, who was to aſſiſt him with Horſe and a Body of Foot againſt the King of *Babylon*, Ezech. xvii. 15. 2 Kings xxiv. 20. 2 Chron. xxxvi. 12, 13. *Nabuchadnezzar* hearing of this Alliance between *Zedekiah* and the King of *Egypt*, marched with a numerous Army into *Cœle-Syria*. And when he came to the Way which parted the Roads, one of which led to *Rabbath* the chief City of the *Ammonites*, and the other to *Jeruſalem*; he made his Army halt; and uſed *Divinations by Arrows*, and conſulted his *Teraphim*, or magical Images, and the Entrails of Beaſts, whether he ſhould firſt fall upon the *Ammonites*, (who had joined with the *Jews* in the Confederacy againſt him) or march directly againſt *Jeruſalem*, Ezech. xxi. 19, 20, 21, 22. The Divination by magical Images and the Entrails of ſacrificed Beaſts is well known: but the Divination by *Arrows*, which was peculiar to the *Babylonians* and *Arabians*, and derived from them to other Nations, is not commonly to be met with (30). The Manner of it was by writing *Names* or *Words* upon certain *Arrows* without Heads (31) or Feathers, which were kept for the Purpoſe in the Temple of ſome Idol. The Thing divined about [whether to be done or not, or which of two Things was firſt to be done, the Names of which were written upon the Arrows] was wrote on one Arrow, *mandatory*; and on another *probibitory*; and the third was blank. Theſe were (32) mixed or ſhaken together, and put into a Quiver or ſome Veſſel which was ſet before an Idol. They acted according to the Direction of the written Arrow which was firſt drawn out; whether it *commanded* or *forbad* the Thing divined about; or which of the two conſulted about was firſt to be done. So the Divination here being whether *Rabbath* or *Jeruſalem* ſhould be firſt invaded, the Arrow for warring againſt *Jeruſalem* came out firſt.

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(30) The learned Dr. *Pocock* gives an Account of this ſort of Divination, *viz.* Cum eſſet alicui negotium magni momenti peragendum, ſagittas, quas tres vaſculo incluſas habebant, conſulere ſolebant; earum uni inſcriptum erat, *Juſſit me Dominus meus*; alteri, *Probibuit me Dominus meus*: tertia autem nulla nota inſcripta fuit. Harum unam manu extrahenti ſi occurreret illa quæ juberet, alacri animo, tanquam monente Deo, ad opus pergebant; ſin illa quæ vetaret, deſiſtebant: quod ſi ἀγράμματος illa, reponebant, donec prodiret quæ vel juberet vel vetaret. Specim. Hiſt. Arab. p. 327, 328, 329. *Jerome* alſo explains the Text of *Ezechiel* about this Divination, *viz.* Ritu gentis ſuæ oraculum conſulet, ut mittat ſagittas ſuas in pharetram, et *commiſceat* eas inſcriptas ſive ſignatas nominibus ſingulorum, ut videat cujus ſagitta exeat, et quam prius civitatem debeat oppugnare. Hanc autem Græci βελομαντίαν ſive ῥαβδομαντίαν nominant. Comment. in loc. Ezech. p. 847.

(31) The *Greek* Verſion renders the Word tranſlated rightly *Arrows*, by ῥαβδία, (as the *Alex.* Copy has it) *little Rods*: becauſe they were Arrows without Heads or Feathers, as the learned Mr. *Sale* acquaints us in his preliminary Diſcourſe on the *Koran*, p. 126, 127. This Divination was uſed amongſt the *Arabians* till the Time of *Mohammed*, who forbad it in his *Koran*, c. v. p. 94.

(32) Our Tranſlation ſaies, *He made his Arrows bright*, ℣ 21. But *Jerome* or the *Latin* Vulgate renders the Words better, *he ſhook* or *mixed the Arrows together*.

The War being by Divination determined to be made firſt againſt *Jeruſalem*, *Nabuchadnezzar* marched with his Army in the right-hand Road which led into *Judæa*. This Army conſiſted of *Babylonians*, *and all the Chaldæans*, *Pekod and Shoa and Koa*, *and all the* (33) *Aſſyrians with them*, Ezech. xxiii. 22. In their Way to *Jeruſalem* they took ſeveral of the fenced Cities of *Judah:* and then beſieged *Jeruſalem* with the main Army, and inveſted *Lachiſh* and *Azekah* at the ſame Time, *Jer.* xxxiv. 7. *Pharaoh Hophra* King of *Egypt*, whom the *Greeks* call *Apries*, was now very powerful. He had (34) conquered *Sidon and other Cities of Phœnicia*; and beat the *Phœnicians* and *Cyprians* in a Sea-Fight. Theſe Succeſſes made him ſo proud and arrogant that he not only defied all human Power, but boaſted that it was not in the (35) Power of any of the Gods to deprive him of his Kingdom. He had excited *Zedekiah* to rebel againſt the King of *Babylon*, and promiſed to aſſiſt him with all his Forces; and having received Notice that *Nabuchadnezzar* had invaded *Judæa* and beſieged *Jeruſalem*; he immediately marched out of *Egypt* with a great Army into *Judæa*, in order to raiſe the Siege of *Jeruſalem*, and aſſiſt *Zedekiah* againſt the *Babylonians*. Upon this *Nabuchadnezzar* left *Jeruſa-*

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(33) Theſe *Aſſyrians* were the Subjects of his Brother *Aſtyages* King of the *Medes*, who aſſiſted him in the War againſt *Zedekiah*, as his Father *Cyaxares* had before aſſiſted him againſt *Jehoiakim*.

(34) Diod. Sic. lib. i. p. 79. Herodot. lib. 2. c. 161.

(35) Απρίεω δὲ λέγεται εἶναι ἥδε ἡ διάνοια, μηδ' ἂν Θεόν μιν μηδένα δύνασθαι παῦσαι τῆς βασιληΐης· οὕτω ἀσφαλέως ἑωϋτῷ ἱδρῦσθαι ἐδόκεε. Herodot. ibid. c. 169. This is very agreeable to what the Prophet *Ezechiel* relates of his proud boaſting; who repreſents him ſaying: *My River is mine own*, (that is, my Kingdom famed for the great River *Nile* which ran through it) *and I have made it for myſelf*, ch. xxix. 3. But God, whom he had defied, let him know by the Prophet that he was able to take his River from him, wherein, like *the great Dragon* or *Leviathan*, he ſported himſelf, (ibid. See *Iſai.* li. 9. *Pſ.* lxxiv. 13, 14.) *and that all the Inhabitants of Egypt ſhould know that he is the Lord*; and declares *that he would bring a Sword upon them—and that the Land of Egypt ſhould be deſolate and waſte*; and they *ſhould know that he is the Lord*; *becauſe he ſaid, the River is mine and I have made it*, ℣ 6, 8, 9.

lem, and went to attack the *Egyptian Army*, which upon his Approach retired without (36) fighting into their own Land; *Jer.* xxxvii. 5, 7. and treacherouſly left *Zedekiah*; and never after aſſiſted him in the War. For this cowardly and perfidious Behaviour in deſerting the *Jews* and leaving them to be deſtroyed by the *Babylonians*, *Ezechiel* propheſied that the *Egyptians* ſhould fall by the Sword, and their Land ſhould be laid *waſte and be deſolate forty Years*, ch. xxix. 6—12.

Nabuchadnezzar having driven the *Egyptians* home, returned to the Siege of *Jeruſalem*, Jer. xxxvii. 8, 9, 10. as the Prophet aſſured the People that he would. The Siege continued *eighteen* Months, from the ninth Year of the Reign of *Zedekiah* and the ſeventeenth Year of *Nabuchadnezzar*, to the eleventh Year of *Zedekiah* and the nineteenth Year of *Nabuchadnezzar:* for it began in the tenth Day of the tenth Month in the ninth of *Zedekiah*; and in the ninth Day of the fourth Month in the eleventh Year of his Reign the City was taken by Storm, not being able to hold out any longer on account of the Famine which raged in it, and the Loſs of Men who died by it as well as by the *Babylonian* Darts and Arrows thrown and ſhot from the Forts which they built round about it. The City was ſtormed and taken about Midnight, and the Inhabitants young and old, Men, Women and Children were put to the Sword; and many of them ſlain within *the Temple*, 1 Eſdr. i. 53. 2 Chron. xxxvi. 17. *Zedekiah* with his Sons and chief Officers, and the beſt Part of his Army that was left, made their Eſcape in the Night out of the City through the Camp of the *Babylonians*, and fled for their Lives. But the Army of the *Chaldees* purſued after him and overtook him in the Plains of *Jericho*, where his Army was diſperſed, and he was taken Priſoner, and carried to the

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(36) Joſephus ſaies there was a Battle between the two Armies in which the *Egyptians* were defeated and put to Flight, Ant. Jud. lib. x. c. 7. p.523. But the Prophet *Jeremiah* ſaies nothing of a Battle, but only that *Pharaoh's Army which was come to help* Zedekiah, *ſhould return to Egypt into their own Land*, ch. xxxvii. 7. And the Prophet *Ezechiel*, ſaying, the *Egyptians had been a Staff of Reed to the Houſe of Iſrael*, ch. xxix. 6. and denouncing Deſolation of their Country on that account; ſhews that they had been treacherous, and deſerted *Hezekiah* without venturing a Battle: and ſo *Joſephus* ſeems to be miſtaken.

King of *Babylon*, who lay at *Riblah* in *Cœle-Syria*. There *Nabuchadnezzar*, having upbraided him with his Ingratitude, Treachery and Breach of Faith, firſt cauſed his Sons to be ſlain before his Eyes; and then ordered his Eyes to be put out, and commanded his Officers to bind him with Fetters of Braſs and to carry him to *Babylon*, where he ſoon after died of Grief, as is probable. Thus *his Eyes did behold the Eyes of the King of Babylon*, according to the Prophecy of *Jeremiah*, ch. xxxii. 4. xxxiv. 3. and yet he did not ſee *Babylon*, though he was to die there, according to the Prophecy of *Ezechiel*, ch. xii. 13. After *Nabuchadnezzar* had ſlain the Sons of *Zedekiah*, and ordered his Eyes to be put out; he commanded the High Prieſt *Seraiah* and the ſecond Prieſt *Zephaniah*, and all the *Jewiſh* Nobles and Officers of the Court and Army which they found in *Jeruſalem*, to be ſlain. Thoſe of *Zedekiah's*. Army, who eſcaped, fled into *Egypt* and dwelt there. But *Nabuchadnezzar* was not ſatisfied with having taken *Jeruſalem*, and made the King of *Judah* captive; but reſolved utterly to demoliſh and lay it waſte, that it might never be able any more to rebel againſt him or reſiſt his Forces. Therefore about a Month after his taking the City, in *the ſeventh Day of the fifth Month*, which anſwered to our *July* and Part of *Auguſt*, and in the *nineteenth Year of his Reign*, which was in the Year before *Chriſt* 586. he ſent *Nabuzaradan Captain of his Guard with an Army of Chaldæans to Jeruſalem*, who burnt the *Temple* and City to the Ground; and demoliſhed the Walls all round it; and carried away to *Babylon* all the Veſſels of Braſs, Silver and Gold which had been left before, and all the Treaſure of the Temple and of the King's Palace, and of the Houſes of the Princes, 1 *Eſdr*. i. 54. 2 *Chron*. xxxvi. 18. according to the Word of *Jeremiah* the Prophet, ch. xxvii. 18—22. and which *Iſaiah* had long before foretold to *Hezekiah*, 2 Kings xx. 17, 18. and he left none remaining but the Poor of the Land to be Vine-Dreſſers and Huſbandmen. All this is related *Jerem*. xxvii. 18—22. 2 *Kings* xxv. 1—22. 2 *Chron*. xxxvi. 13—22. *Jerem*. xxxix. 1—10. lii. 4—28. *Joſeph. Jud. Antiq*. lib. x. c. 8. It is obſervable that *Jeruſalem* was taken and burnt in a *Sabbatical* Year, as appears from *Jerem*. xxxiv. 8—18. And I have ſhewn in the foregoing Computations that the Year before *Chriſt* 586 was a Sabbatical Year. Therefore our learned modern Chronologers *Uſher*, *Petavius* and others are plainly miſtaken in placing the burning of the Temple and City of *Jeruſalem* two or three Years higher than I have placed it.

Scaliger in his Judgment upon a Chronological Theſis at the End of his Preface to his Chronological Canons, propoſes two Difficulties concerning *Zedekiah*. One is; how he comes to be called the *third Son of Joſiah*, 1 Chron. iii. 15. when he was thirteen Years younger than *Jehoahaz* called there *Shallum*, as appears from *Jerem.* xxii. 11. and yet *Jehoahaz* or *Shallum* was the fourth Son of *Joſiah*, compare 2 *Kings* xxiii. 31. with ch. xxiv. 18. *Scaliger* owns he could not ſolve the Difficulty; and it is hard to aſſign any Reaſon for this Order of the Names in 1 *Chron.* iii. 15. but by ſuppoſing it aroſe from a Miſtake of ſome Copier. The other Difficulty propoſed by *Scaliger* is of more Conſequence. *Jeremiah* told *Zedekiah* from God, that *he ſhould not die by the Sword*; *but that he ſhould die in Peace, and* (as it follows) *with the Burnings of his Fathers the former Kings which were before him, ſo ſhall they burn him,* (ſo it ought to be rendered according to the Letter of the *Hebrew* Text, in which *Odours* is the Addition of the Tranſlators) *Jerem.* xxxiv. 4, 5.

In this Paſſage what *Scaliger* reckoned a Difficulty is eaſily anſwered. The Prophet meant only that *Zedekiah* ſhould not die or be ſlain in the War. His dying *in Peace* was his dying in his Bed, though in a captive State, and being buried with the *Jewiſh* Ceremonies, as one who died in Peace. But there is a Difficulty in the Words which *Scaliger* was not aware of: for inſtead of *Burnings* and *burning him*, (or *for him)* the Septuagint Verſion has it. *as they lamented for thy Fathers who reigned before thee, ſo ſhall they lament for thee*, &c. And this is the Reading of the *Syriac* and *Arabic* Verſions. Burning of *Spices* and *Odours* over the Bodies of their Kings attended the funeral Lamentations of the *Jews*. This appears from 2 *Chron.* xvi. 14. and ch. xxi. 19. But as it is not probable that the *Jews* in their miſerable State of Captivity could provide *Spices* and *Perfumes* to burn at the Funeral of *Zedekiah*; ſo it ſeems probable that they could do no more than make Lamentations over his dead Body, which the King of *Babylon*

Babylon permitted them to bury after their own Cuſtom. And this Lamentation ſeems to be mentioned to ſatisfy *Zedekiah*, that though he ſhould be carried captive to *Babylon*, he ſhould there meet with a better Fate than his Brother *Jehoiakim* had met with; who was ſlain and his Body thrown out of the Walls of *Jeruſalem*, and lay unburied like that of an *Aſs*; and *no Lamentations made for him*, Jer. xxii. 18. So that the *Septuagint* (37) and *Syriac* Reading ſeems to be right.

After *Nabuchadnezzar* was returned with his Army and Captives and the Spoils of *Jeruſalem* and the Temple to *Babylon* (38), he dedicated the ſacred Veſſels to his Idols; and ſettled the Captives in *Babylonia*. But he did not ſend any Colony from *Babylonia* into *Judæa*, as *Salmanaſar* had done before into the Cities of *Samaria*: ſo that the Land of *Judah* lay deſolate and uncultivated; *that it might enjoy its Sabbaths*; *for ſo long as it lay deſolate, it kept Sabbath*, 2 Chron. xxxvi. 21. At the ſame time the King of *Babylon* ordered the moſt noble and beautiful of the *Jewiſh* Youths, and of *Zedekiah's* Family, [ſome of whom were made Eunuchs, as it had been foretold 2 *Kings* xx. 18.] to be educated in the Manners, Language and Learning of the *Chaldæans*; and to be maintained from his own Table. Amongſt thoſe of *Zedekiah's* Family were, as *Joſephus* (39) relates, *Daniel* and his three Brethren or Kinſmen, *Hananiah*, who was called *Shadrach*; *Miſhael*, who was called *Meſhach*; and *Azariah*, who was called

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(37) The Septuagint Tranſlators and *Syriac* read in the *Hebrew* Text *Ubemiſpedoth* [וכמיספרות] and *Jiſphedu* [יספרו] inſtead of the preſent Readings, *Ubemiſrephoth* [ובמישרפות] and *Jiſrephu* [ישרפו]. The Difference is only in writing *Sin* ש for *Samech* ס, which have the ſame Sound very nearly; and *Reſch* ר for *Daleth* ד, which are very like in Form, both in the *Maſorete* and *Samaritan* Text; and placing it before the פ inſtead of putting it after it; which Tranſpoſitions are not uncommon in the *Hebrew* Text. I wonder Commentators have taken no notice of this. The *Compluteſe* Copy follows the *Hebrew* and *Latin*, and was probably made from them.

(38) Joſ. Antiq. Jud. lib. x. c. 8. fin.

(39) Antiq. Jud. lib. x. c. 10. p. 533. But Joſephus is miſtaken; and it appears from *Ezech.* xxviii. 3. that at this Time *Daniel* was renowned for his Wiſdom at *Babylon*, i. e. in the eleventh Year of *Jehoiachin's* Captivity, ch. xxvi. 1.

Abed-Nego: and *Daniel* had the Name of *Belteſhazzar* or *Baltaſar,* Dan. i. 3, 4, 5, 6, 7.

In the latter End of the Year or Beginning of the next Year after the Conqueſt of *Judæa, Nabuchadnezzar* was reſolved to take revenge on the Nations round about, who had been Confederates with the *Jews,* and had revolted from him: though they afterward deſerted the *Jews,* and rejoiced at their Deſtruction. Therefore he ſent an Army under *Nabuzaradan,* and ſubdued *Cœle-Syria* and the *Zidonians,* the *Moabites, Ammonites, Philiſtines, Edomites* and *Arabians.* The Devaſtation and Deſolation of all theſe Countries were foretold by the Prophets *Jeremiah* and *Ezechiel,* Jerem. xlix. 1—34. ch. xxvii. 1—8. *Ezech.* xxv. through the whole Chapter: and long before by *Amos* ch. i. 9—15. ch. ii. 1, 2, 3. The *Ammonites* are particularly threatened by the Prophets for their rejoicing over the Ruin of *Jeruſalem,* Ezech. xxv. 1—10. Jerem. xlix. 1—6. Amos ch. i. 13, 14, 15. as alſo the *Edomites* for the ſame Cauſe, *Amos* i. 11, 12. *Obadiah* ℣ 10—16. *Pſalm* cxxxvii. 7. Theſe Prophecies were fulfilled upon the *Ammonites,* when *Baalis* their King (who had ſent *Iſmael, Jer.* xl. 14. the Son of *Nethaniah* to ſlay *Gedaliah* whom *Nabuchadnezzar* had ſet over the ſmall Remains of the *Jews* who were left after the Captivity of the reſt of the Nation) was attacked by the *Babylonian* Army under *Nabuzaradan,* who waſted his Country with Fire and Sword, and deſtroyed *Rabbah* the chief City, and carried away *Baalis* and moſt of the Nobles and Prieſts of *Ammon* into Captivity. The other Countries before-mentioned were all ſubdued and waſted in the ſame Year, which was the twentieth Year of the Reign of *Nabuchadnezzar* and the Year before *Chriſt* 585.

The next Year, which was the twenty-firſt of the Reign of *Nabuchadnezzar,* and the Year before *Chriſt* 584, *Nabuchadnezzar* began his Expedition againſt *Tyre*; and marched from *Babylon* with a great Army and laid Siege to it. *Ezechiel* foretold the Overthrow of this rich and populous City two Years before, in the 19th Year of *Nabuchadnezzar's* Reign, in his xxvith and xxviiith Chapters. And in the latter Chapter he told *Ithobal* King of *Tyre,* that for his Pride and Blaſphemy, as well as for his rejoicing at the Fall of *Jeruſalem,* he ſhould be ſlain in the taking of the City, ch. xxviii. 1—10. which accordingly came to paſs in the fourteenth Year of the Siege when it was taken. *Tyre* was a very wealthy, populous and ſtrongly fortified City, and had been able to withſtand for ſeveral Years together all the Power of the *Aſſyrians* in the Reign of *Salmanaſar*. It was famous for its extenſive Trade and Commerce abroad, and its own rich Merchandiſe; and being open to the Sea received conſtant Supplies that Way, whereby it was able to hold out a *thirteen* Year's Siege againſt all the Forces of the King of *Babylon*.

Whilſt *Nabuchadnezzar* lay before *Tyre* he ſent *Nabuzaradan* with Part of the Army into *Judæa* to revenge the Death of *Gedaliah*, whom he had made Governour of the Land. But the Country was ſo deſolate and thin of Inhabitants, the principal Perſons being fled to *Egypt*, that he carried away captive no more than *ſeven hundred forty and five Perſons*, Jerem. lii. 30. This was the laſt carrying away of the *Jews*, in the twenty-third Year of *Nabuchadnezzar*, and in the Year before *Chriſt* 582.

Nabuchadnezzar having *harraſſed* and much waſted his Army before *Tyre*, after a thirteen Years Siege (40), took it and utterly deſtroyed it according to the Prophecy of *Ezechiel* in his whole xxvith Chapter. This was in the 26th Year of *Jehoiachin's* Captivity, and the 34th Year of *Nabuchadnezzar* beginning, and in the Year before *Chriſt* 571, and the latter End of the Year. This is evident from *Ezechiel* xxix. 17, etc. where *Tyre* is mentioned as being taken when the Prophet in the ſeven and twentieth Year of *Jehoiachin's* Captivity, and the firſt Day of the firſt Month, promiſed from God to *Nabuchadnezzar* the Conqueſt of *Egypt* as a Reward for his Service in taking and deſtroying *Tyre*. This ſhews that *Tyre* was taken the latter End of the Year before. But it muſt be obſerved that it was not the inſular *Tyre* ſo renowned both before and afterwards for its Trade and Riches by the *Greek* and *Roman* Hiſtorians, that was taken and demoliſhed by *Nabuchadnezzar*; but it was the inland City called *old Tyre*, which was the ancient Seat of the *Tyrian* Kings, to which the inſular *Tyre* was ſubject; and to which the Inhabitants of *Palæ-tyrus* or *old Tyre* fled with their Effects before *Nabuchadnezzar* took it: ſo that he found little Spoil in it. The inſular *Tyre* continued rich and powerful to the Time of *Alexander* the *Great*, whoſe Conqueſt of it was foretold by the Prophet *Iſaiah*, ch. xxiii. And *Bochart* (41) is miſtaken in ſuppoſing the Prophecy of *Iſaiah* to belong to this Conqueſt of *Tyre* by *Nabuchadnezzar*. The *Tyre* which *Nabuchadnezzar* ſubdued and demoliſhed was never after rebuilt, as *Ezechiel* foretold, ch. xxvi. 14, 21. And therefore it was *old Tyre* which *Alexander* found in Ruins when he beſieged the *Inſular Tyre* propheſied of by *Iſaiah*: and which, though he utterly deſtroyed and burnt it to the Ground, was ſoon after rebuilt, and (42) recovered its Greatneſs, Trade, and Riches in the Space of *ſeventy Years*, as the Prophet foretold, *Iſai.* xxiii. 15—18.

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(40) *Joſephus* tells us that *Philoſtratus* in his *Phœnician* Hiſtory related that *Nabuchadnezzar* beſieged *Tyre* for thirteen Years, in the Reign of *Ithobalus* King of *Tyre*. Φιλόστρατος ἐν ταῖς—Φοινικικαῖς ἱστορίαις (φησὶ) ὅτι οὗτος ὁ βασιλεὺς ἐπολιόρκησε Τύρον ἔτη ιγʹ. βασιλεύοντος κατ' ἐκεῖνον τὸν καιρὸν Ἰθωβάλου τῆς Τύρου. Ant. Jud. lib. x. c. 11. cont. Apion. lib. i. ſect. 21. Syncel. Chronograph. p. 221.

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(41) Geog. Sac. p. 161. See *Jameſon's* Spicileg. Antiq. Ægypt. p. 416—419. and Strab. Geograph. lib. xvi. p. 1097, 1099. where it appears that the *Inſular Tyre* was famous and flouriſhing in his Time. *Bochart* (Geog. Sacr. lib. iii. p. 161.) to ſupport his Miſtake and reconcile it to *Eſai.* xxiii. 12. where it is ſaid: *Thou ſhalt no more rejoice, O thou oppreſſed Virgin, Daughter of Zidon; ariſe, paſs over to Chittim; there alſo ſhalt thou have no Reſt*; would have it read, *Cutijim* or *Cuthim*, i. e. *Suſians*, inſtead of *Chittim* which ſignified the *Macedonians*. And ſo would have the Prophecy refer to the taking of *Tyre* by *Nabuchadnezzar*, and the *Tyrians* being carried captive into *Babylonia* or *Suſiana*. All this is utterly wrong. And as *Chittim* is undoubtedly the true Reading both of the *Hebrew* Text and Septuagint *Greek* Verſion, this 12th verſe before cited evidently ſhews that all the preceding Prophecy relates to the taking and Deſtruction of *Inſular Tyre* by *Alexander* King of *Chittim* or *Macedonia*, in the Year before *Chriſt* 332, when this great and populous City was burnt and entirely demoliſhed, and moſt of the Inhabitants ſlain. Thoſe who remained and did not eſcape to *Carthage* were ſold for Slaves to the *Greeks*, and ſent Captives to *Macedonia*. *So they paſſed over to Chittim, where they had no Reſt*; being in a miſerable Servitude. Further, *Bochart* did not conſider that they could not be ſent to *Suſiana* by *Nabuchadnezzar*, who had nothing to do in that Country, which was ſubject to the *Medes*: ſo void of all Foundation is the Opinion of this learned Man.

(42) *Strabo* ſaies agreeably to the Prophet, that *Tyre*, notwithſtanding the Calamities it ſuffered when it was beſieged and taken by *Alexander*, fur-

When *Nabuchadnezzar* took *old Tyre*, he carried captive to *Babylon* two of the Sons of *Ithobal* or *Eth-Baal*, called *Mer-Bal* and *Hirom:* but *Baal*, who was probably his Brother, reigned after him ten Years in *Inſular Tyre*. This I gather from the *Tyrian* Annals or *Phœnician* Hiſtory of *Philoſtratus*, which relates that, after the Death of *Balator* (43), the *Tyrians* ſent to the King of *Babylon* to have *Merbal*, who was there, ſent home to be their King, who reigned four Years; and upon his Death they ſent again for his Brother *Hirom*, who reigned twenty Years. This ſhews that the *Tyrians* were then in Friendſhip with the *Babylonians*; and had a mind to have their ancient Government reſtored, (having been governed by *Judges* for ſeven Years and three Months after the Death of *Baal)* and to have one of their ancient Seed royal to reign over them.

It appears further from the *Tyrian* Annals, that *Cyrus* took *Babylon* in the (44) fourteenth Year of *Hirom*, and in the thirty-ſixth Year after *Tyre* was taken by *Nabuchadnezzar*. For after *Itho-Bal* and the taking of *Tyre*, *Baal* reigned *ten Years*; after him they had *Judges*, of whom *Ecnibal* ruled *two Months:* after him *Chelbes* was Judge *ten Months:* after him *Abbar* the High Prieſt ruled *three Months:* after him *Mytgon* and *Geraſtratus* were Judges *ſix Years:* after them, or in the Interval between them, *Balator* reigned one Year: after his Death *Merbal* reigned *four Years:* after his Death his Brother *Hirom* reigned *twenty Years*. So from the taking of *old Tyre* by *Nabuchadnezzar* to the taking of *Babylon* by *Cyrus* was *thirty-five Years* and ſome odd Months. This Computation of the *Tyrian* Annals is of the greateſt Importance in Chronology; and agrees exactly with the Scripture-Account of the ſeventy Years Captivity of the *Jews* at *Babylon*, which

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mounted all its Misfortunes, and recovered its Greatneſs and Commerce. Ἠτύχησε δὲ καὶ ὑπ' Ἀλεξάνδρου πολιορκίᾳ ληφθεῖσα· ἀλλὰ τῶν τοιούτων συμφορῶν κατέστη κρείττων, καὶ ἀνέλαβεν αὐτήν, τῇ τε ναυτιλίᾳ. Strabo wrote, I think, τήν τε ναυτιλίαν, and the Expreſſion ἀνέλαβεν αὐτήν, τῇ τε ναυτιλίᾳ is not *Greek*. Geog. lib. xvi. p. 1098. *Tyre* was taken and demoliſhed and burnt by *Alexander* in the Year before *Chriſt* 332, and in the Year before *Chriſt* 262 it recovered its Trade and flouriſhed again.

(43) Apud Joſeph. cont. Apion. lib. 1. p. 452.

(44) Ibidem.

commenced in the firſt Year of *Nabuchadnezzar*, and ended at their Return in the ſecond Year of *Cyrus*. For I proved above, that *Tyre* was taken in the twenty-ſixth Year of *Jehoiachin's* Captivity and the thirty-fourth Year of *Nabuchadnezzar*, which was in the End of the Year before *Chriſt* 571, and thirty-five Years reckoned thence down to *Cyrus's* taking *Babylon*, fixes the Æra of the taking of *Babylon* to the End of the Year before *Chriſt* 536. And ſo the *Jewiſh* Captivity ending in the ſecond of *Cyrus* and the Year before *Chriſt* 535, it ended in the ſeventieth Year from the firſt of *Nabuchadnezzar* in the Year before *Chriſt* 604. This Computation places the taking of *Babylon* by *Cyrus* two Years lower than the Aſtronomical Canon of *Ptolemy*, according to the *Pariſian* Copy, has placed it: but it agrees to *Syncellus's* Copy of the ſame Canon, and being fixed by *Ezechiel's* Date of the taking of *Tyre*, and by the Years of the *Tyrian* Annals deduced thence to *Cyrus*, it ſtands upon a ſurer Foundation than even that Canon does; which, I think, in the *Pariſian* Copy plainly wants two Years in the Interval between *Nabuchadnezzar* and the taking of *Babylon* by *Cyrus*.

I wonder that this remarkable Coincidence of the ancient *Tyrian* Annals with *Ezechiel's* Date of the taking of *Tyre*, by which the ſeventy Years Captivity of the *Jews* at *Babylon* is fixed with the greateſt Certainty, has not been rightly underſtood either by ancient or modern Chronologers (45).

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(45) *Scaliger* the moſt learned of the Moderns by miſtaking *Joſephus's* ſaying that *Cyrus* reigned in the fourteenth of *Hirom*, as if he had meant the Beginning of his Reign in *Perſia*, (whereas he plainly means his reigning at *Babylon*) has ſtrangely miſunderſtood and miſapplied the Computation of the *Tyrian* Annals from *Ithobal* and the Siege of *Tyre*, *Not.* in Frag. ad calc. lib. de Emendat. Temp. p. 33—36. And the very learned *Petavius*, though he ſaw that *Scaliger* was miſtaken, has no leſs miſunderſtood thoſe Annals, and given a very confuſed Account of the Siege of *Tyre* and of thoſe Annals, Doct. Temp. lib. ix. c. 63. And the great *Uſher* himſelf, though he has placed within a Year the true Time of the taking of *Tyre*, yet did not ſee that the fourteenth of *Hirom* in the *Tyrian* Annals was the firſt of *Cyrus* reigning at *Babylon*, though he has placed it in the Year wherein he thought *Babylon* was taken; but two Years before the Reign of *Cyrus*. This was owing to his placing the Reign of *Nabuchadnezzar* three Years too high; and putting a fictitious *Cyaxares* two Years before *Cyrus* at *Babylon*, Annal. Vet. Teſt.

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An Error in the preſent Copies of *Joſephus* has ſomewhat puzzled the Point, but may eaſily be corrected. *Joſephus* having ſaid that their Temple was deſtroyed in the eighteenth Year of the Reign of *Nabuchadnezzar*, adds that it lay waſte for (46) *fifty Years*, to the ſecond Year of *Cyrus*, when the Foundation (of a new Temple) was laid. And then he ſhews the Agreement of the *Tyrian* Annals from *Philoſtratus* to his Account, in their Computation of the Years from the Siege of *Tyre* (which *Joſephus* ſuppoſes to have begun ſoon after the Burning of the Temple) to the *fourteenth* Year of the Reign of *Hirom*, when *Cyrus* took *Babylon*. This is the Point which *Joſephus* is upon. He ſaies it appears from the *Tyrian* Annals, that *Nabuchadnezzar* laid Siege to *Tyre* in the Reign of *Ithobal*, and that the Siege continued *thirteen* Years. Then mentioning the Years of the *Tyrian* Kings and Judges who reigned after *Ithobal*, he adds, that the Term from the Beginning of the Siege of *Tyre* to the End of the Reign of *Hirom* was *fifty-four Years and three Months*. But *Cyrus*, he obſerves, took the Kingdom (of *Babylon*) in the *fourteenth* Year of *Hirom*. So ſix Years being deducted from the Reign of *Hirom*, who reigned twenty Years, the Interval between the Siege of *Tyre* and firſt of *Cyrus* appeared from the *Tyrian* Annals to be forty-eight Years and three Months; and to the ſecond of *Cyrus*, when the *Jews* returned and laid the Foundation of their Temple, it was forty-nine Years and more: and therefore if *Nabuchadnezzar* began the Siege of *Tyre* in the nineteenth Year of his Reign, as *Joſephus* ſeems to ſuppoſe, or the Year after the burning of the Temple; then the *Tyrian* Records agreed exactly with his Account of the Term of fifty Years from the Deſtruction to the rebuilding of the Temple. That which has puzzled this Account is, that in the preſent Copies of *Joſephus* it is ſaid (47) " in the *ſeventh* Year of the

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p. 135—148. Sir *I. Newton* has followed the Error of *Uſher* in fixing the Reign of *Nabuchadnezzar* and of *Cyrus* at *Babylon*: and ſo from the *Tyrian* Annals he has placed *Cyrus* at *Babylon* two Years too high, *Chronol.* p. 306.

(46) The Copies of *Joſephus* cont. Apion. lib. i. have it, (ἐπὶ ἔτη ἑπτὰ) for ſeven Years; but the true Reading is undoubtedly, (ἐπὶ ἔτη πεντήκοντα) for fifty Year, as *Havercamp* has publiſhed it; and as *Euſebius* read it in his Copy of *Joſephus*; and alſo *Syncellus*, Chronog. p. 226.

(47) Ἑβδόμῳ μὲν γὰρ περὶ τῆς Ναβουχοδονοσόρου βασιλείας ἤρξατο πολιορκεῖν Τύρον.

“ Reign of *Nabuchodonoſor* (or *Nabuchadnezzar)* he began to beſiege “ *Tyre* ”. As if *Joſephus* had meant that *Nabuchadnezzar* began the Siege of *Tyre* in the *ſeventh* Year of his own Reign. But as it is evident from the Prophecy of *Ezechiel* in his 26th Chapter againſt *Tyre*, which was delivered in the *eleventh* Year of *Jehoiachin's* Captivity, and the eighteenth Year of the Reign of *Nabuchadnezzar*, that *Tyre* was not then beſieged; and *Joſephus* himſelf ſuppoſed it on the Evidence of the Prophet not to be beſieged till after the eighteenth Year of *Nabuchadnezzar*, and the burning of the Temple: it is plain that *Joſephus* could not write that *Tyre* was beſieged in the *ſeventh* Year of *Nabuchadnezzar*.

This Suppoſition alſo is inconſiſtent with what *Joſephus* intended to ſhew from the Agreement of the *Phænician* Annals with Scripture; *viz.* that it was *fifty* Years from the burning of the Temple to the rebuilding it in the ſecond Year of the Reign of *Cyrus*: but from the *ſeventh* of *Nabuchadnezzar* to the ſecond of *Cyrus* is by *Joſephus's* Reckoning *ſixty-two* Years. Therefore it is certain that *Joſephus* reckoned from the ſeventh Year of *Ithobal* King of *Tyre*, when *Nabuchadnezzar* began to beſiege that City: and he wrote; “ in the ſeventh Year of the “ Reign of *Ithobal Nabuchadnezzar* began to beſiege *Tyre*: ” And from thence to the fourteenth of *Hirom*, when *Cyrus* conquered *Babylon*, it was forty-eight Years and *three Months*; and to the ſecond Year of *Cyrus*, in which the *Jews* returned from their Captivity, it was forty-nine Years and *three Months*. The foregoing Paſſage of *Joſephus* being corrected, and the *Tyrian* Annals thereby ſet in a clear Light, they ſhew us the exact Time from the Siege of *Tyre* to the Reign of *Cyrus* at *Babylon*. This was forty-eight Years and ſome Months: ſo that when the true Time of that Siege is known, the true Time of the *Jewiſh* Captivity will be aſcertained by it.

cont. Apion. lib. i. p. 452. The Paſſage, as it is, is not *Greek* or Senſe. The ſagacious *Scaliger* ſaw that it ought to be corrected and read; ἑβδόμῳ μὲν γὰρ ἔτει τῆς Εἰθωβάλου βασιλείας ὁ Ναβουχοδονόσορος ἤρξατο πολιορκεῖν Τύρον. And this Emendation is confirmed by the Reading of the *Hafnian* MSS. which is; ἑβδόμῳ μὲν γὰρ ἔτει τῆς αὐτοῦ (i. e. Εἰθωβάλου) βασιλείας ὁ Ναβουχοδονόσορος ἤρξατο πολιορκεῖν Τύρον.

It is plain from *Joſephus* placing the Return of the *Jews* in the ſecond of *Cyrus*, *fifty Years* and no more after the eighteenth Year of *Nabuchadnezzar*, when according to him he deſtroyed the Temple, that he found juſt ſo many Years in the *Chaldæan* Hiſtory of *Beroſus*; and therefore that in this Hiſtory taken from the *Chaldæan* Annals there were no more than *ſixty-ſeven* Years compleat, or not ſixty-eight Years from the firſt Year of *Nabuchadnezzar's* Reign to the ſecond of *Cyrus*: and this is the Sum in the *Ptolemaic* Canon. But as the Captivity is reckoned in Scripture to be *ſeventy Years* either compleat or current, we may thence reaſonably conclude that there is a Deficiency of about *two* Years in that Canon. Now if it appears that *Nabuchadnezzar* laid Siege to *Tyre* not in the eighteenth but in the twentieth or Beginning of the twenty-firſt Year of his Reign, and ſo took it after thirteen Years Siege in the End of the thirty-third or Beginning of the thirty-fourth Year of his Reign; the *Tyrian* Annals aſſuring us that it was thirty-ſix Years and ſome Months from the taking of *Tyre* to the ſecond of *Cyrus*, it will be proved to be *ſixty-nine* Years and ſome Months from the firſt of *Nabuchadnezzar* to the ſecond of *Cyrus* at *Babylon*. And that this was ſo I think appears plainly from the Prophet *Ezechiel*, who repreſents that *Tyre* was taken in the End of the Year, which was the twenty-ſixth of the Captivity of *Jehoiachin*: for in the twenty-ſeventh Year of *Jehoiachin's* Captivity, in the firſt Day of the firſt Month, which was the Beginning of the thirty-fifth Year of *Nabuchadnezzar*, when he had begun to invade *Egypt* immediately after the Conqueſt of *Tyre*, God promiſed him Succeſs againſt *Egypt*, and that he ſhould have the Spoil of it for his Service in deſtroying *Tyre*, where he had found no Spoil to reward his Army for their long Service, ch. xxix. 17, 18, 19, 20. This ſhews that *Tyre* was taken in the End of the preceding Year, and in the End of the thirty-third Year of *Nabuchadnezzar*: and there being thirty-ſix Years and ſome Months more to the Return of the *Jews* in the ſecond of *Cyrus*, it is hence evident that from the firſt of *Nabuchadnezzar* to the Return of the *Jews* in the ſecond Year of *Cyrus*, it was ſixty-nine Years compleat, and the ſeventieth was current. This is the moſt preciſe Account of the Term of the *Jewiſh* Captivity; which

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which began in the Year before *Chriſt* 604, and ended in the Year before *Chriſt* 535.

This Date ſhews alſo the exact Completion of the Prophecy of *Ezekiel,* concerning the ten Tribes of *Iſrael bearing their Iniquities,* or ſuffering the Puniſhment of them *for one hundred and ninety Years,* called *Days,* but interpreted in the Prophecy itſelf to be *Years*; *I have appointed thee each Day for a Year,* ch. iv. 4, 5, 6. The Number 190 *Days* or *Years,* is the Reading of the *Greek* Verſion (48) of the *Septuagint:* the *Hebrew* Text has 390 *Days* or *Years,* which has ever puzzled Interpreters in the Explication of the Prophecy, and can never be reconciled to the Scripture-Hiſtory.

But the Sufferings of the ten Tribes for their Iniquities during the Term of 190 Years were exactly completed. They commenced in the fourth Year of *Hezekiah,* and the ſeventh of *Hoſhea,* which was the Year before *Chriſt* 724, when *Salmanaſar* King of *Aſſyria* laid ſiege to *Samaria,* which ended in the Captivity of the ten Tribes, 2 *Kings* xvii. 3—6. and this Captivity is ſaid to be cauſed for their having *ſinned againſt the Lord their God,* etc. ver. 7—23. From hence to the ſecond Year of *Cyrus,* and the Year before *Chriſt* 535, it is 189 Years complete, when they were at Liberty to return to their own Country; and many of them did return along with the Tribes of *Judah* and *Benjamin.*

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(48) The Number 190 is acknowledged by *Origen* to be the Reading of the Septuagint Verſion. Montfauc. Hexap. in loc. and alſo by *Jerome,* Com. in loc. *Origen* alſo ſaies, as is noted by *Flaminius Nobilius,* viz. οὐκ ἀγνοῦμεν δέ τινα τῶν ἀντιγράφων ἔχειν ἑκατὸν ϗ πεντήκοντα ἡμέρας· ϗ τὰ πλείονα δὲ ἐννενήκοντα ϗ ἑκατὸν ἡμέρας· ἀλλ᾽ ἐπισκεψάμενοι τὰς λοιπὰς ἐκδόσεις [Sc. Aq. Theodot. Sym.] εὕρομεν τριακοσίας ϗ ἐννενήκοντα ἡμέρας. *Jerome* ſaies, ſatis miror cur vulgata (lxx) exemplaria *centum nonaginta annos* habeant; et in quibuſdam ſcriptum ſit, *centum quinquaginta:* cum perſpicue et Hebraicum et Aquila Symmachuſque et Theodotio *trecentos nonaginta annos* teneant; et apud ipſos lxx, qui tamen non ſunt ſcriptorum vitio depravati, idem numerus reperiatur. Com. in loc. p. 721. And though *Polychronius* followed thoſe Copies (of which the *Aldine* is one) which agreed with the *Hebrew,* and had 390 *Days*; yet he owns that other Copies had 190 *Days.* And this laſt Number, which is that of the *Vatican* and *Alexandrine Greek* Copies, is the Reading of the Copies of *Theodoret*; and alſo of *Georgius Syncellus,* Chron. p. 229.

They who follow tne *Hebrew* Number of 390 Years, underſtand *the bearing of the Iniquities of the Houſe of Iſrael*, which God is ſaid to have laid upon the Prophet, whom he commanded to *lie upon his left Side* ſo many Days, to mean, not their *bearing* or ſuffering the Puniſhment of their Iniquities, but God's *Forbearance* in not puniſhing their Iniquities: and ſo they ſuppoſe the 390 Years commenced at the Revolt of the ten Tribes from *Rehoboam*, when they began to commi Idolatry under the Government of *Jeroboam*; and this Revolt they place in the Year before *Chriſt* 975; and reckon the Years to end at the laſt carrying away of the *Jews* by *Nabuzaradan*, in the twenty-third Year of *Nabuchadnezzar*, according to the Words of *Jeremiah*, ch. lii. 30. which they place in the Year before *Chriſt* 584. If their Calculation was right, the Term is juſt 391 Years: but the true Years of this Interval are 395. But this is of little Moment.

The Fault of this Explication of the Prophecy is, that it will not do, admitting they rightly underſtood the Senſe of the Words of it. For ſurely God's *Forbearance* of the ten Tribes was at an End, when their Kingdom was deſtroyed, and they with their King were carried into Captivity, and diſperſed up and down in ſtrange Countries. This Calamity was not the *Forbearance*, but the Beginning of the *Vengeance* of God upon this wicked and idolatrous People: and the laſt carrying away of the *Jews* had nothing to do with the Houſe of *Iſrael* or the ten Tribes, who were carried away captive many Years before. Another Fault of the foregoing Explication is, that it is built on an erroneous Interpretation of the Senſe of the Prophet, as if he meant to repreſent God's forbearing ſo many Years to take Vengeance on *Iſrael* for their Iniquities and Idolatries; whereas he meant, on the direct contrary, to typify God's actually taking Vengeance and puniſhing the Houſe of *Iſrael* for their Iniquities: the Term of which was typified by the Prophet's lying in a painful Poſture on his left Side without turning (in which he muſt have been miraculouſly ſupported) for ſo many Days as equalled the Number of the Years of it; and which was to end with their Reſtoration (with that of the Houſe of *Judah*) and return from Captivity to their own Land.

This Senſe of the Prophet's Words is fixed by a parallel Expreſſion in the Book of *Numbers*, ch. xiv. where God tells the *Jews*, that for their Murmuring and Rebellion, in refuſing to go up and take Poſſeſſion of the Land of *Canaan* in the ſecond Year after their coming out of *Egypt*, *their Carcaſes ſhould fall in the Wilderneſs, and that their Children ſhould wander in the Wilderneſs forty Years, and bear their* [Father's] *Whoredoms, untill their Carcaſes ſhould be waſted in the Wilderneſs: after the Number of the Days in which they ſearched the Land, even forty Days* (each Day for a Year) *they ſhould bear their Iniquities, even forty Years*, ver. 32, 33, 34. Here *bearing Iniquities* is evidently bearing or ſuffering the Puniſhment of them: and ſo it is in the Prophecy of *Ezechiel*; and ſo *Jerome* underſtood it: and therefore following the *Hebrew* Number of 390 Years, he reckoned from the ſixth of *Hezekiah*, when *Samaria* was taken and an End put to the Kingdom of *Iſrael*, unto the fortieth Year of *Artaxerxes Mnemon*, whom he ſuppoſes to be the *Aſſuerus* who married *Eſther*. This Calculation is not only wrong in the Number of Years, but ends above 200 Years after the Completion of the Prophecy; and ſo is entirely without Foundation: as likewiſe every other Explication is, which is founded on the Number of the *Hebrew* Text. But if we compute from Scripture the Time of the Houſe of *Iſrael* bearing or ſuffering the Puniſhment of their Iniquities, from the Siege of *Samaria*, and the Captivity of the ten Tribes which immediately followed it, to their Redemption and Reſtoration in the ſecond Year of *Cyrus*, we ſhall find it was exactly 190 Years current: and therefore we may ſafely conclude, that this is the true original Number of the *Hebrew* Text, which is happily preſerved in the *Greek* Tranſlation of the Septuagint; and the Completion of the Prophecy is thereby kept from being loſt.

But it is not ſo eaſy to ſhew the fulfilling of the *forty Years*, for which Term the Prophet is ſaid to *bear the Iniquities of the Houſe of Judah*, by lying on his right Side *forty Days*, as all the Copies have it, *Ezech.* iv. 6. This Prophecy, I think, commenced either at the Captivity of *Jehoiachin*, whence *Jerome* computes; or rather at the Deſtruction of the City and Temple of *Jeruſalem*; but in either Caſe it could not be completed within the Term of *forty Years*: for I doubt not but it ended with the Decree of *Cyrus* or the Return of the *Jews*. No tolerable Explanation has yet been given of it, either by the ancient or moſt learned modern Chronologers; and I confeſs that I am entirely at a Loſs to ſhew the Completion of it, on Suppoſition of the Number *forty Years* or *Days*, being the true Number of the Prophet. I muſt leave it therefore unreſolved: but if any Copy had *fifty* Days inſtead of *forty*, I ſhould be inclined to think it the true Number, and it would eaſily ſhew the Completion of the Prophecy.

But to return to *Nabuchadnezzar*. *Tyre* being taken and utterly demoliſhed, after a Siege of thirteen Years, *Nabuchadnezzar* marched his Army into *Egypt*, in the twenty-ſeventh Year of *Jehoiachin's* Captivity, and the thirty-fourth Year of his Reign, and in the Spring of the Year before *Chriſt* 570.

Nabuchadnezzar's Army met with little Oppoſition from *Apries*; becauſe he had juſt before loſt a great Part of his Army in an Expedition againſt (49) *Cyrene* and *Barce*, and the Remainder revolted from him, as *Herodotus* and *Diodorus Siculus* inform us. *Nabuchadnezzar* therefore in a ſhort Time over-ran the whole Country of *Egypt* from one End to the other; from (50) *Magdol*, or *Magdolum*, at the entering into *Egypt*, unto *Siene*, which is at the furtheſt End of upper *Egypt*, upon the Borders of *Æthiopia.* He ravaged with Fire and Sword all the Kingdom of *Egypt:* and the Army of *Apries,* conſiſting of *Arabians,* and *Libyans,* and *Æthiopians,* who were his Allies (*Ezech.* xxx. 5.) and of *hired* Troops (*Jerem.* xlvi. 21.) who were *Ionians* and *Carians,* who firſt ſettled in *Egypt* in the Reign of *Pſammitichus,* being routed, and many of them ſlain, the reſt fled, as *Jeremiah* foretold: ſo that *Apries* was forced to ſurrender himſelf into the Hands of *Nabuchadnezzar,* who did not ſlay him, as (51) *Joſephus* thinks he did, but reſtored him to his Kingdom, and made him tributary.

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(49) Herodot. lib. ii. c. 161. Diod. Sic. lib. i. p. 79.

(50) The *Hebrew* Text in *Ezech*. xxx. 6. is *Memagdol Sune* [ממגדל סונה] which our Tranſlators have rendered *from the Tower of Syene*, which leaves the Senſe imperfect, the terminus ad quem not being added. The Septuagint has rendered it ἀπὸ Μαγδωλȣ̃ ἕως Συήνης, i. e. *from Magdolum to Syene*, and *Jerome* alſo: and ſo they read *Memagdol leſune*. And the initial *l* (Lamed) before *Syene*, or *Sune*, might be eaſily drop'd as following the preceding *l* in *Memagdol*, and be confounded with it by the Copier. And alſo in *Ezech*. xxix. 10. where the ſame utter Deſolation of *Egypt* is foretold, and the *Hebrew* is rendered by our Tranſlators, *from the Tower of Syene even unto the Border of Æthiopia*; the Septuagint has rendered it *from Magdolum and Syene*, *and to the Border*, or utmoſt Bound of *Æthiopia*: *Jerome* has both the Readings. As *Syene* was upon the Border of *Æthiopia*, it could not be proper to expreſs the Devaſtation of *Egypt* from one End to the other, by ſaying it was from *Syene* to *Æthiopia* adjoining to it: but if we underſtand here *Cuſh* rendered *Æthiopia* to mean *Arabia*, as it almoſt always does; then from *Syene* to *Arabia* on the North Part of *Egypt* will be from one End of the Kingdom to the other.

During the Ravage of the Country of *Egypt* by the *Babylonians,* moſt of the *Jews* who had fled thither after the Murder of *Gedaliah,* fell into their Hands, many of whom were ſlain, as *Jeremiah* had foretold, ch. xliv. 27. alſo ch. xlii. 16, 17. and others were carried Captive to *Babylon,* ch. xlvi. 19.

In this War the whole Kingdom of *Egypt* was ſo waſted and depopulated by Fire and Sword, that it lay in a manner deſolate for *forty Years,* as *Ezechiel* foretold, ch. xxix. 10, 11, 12. After which it began to be peopled, and to flouriſh again in the latter Years of the Reign of *Amaſis:* but was always baſe, and ſubject to other Empires, as the Prophet foretold, *Ezech.* xxix. 14, 15. and ch. xxx. 13. It was firſt ſubject to the *Babylonians;* afterwards to the *Perſians;* then to the *Greeks, Romans, Saracens;* and laſt of all to the *Turks,* to whom it is ſubject at this Day.

In the Deſtruction of *Egypt* by *Nabuchadnezzar* were completed the Prophecies of (52) *Nahum,* ch. iii. 8, 9, 10. and *Jerem.* xliii. 8—13. ch. xliv. 27—30. ch. xlvi. 13—26. *Ezech.* ch. xxix. 30, 31, 32. The

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(51) Antiq. Jud. lib. x. c. 9. he miſtook the Words of the Prophet, who only ſaies, that *Pharaoh-Hophra* ſhould be delivered into the Hands of *Nabuchadnezzar, Jerem.* ch. xliv. 30. ch. xlvi. 25, 26.

(52) What is there rendered in our Tranſlation as paſt, ſhould have been tranſlated as future, as it is in the *Greek* Verſion, and agreeable to the *Hebrew* Idiom, *viz. Art thou better than populous No* [i. e. *No-Amon,* or *Thebes*] *that is ſituate amongſt the Rivers, that has the Waters round about it; whoſe Rampart is the Sea, and her Wall is from the Sea? Æthiopia* (or *Arabia*) *are her Strength—Put and Lubim are thy Helpers. Yet ſhall ſhe be carried away, ſhe ſhall go into Captivity,* &c. This was a Prophecy of the Devaſtation of upper *Egypt* by *Nabuchadnezzar.*

Prophet *Ezechiel* began to foretel the Conqueſt and Devaſtation of *Egypt*, by the Armies of *Nabuchadnezzar*, in the tenth Year of the Captivity of *Jehoiachin*, ſeventeen Years before it happened, and continued his Prophecy in the eleventh Year of the ſame Captivity. This appears from ch. xxix. 1, 2. and ch. xxx. 20—26. And the Deſtruction of it is repreſented to be in the ſeven and twentieth Year of that Captivity, ch. xxix. 17, 18, 19, 20. And in the xxx^th^ Chapter, the Nations which were his Allies, and ſupplied him with Troops, are particularly mentioned ver. 5. *Cuſh*, *Phut*, *Lud*, and *Chub*, that is (53) *Æthiopians*, *Libyans*, *Lydians* who lived in *Libya*, probably *Marmaricans*, and *Arabians*, as *Symmachus* rendered *Chub*. And all the great Cities of the *Upper*, *Middle*, and *Lower Egypt*, which were to be conquered and waſted with Fire and Sword, are alſo particularly related, ver. 13—18. Theſe Cities were *Noph*, or *Memphis*, the Capital of the middle *Egypt*, ver. 13. *Zoan*, or *Tanis*, the chief City of the *Delta* in the lower *Egypt:* then *No*, that is *Dioſpolis*, or *Thebes*, the Metropolis of the Land of *Pathros*, i. e. *Thebais*, ver. 14. Then *Sin*, or *Peluſium*, the frontier City at the Entrance of *Egypt*; and *Aven*, or *On*, *Phibeſeth*, and *Taphnes*; that is, *Heliopolis*, *Bubaſtus*, and *Daphne*, all ſituated in the *Arabian Nome*, ver. 15, 16, 17, 18. The City *No* is more eſpecially devoted to Deſtruction, and is mentioned three Times; and the *Multitude* of *No* are threatened to be cut off, ver. 15. meaning that a great many *Jews*, who had fled to that City for Safety, and to be out of the Reach of the *Babylonians*, ſhould there be ſlain with the *Egyptians*, as *Jeremiah* foretold, ch. xliv. 1, 27, 28. The vulgate *Latin*, or *Jerome*, renders *No* by *Alexandria*, which is a great Miſtake; for *Alexandria* was not built till many Years after this Prophecy: nor does it mean *Dioſpolis* in the *Delta*, which was near *Tanis*. It was undoubtedly the moſt ancient and famous City, called *No-Amon*, or *No-Ammon*, that is, the *City of Jupiter*, whom the *Egyptians* called *Aman*, or *Ammun*, as (54) *Herodotus* tells us; and which the *Greeks* called *Thebes*. It is called *No-Amon* by the Prophet *Nahum*, who foretelling the Devaſtation of it by *Nabuchadnezzar*, deſcribes it very preciſely, *viz.* that *it was ſituate among the Rivers*, that it had *Waters round about it*; *whoſe Rampart was the Sea, and her Wall was from the Sea. Æthiopia and Egypt were her Strength ——Phut and Lubim were her Helpers*, ch. iii. 8, 9. This Deſcription anſwers very exactly to *Thebes* the great *Dioſpolis*. It was ſituate amongſt the Waters of the *Nile* (55) which ran through it; and its Territories extended to the *Arabian*, or *Red Sea*, which was its *Rampart*, and *Wall* to defend it. *Æthiopia* alſo and the *upper Egypt* were her Strength; and *Arabia* and *Libya* were her Helpers: for the Boundery of *Thebais* extended to *Libya* on the *Weſt*, *Æthiopia* on the *South*, and *Arabia* on the *North*. Theſe Nations were anciently either (56) Allies or tributary to *Thebes*, the Seat of the Kingdom of *upper Egypt*.

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(53) *Æthiopia* is the conſtant rendering of the *Hebrew Cuſh* in the *Greek* Verſion: and it almoſt always ſignifies *Arabia*, and not *Æthiopia* above the upper *Egypt*. Here it may mean *Æthiopia*. And amongſt the Ancients *Arabia*, both on the Eaſt and Weſt Side of the *Arabian* Gulf, and even *Arabia Felix* as far as *India* was called *Æthiopia*. See Hom. Odyſſ. A. ỳ 23, 24. and Euſtath. Com. p. 13. edit. Baſ. And Strab. Geog. lib. i. p. 56—60. And Cellar. Geog. tom. ii, p. 951, 952, 953, 651, 652.

Thus it appears how *Egypt* was ravaged by the *Babylonians*, from one End to the other of that Kingdom: and *Hophra*, or *Apries*, who had proudly and blaſphemouſly boaſted, that *none of the Gods could deprive him of his Kingdom*, was depoſed by *Nabuchadnezzar*, and forced to be his Tributary; and was alſo deſerted by the *Egyptians* themſelves.

The Hiſtory of this Conqueſt of *Egypt* by *Nabuchadnezzar*, though ſo very remarkable, and ſo particularly related by the *Jewiſh* Prophets who lived at the Time of it, is not mentioned by the *Egyptian* Hiſtorians. It was either not recorded in their Annals, or it was concealed by their Prieſts from Foreigners, as being ſo great a Diſgrace, and ſo fatal a Calamity to their Nation, from which it never after recovered. Therefore we find nothing of it in *Herodotus*, *Diodorus Siculus*, or

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(54) Αμμουν γὰρ Αἰγύπτιοι καλέουσι τὸν Δία. lib. ii. c. 42.

(55) See Pauſan. Attic. p. 40. Cellar. Geog. tom. ii. p: 826.

(56) Ἐν ταύτῃ δ' ἦν πρότερον τὰ βασιλεῖα τῆς Αἰγύπτου εἰς ἃ πολλοὺς ἔφερον φόρους Λίβυες, Αἰγύπτιοι, Αἰθίοπες, &c. Gr. Schol. ad Homer. in Not. in Steph. Byzant. voce Διοσπολ.

Strabo. With the ſame Kind of Policy the *Egyptians* concealed the great and fatal Overthrow of their Army, which, with their King, was miraculouſly drowned in the *Red Sea,* when the *Iſraelites* paſſed through it under the divine Conduct of *Moſes.*

But as the *Babylonians* would not fail to record theſe great Succeſſes of *Nabuchadnezzar* againſt the *Egyptians,* and his Conqueſt of their Kingdom, which had ſtrove both with the *Aſſyrians* and *Babylonians* for the Dominion of the Weſtern *Aſia,* from *Euphrates* to the great or *Mediterranean* Sea, we find them in the Hiſtory of (57) *Beroſus,* who related, that *Nabuchodonoſor ſubdued Egypt, Syria, Phœnicia, Arabia; and excelled in warlike Exploits all the Babylonian and Chaldæan Kings who reigned before him. Megaſthenes* (58) mentioned his Conqueſt of *Libya.* And (59) *Syncellus* ſaies, that the *ancient Phœnician Hiſtories related, that Nabuchadnezzar* (called *Nabuchodonoſor) conquered Syria, and Egypt, and all Phœnicia.*

As ſoon as *Nabuchadnezzar* had left *Egypt,* and was gone to *Babylon* laden with Spoil and Captives, in the latter End of the Summer of the Year before *Chriſt* 570; *Apries* ſent *Amaſis,* a Man of Note and Intereſt amongſt the *Egyptians,* to perſuade thoſe of his Army who had revolted from him to return to their Duty: but they declared *Amaſis* King, who thereupon took upon him the Command of the Army, and rebelled againſt *Apries,* who having ſhamefully abuſed an *Egyptian* Nobleman [whom he ſent to bring *Amaſis* to him, becauſe he had not brought him] by ordering his Noſe and Ears to be cut off; the reſt of the *Egyptian* Army deſerted from him to *Amaſis:* upon this he immediately armed his Foreign Auxiliaries, who were *Ionians* and *Carians,* and thirty thouſand in Number, and marched againſt *Amaſis* and the *Egyptians,* and gave him Battle near *Memphis;* in which the Auxiliary Troops fought with great Bravery; but being overpowered by ſuperior Numbers were defeated. *Apries* was taken alive and carried to *Sais*; where he was delivered up to the *Egyptians*, who *ſtrangled* him (60).

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(57) Κρατῆσαι φησὶ τὸν Βαβυλώνιον [Ναβουχοδονόσορον] Αἰγύπτου, Συρίας, Φοινίκης, Ἀραβίας, πάντας τε ὑπερβαλόμενον ταῖς πράξεσι τοὺς πρὸ αὐτοῦ Χαλδαίων καὶ Βαβυλωνίων βεβασιλευκότας. Joſeph. cont. Apion. lib. i. p. 450.

(58) Ap. Joſ. Antiq. lib. x. c. 11. p. 538. cont. Apion. lib. i. p. 451.

(59) Τῶν Φοινίκων παλαιαί τινες [ita leg. non ut edit. πάλαι αἵτινες] ἱστορίαι φέρονται περὶ τοῦ Ναβουχοδονοσόρου, ὅτι Συρίαν καὶ Αἴγυπτον καὶ πᾶσαν τὴν Φοινίκην κατεστρέψατο πολέμοις. Chronograph. p. 221.

The Prophet *Jeremiah* foretold, that God would *deliver Pharaoh-Hophra*, or *Apries King of Egypt into the Hand of his Enemies, and into the Hand of them that ſought his Life*, ch. xliv. 30. He foretold alſo that God would puniſh *Pharaoh and Egypt with their Gods*: and would *deliver them into the Hand of thoſe that ſought their Lives*, and into the Hand of *Nabuchadnezzar King of Babylon*, ch. xlvi. 25, 26. One Part of theſe Prophecies was remarkably fulfilled by *Nabuchadnezzar's* Conqueſt of *Egypt*, and having *Apries* in his Power, and making him tributary: and the other Part, of his being delivered into the Hand of thoſe who ſought his Life, was literally and very preciſely fulfilled, when *Amaſis*, upon the murmuring of the *Egyptians* that he let *Apries* live, who was both his and their Enemy, delivered him up to the *Egyptians*. who immediately *ſtrangled* him. And *Ezechiel* alſo foretold, that he ſhould be ſlain. For ſpeaking of this *Pharaoh* he ſaies; *I have cauſed my Terror in the Land of the Living: and he ſhall be laid in the midſt of the uncircumciſed, with them that are ſlain with the Sword, even Pharaoh and all his Multitude, ſaith the Lord God*, ch. xxxii. 32.

Nabuchadnezzar being now at Reſt from all his Wars, in the 35th Year of his Reign, and the End of the Year before *Chriſt* 570, he employed the Captives he had taken and brought to *Babylon*, in making thoſe famous Buildings and Works which were the Wonder of the World. He enlarged (61) the Temple of *Belus*; and made the Compaſs of it a Square of two Furlongs on each Side, and a Mile in Circumference: and the Gates leading into it were of ſolid Braſs. In this Temple he depoſited all the ſacred Veſſels which he brought from the Temple of *Jeruſalem*; and enriched it with ſeveral Images of Gold; it had alſo in it a *large Table*, and a *Throne*, all of Gold; and a golden *Altar*, with a great Variety of other rich Utenſils for ſacred Uſes.

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(60) Herodot. lib. ii. c. 162—169. Diod. Sic. lib. i. p. 79. Weſſel.
(61) Herodot. lib. i. c. 181—183.

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Nabuchadnezzar (62) alſo repaired and beautified the old City, and fortified it with a triple Wall, and alſo built a new City which he added to it, with a triple Wall alſo built round it: this new City added to the old one made the whole a Square of 120 Furlongs on a Side; and the Circumference was 480 Furlongs, or ſixty Miles. He alſo built a new Palace on the oppoſite Side of the River to that where the old Palace ſtood, and directly facing it: and the ſo much famed hanging Gardens were alſo his Work. But I have obſerved above, that it is probable that the new Palace and the hanging Gardens were built in the Beginning of his Reign, to oblige his Queen, who was a *Mede*, and the Daughter of *Cyaxares*. And the famous Banks of the River *Euphrates*, built with Brick and Bitumen, with the grand artificial Lake and Canal, made for receiving the Overflowings of it, are likewiſe aſcribed, by *Abydenus* and other Writers, to *Nabuchadnezzar:* but (63) *Herodotus* aſcribes the Bridge and theſe Works to a *Babylonian* Queen, whom he calls *Nitocris* the Wife of *Labynetus*, who is *Nabuchadnezzar*. The Truth may be, that all theſe Works were deſigned and begun by *Nabuchadnezzar*; but that before he finiſhed them he fell into his Diſtraction; and ſo they were ſome of them finiſhed by his Queen *Nitocris*, who had the Adminiſtration of the Kingdom of *Babylon* during his Madneſs, and on this Account they are aſcribed to her. But the Bank, or River-Wall, was finiſhed in the Reign of *Nabonidus* the laſt King of *Babylon* (Beroſ. apud Joſ. cont. Apion. lib. i. p. 451.)

Nitocris alſo fortified the Paſſages leading out of *Media*, the ſhorteſt and moſt direct Way into *Babylonia*, for fear of *Aſtyages*, who was encreaſing the *Median* Kingdom with new Conqueſts; and had (64) ſubdued *Armenia:* and the *Babylonians* had Reaſon to be afraid of

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(62) Beroſ. apud Joſeph. Antiq. Jud. lib. x. c. 11. p. 537, 538. cont. Apion. lib. i. p. 450, 451. Herodot. lib. i. c. 178. Philoſtrat. lib. i. c. 25.

(63) Lib. i. c. 184—186. Philoſtrat. lib. i. c. 25. See Prideaux. Connect. Part i. b. 2. p. 133—148. edit. 8vo.

(64) *Xenophon* relates this, Inſtitut. Cyr. lib. iii. p. 64. and the ſame appears from his ſecond Book, p. 58.

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him during the Diſorder of their warlike King. And it appears from *Xenophon* (65), that the *Medes*, ſoon after the Death of *Nabuchadnezzar*, began to invade the *Babylonians*, who had formed a powerful League for the Conqueſt of *Media*.

Whilſt *Nabuchadnezzar* was employed in his great Works at *Babylon*, he had the *Dream* mentioned in the ſecond Chapter of the Book of *Daniel*; in which the Glory and Greatneſs of his Kingdom, and of three others which were to ſucceed it, was repreſented to him, under the Similitude of a great Image, *whoſe Head was of fine Gold, his Breaſt and his Arms of Silver, his Belly and Thighs of Braſs, his Legs of Iron, his Feet (and Toes*, ver. 41.) *Part of Iron and Part of Clay*, ver. 31, 32, 33. Here four great Kingdoms are beautifully repreſented by an Image formed of four Kinds of Metals; theſe were the *Babylonian*, the *Medo-Perſian*, the *Greek* and the *Roman* Empires. The firſt was the Head of Gold, as *Daniel* explains it, *viz. Thou, O King, art a King of Kings: for the God of Heaven hath given thee a Kingdom, Power, and Strength, and Glory. And whereſoever the Children of Men dwell, the Beaſts of the Field and the Fowls of Heaven hath he given into thine Hand, and hath made thee Ruler over them all: thou art this Head of Gold*, ver. 37, 38. The ſecond Kingdom, or *Medo-Perſian*, is ſaid to be of an *inferior* Metal, *viz. Silver:* from which the Prophet, with great Delicacy, paſſeth to the mention of the third Kingdom

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(65) Inſtitut. Cyr. lib. i. p. 22. *Xenophon* ſuppoſes that the War between the *Medes* and *Babylonians* commenced in the Reign of *Cyaxares*, Son of *Aſtyages* King of *Media*, and of *Cambyſes* the Father of *Cyrus* King of *Perſia*: all which is mere Fiction; and neither agrees to Chronology or Hiſtory. For it is evident that this was the War in which the King of *Babylon* (*Niriglifſar*, or *Niricaſſolaſſar*, whom *Xenophon* calls King of *Aſſyria*) was ſlain by the *Medes* and *Perſians*, who fought under *Cyrus*, lib. iv. p. 88, 111. And this, according to the *Ptolemaic* Canon, was in the Year before *Chriſt* 556, and all ancient Hiſtorians agree, that *Cyrus* began to reign in *Perſia* in the firſt Year of the 55th Olympiad, in the Year before *Chriſt* 560, or 559. So that his Father *Cambyſes* muſt have been dead before this War began. And the King of *Media*, who then reigned, muſt have been *Aſtyages* the Grandfather of *Cyrus*, who the Year after, upon the Death of *Laboroſo-archad*, or *Belſhazzar*, took the Kingdom of *Babylon*, as is related by the Prophet *Daniel*, ch. v. 30, 31. But this will be particularly ſhewn hereafter.

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without adding any more, becauſe he would not tell the King that the ſecond Kingdom was to deſtroy his. The third Kingdom was of *Braſs*, and was to *bear Rule over all the Earth*, ver. 39. For the *Greek*, or *Macedonian* Kingdom, was of greater Extent than either of the former. The fourth Kingdom is ſaid to be *as ſtrong as Iron*, and was, like Iron which breaketh all Things, to ſubdue and break to pieces all the other three: and the *Roman* Empire not only ſubdued all the others; but its Strength alſo was ſeen in the Duration of it; for it continued for 1200 Years, and more.

Joſephus (66) thinks this Dream of *Nabuchadnezzar* was two Years, or in the ſecond Year, after the Overthrow of *Egypt*; ſeeming to underſtand the Words of *Daniel*, ch. ii. 1. as if it was ſaid; *In the ſecond Year of the Reign of Nabuchadnezzar*, after the finiſhing his Wars by the Conqueſt of *Egypt*: and ſo it was probably in the Year after this Conqueſt or in the Year before *Chriſt* 569. And this agrees well with the Prophet's Deſcription of the Greatneſs of the *Babylonian* Empire, which was then in the Height of its *Power* and *Glory*. *Petavius* thinks this Dream happened to *Nabuchadnezzar* after he had ended his Wars by the Conqueſt of *Egypt*; but then he is miſtaken in placing it ſix or ſeven Years higher than I have done, *viz.* in the Year before *Chriſt* 576. For *Egypt* was ſubdued after *Tyre*, and *Tyre* was taken in the Year before *Chriſt* 570 beginning, or 571 ending. But *Daniel's* Deſcription of the *Babylonian* Kingdom no way agrees to the *ſecond Year* of the Reign of *Nabuchadnezzar*, when he had but juſt begun to enlarge his Kingdom by the Reduction of *Phœnicia* and *Cœle-Syria*: Beſides it is highly probable that *Daniel* was not carried to *Babylon* ſo ſoon as the ſecond Year of *Nabuchadnezzar*: but that he was taken captive and brought thither either in the laſt Year of *Jehoiakim*, or with *Ezechiel*, and the noble Youths who were Captives with *Jehoiachin* his Son, the ſame Year. And farther, it is expreſsly ſaid, ch. i. 5, 18. that *Daniel* and his three Kinſmen were educated *for three Years* in the *Language*, *Learning*, and *Cuſtoms* of the *Chaldæans*, before they were brought before the King, or permitted to converſe with him:

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(66) Antiq. Jud. lib. x. c. 10. p. 534.

and it is evident from ch. ii. 13, 17. that *Daniel* and his three Kinſmen did not then live in the King's Palace, (where they were educated) when he interpreted the Dream, but in *his own Houſe*. So that there is no Ground or Reaſon to place this Dream in the ſecond Year of the Reign of *Nabuchadnezzar*, after the Death of his Fathor, or in the Year before *Chriſt* 603, with *Uſher*, *Prideaux* and others (67).

Soon after the forementioned Dream, and in the ſame Year, *Nabuchadnezzar* having enlarged and adorned the Temple of his God *Bel* or *Belus*, out of the rich Spoils which he had taken in his Wars, made the *golden Image* mentioned *Dan.* iii. which was in Height (with the Pedeſtal) *threeſcore Cubits*, and *in Breadth ſix Cubits*. This ſeems moſt probably to have been a Coloſſal Statue of his God (68) *Bel*, which the King *ſet up in the Plain* (69) *of Dura, in the Province of Babylon*, and commanded all his Subjects to worſhip it, under the dreadful Penalty (to thoſe who refuſed) of being caſt into a Furnace of Fire, ver. 6.

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(67) The *Greek* Scholiaſt on the Place, Cedrenus Compend. Hiſt. p. 93. and Syncellus, Chronograph. p. 230. all place this Dream in the twentieth Year of *Nabuchadnezzar*, or the ſecond after his Deſtruction of the City and Temple of *Jeruſalem*. But the Year I have put it under, ſeems more probable. The Reader muſt judge for himſelf.

(68) *Jerome* Comm. in loc. thinks it was a *Statue of himſelf*, which he ſet up to be worſhiped, and the *Aſſyrian* and probably the *Babylonian* Kings after them, both dead and living, were worſhiped by their Subjects. This appears from *Judith*, ch. iii. 8. and ch. vi. 2. And this was the Cuſtom of the *Perſians* by the Inſtitution of *Cyrus*: and the Images of theſe Kings were worſhiped as if they were the Kings themſelves. See Briſſon. de Reg. Perſar. p. 22, and 31. But this Image ſeems to have been the Statue of the God *Bel*, as may be inferred from ℣ 12, 14, 18. where they who refuſed to worſhip the Image, are ſaid not *to ſerve the Gods of Nabuchadnezzar*. See the Account of this Image in *Prideaux's* Connect. B. ii. p. 142, 143. The *Greek* Verſion maketh the Time of the Dedication of this golden Image to have been in the eighteenth Year of *Nabachadnezzar*; and ſo the *Arabic* Verſion; meaning the eighteenth Year after the Deſtruction of the City and Temple of *Jeruſalem*: which was the thirty-ſixth Year of *Nabuchadnezzar*. And ſo *Cedrenus* and *Syncellus* underſtood it, Compend. Hiſtor. p. 93. Chronograph. p. 230. But it muſt have been the Year before.

(69) The Septuagint Verſion (as *Jerome* tells us Comm. in loc.) rendered *Dura* by περίβολον. So the Plain of *Dura* was an Area belonging to the Temple of *Belus*, where this golden Image of *Bel* was ſet up in the ſacred Ground belonging to the Temple, which was a Mile in Compaſs. *Arrian* relates,

God deſigning to puniſh *Nabuchadnezzar* for his Impiety in ſetting up the golden Image, and cauſing it to be worſhiped, and for his great Pride and Wickedneſs, ſoon after ſhewed him in a ſecond Dream, ch. iv. of a great and flouriſhing Tree which was ſuddenly cut down, that he ſhould in a little Time be deprived of all his Greatneſs and Power: and loſing his Underſtanding be driven out of his Kingdom, and live a moſt wretched ſolitary Life amongſt Beaſts for *ſeven Years*; and after that be reſtored to his Kingdom.

This Judgment fell upon him at the End of a Year, in the thirty-ſeventh Year of his Reign, and in the Beginning of the Year before *Chriſt* 568. For whilſt he was walking in the *hanging Gardens* of his new Palace at *Babylon*, from whence he had a full Proſpect of the whole City, the Walls and Gates of which were newly finiſhed, he proudly boaſted of the great Works which he had done; and of the Power and Grandeur of his Kingdom, ſaying: *Is not this great Babylon, which I have built for the Houſe* (the Metropolis) *of the Kingdom, by the Might of my Power, and for the Honour of my Majeſty*, Dan. iv. 30. But whilſt he was ſpeaking, there came *a Voice from Heaven*, which told him, *that his Kingdom was departed from him*: and that he ſhould *be driven from amongſt Men*, and live amongſt Beaſts for (70) *ſeven Times* or Years, in a brutal manner.

Expedit. Alex. lib. vii. p. 480. that the *Aſſyrian* Kings conſecrated a large Tract of Land for the Worſhip of *Belus*: and that an ancient Temple was built for him, and a great Revenue ſettled upon it for providing Sacrifices to be offered to him. There is no Doubt therefore but this Coloſſus was erected within an incloſed Area of the Temple *Belus*. And the *Chaldæans* told *Herodotus*, that there had been in one of the Courts of the Temple of *Belus* a Statue of maſſy Gold, which was in Height twelve Cubits, which *Xerxes* Son of *Darius* carried away with the other Plunder of the Temple, lib. i. c. 183. But if this was the Image which *Nabuchadnezzar* ſet up, it muſt have been more than twelve Cubits in Height; becauſe *Daniel* ſaies the *Breadth* of it was *ſix Cubits*.

(70) *Seven Times* which are mentioned ch. iv. 16, 23, 25, 32. ſignify literally *ſeven Years*: and ſo *Joſephus* interprets them, Antiq. Jud. lib. x. c. 10.

Immediately *Nabuchadnezzar* was ſeized with a Madneſs, by which he was deprived of his Senſes and Underſtanding; and fled out of *Babylon*, and lived in the Fields amongſt the Beaſts; and did eat Graſs like Oxen, and lay upon the Ground as they did; till his Hair was grown long and ſhagged like the (71) *Main of a Lion, and his Nails like Birds Claws*, ver. 32, 33.

This Madneſs was one of the ferine Kind mentioned by ancient (72) Phyſicians: under which they who were ſeized with it ran out of their Houſes and lived in Fields, Mountains and Deſarts, and amongſt Tombs, howling like Dogs or Wolves, whence the Diſtemper (73) had its Name; and cutting and tearing their Fleſh with Stones and Thorns. *Nabuchadnezzar* in his Madneſs might imagine himſelf to be a Bull; and his Blood and Conſtitution might be ſo altered into a ferine State that he ate and digeſted Graſs like a Beaſt whilſt he continued under his Diſtraction.

But in other Prophecies of this Book a *Time* or *Year* is 360 Years, as in ch. vii. 25. ch. xii. 7. every Day being reckoned a Year. And this latter is the myſtical and prophetical *Time* or *Year* of *Daniel*. But that *Times* or *Years* are to be underſtood in the common and literal Senſe in the fourth Chapter of *Daniel*, is evident from the Hiſtory of *Nabuchadnezzar*; and their being the Term of a Diſtemper which was ſoon to fall upon him, and to diſtract him for ſeven Years. This Senſe of *Times* ſignifying *Years* is proved from *Dan*. xi. 13. where inſtead of our *Engliſh* Tranſlation, *after certain Years*, it ſhould have been rendered, *at the End of Times*, i. e. *Years*; which is the true Senſe of the *Hebrew* Words, and not *Times of Years*: for *Times* and *Years* are not put in Conſtruction with, but are in Appoſition to each other; and ſo the one explains the other. The *Hebrews* called *Years Sanim* שנים, and the *Chaldæans* called them *Idnin* עדנין, *Times*.

(71) The *Chaldee* has *Eagles* inſtead of *Lions*. But it is not ſo proper to compare the Hair of a Man to Eagles Feathers, as to the Hair or Main of a *Lion*. Therefore *Lions* is moſt probably the original Reading of *Daniel*, which is preſerved by *Theodotio's Greek* Verſion; and was the Reading of the old *Greek* Vulgate; and alſo of the old *Latin* Vulgate, which was derived from it; and which is found in *Tertullian*, lib. de Pœnitent. in fin. and alſo in the *Armenian* Verſion.

(72) Oribaſius, Aetius, Ægineta, lib. iii. c. 16. Actuar. lib. i. περ. Διαγνωσ. c. 35. See Freind's Hiſt. of Phyſic, Vol. i. p. 18, &c.

(73) Κυνανθρωπία, Λυκανθρωπία.

Joſephus (74) ſaies, that during *Nabuchadnezzar's* ſeven Years Madneſs, no one durſt meddle with the Adminiſtration of the Kingdom. But the *Jews* had a (75) Tradition, that *Evilmerodach* his Son took the Government into his Hands during his Father's Diſorder; from whence ſome reckoned twelve Years to his Reign, *viz*, ſeven in his Father's Life Time, and five after his Death. It is more probable that his (76) Queen *Nitocris* managed the Affairs of the Empire; and that *Nabuchadnezzar* had now and then lucid Intervals, in which he was ſenſible of the juſt Judgment of God which was fallen upon him for his Pride, Impiety and Cruelty; and prayed to the God of Heaven to deliver him from his Miſery and Diſtraction; and to reſtore him to his Senſes and his Kingdom. In the ſeventh Year of his Madneſs his Underſtanding returned to him; and he was reſtored to his Kingdom, and re-eſtabliſhed in his former Greatneſs and Majeſty: and he publiſhed a Proclamation throughout his Kingdom, by which he acknowledged the Power of the moſt high God and King of Heaven, and the Wonders of his Providence, and the Juſtice of his Judgments; whereby God had humbled him for his Pride and Impiety, ch. iv. 34—37. and he continued praiſing the Power and righteous Providence of God as long as he lived. *Nabuchadnezzar's* Recovery and Reſtitution to his Kingdom happened in the forty-third Year of his Reign and in the Year before *Chriſt* 562. After this he lived about one Year, and died in the Year before *Chriſt* 561, having reigned forty-three Years.

Evil-Merodach, ſo called from the *Babylonian* Idol *Merodach*, mentioned *Jerem.* l. 2. ſucceeded his Father *Nabuchadnezzar* in the Kingdom of *Babylon:* and ſoon after he came to the Throne, he ordered *Jehoiachin* King of *Judah* to be taken out of Priſon, after he had lain there by the Cruelty of *Nabuchadnezzar* almoſt thirty-ſeven Years; and gave him royal Robes to put on, and advanced him above all the Kings and Princes that were in *Babylon*; and admitted him to eat at his own Table, where he had a ſettled daily Proviſion allowed him ſuitable to his Dignity as long as he lived, 2 *Kings* xxv. 27—30. *Jer.* lii. 31—34.

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(74) Antiq. Jud. lib. x. c. 10.
(75) Apud Syncel. Chronograph. p. 230.
(76) See Herodot. lib. i. c. 185.

The Author of the Addition to the Prophet *Jeremy*, ch. lii. 31. has ſet down both the Month and the Day of the Month in which *Evil-Merodach* releaſed *Jehoiachin* out of Priſon and advanced him above all the Kings who were with him in *Babylon*. He ſaies it was the 25th Day of the 12th Month: ſo it was on the Day preceding the great annual Feſtival with which the *Babylonians* ended the old Year and began the new Year. This Feſtival, which the old *Perſians* received with their Year from the *Babylonians*, began on the 26th Day of the 12th Month, that is, *February*, and continued ten Days to the End of the Month, which had thirty-five Days, [five being intercalary] and alſo the firſt Day of the new Year (77). At this Time all appeared in better Attire than ordinary, and the Kings beſtowed Honours on thoſe they favoured; and the Rich gave Preſents to the poorer Sort. This Time therefore ſeems to be choſen on purpoſe by *Evil-Merodach* to releaſe *Jehoiachin* from his Confinement, that he might partake of the Pleaſures of this Feſtival, and begin to enjoy the Dignity and Honour he was advanced to on this univerſally joyful Occaſion.

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(77) Iſtos appendices ſeu adſcititios dies celebrabant veteres (Perſæ) in fine menſis Aban (i. e. Februarii) hoc tempus magni facientes veſtes meliores induendo, et lætitiam agendo et geniis indulgendo; largiore potu et delicatioribus cibis et fructibus epulas inſtruendo, Hyde, Hiſt. Relig. vet. Perſ. p. 268. The ſame learned Perſon gives a particular Account of the entire eleven Days Feſtival, *viz.* Apud vetuſtiſſimos Perſas Aban fuit menſis duodecimus ſeu totius anni ultimus: ideoque appendicum feſtum etiam uſque hodie a Perſarum Magis in fine hujus menſis celebratur; quod eſt antiqui menſium ordinis indicium certiſſimum—hoc autem appendicum feſtum durabat per decem dies; ſcilicet a viceſimo ſexto hujus menſis die ad finem quinque appendicum: ideoque libri Mugi Autor narrat, quod menſis Aban 26to et ſequentibus diebus Magi ſolebant pulmenta et alios cibos parare, quos in ſummis turrium tectis ponentes relinquebant, ut *magnatum* ſeu *Heroum Spiritus* ſive *Genii*, illuc venientes, eorundem nidoribus oblectarentur et reficerentur. Hocce itaque appendicum feſtum decenniale (Annum terminans) excepit alia novi anni feſtivitas in primo Adur; adeo ut hoc totum tempus, per undecim dies durans, feſtivale fuerit, ibid. c. xix. p. 248. But the Day of *Jehoiachin's* Advancement is ſaid to be the twenty-ſeventh Day of the 12th Month, 2 *Kings* xxv. 27. which Day was the ſecond of the Feſtival of the 12th *Chaldæan* Month, which was the ſame with the 12th Month of the Eccleſiaſtical Year of the *Jews*.

Evil-Merodach was a Prince of a very diſſolute and tyrannical Behaviour; and after two (78) Years Reign, according to the *Ptolemaic* Canon and *Beroſus*, he became ſo intolerable, that *Neriglifſar*, who had married his (79) Siſter, entered into a Conſpiracy againſt him, and ſlew him. About this Time died at *Babylon*, or was ſlain in the Conſpiracy, *Jehoiachin* King of *Judah*: becauſe it is ſaid that *Evil-Merodach* maintained him at his own Table ſo long as he lived, 2 *Kings* xxv. 29, 30.

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(78) *Syncellus's* Copy of *Ptolemy's* Canon gives to the Reign of *Evil-Merodach three Years*, Chronog. p. 208. Other ancient Writers and the Eccleſiaſtical Canon give him five Years. But *three* Years ſeems to be the trueſt Time from the Death of *Nabuchadnezzar* to the Death of *Evil-Merodach*, which Term I follow. See Chronog. Syncel. p. 209.

(79) Chriſtian Writers differ about *Nerigliſſar*; ſome made him the Son of *Nabuchadnezzar*, called *Baltazar* or *Belſhazzar*, Dan. v. 1. and that he was the legitimate Brother of *Evil-Merodach*, whom he ſlew. Others thought he was Brother-in-Law to *Evil-Merodach*, having married his Siſter. *Euſebius* makes him the Brother of *Evil-Merodach*, and the ſame with *Baltaſar*, Chron. p. 126. *Cedrenus* calls him Brother to *Evil-Merodach*, Comp. Hiſt. p. 97. *Sulpicius Severus* calls him the younger Brother of *Evil-Merodach*, Sac. Hiſt. lib. ii. c. 8. p. 269. *Zonaras* makes him to be Brother of *Evil-Merodach*, Annal. lib. iii. p. 123. and *Syncellus* calls him Brother-in-Law to him, Chronog. p. 231. But all agreed that *Nerigliſſar* was *Baltaſar* or *Belſhazzar*, as he is called in the Eccleſiaſtical Canon. See Syncel. Chronog. p. 209, and p. 230. But it is paſt all Doubt that *Nerigliſſar* married the Siſter of *Evil-Merodach*, and ſo was his Brother-in-Law: that he alſo ſlew *Evil-Merodach*, and reigned after him *four Years*: that he left a Son called *Laboroſoarchod*, who having reigned nine Months was ſlain for his mal-Adminiſtration by his Courtiers, one of whom, a *Babylonian*, called *Nabonnidus*, but not of the royal Family, was choſen King, and was the King of *Babylon* whom *Cyrus* conquered. All this Account of the Succeſſion of the *Babylonian* Kings from *Nabuchadnezzar*, we have from the unqueſtionable Authority of *Megaſthenes* cited by *Abydenus*, and of *Beroſus* in *Joſephus*. Their Words are, *viz.* Ὁ δὲ οἱ παῖς Ευιλμαλούρουχος [leg. Ευιλμαρούδουχος] ἐβασίλευσε. τὸν δὲ ὁ κηδεστὴς ἀποκτείνας Νηριγλισάρης λεῖπε παῖδα Λαβασσοάρασκον. τούτου δὲ ἀποθανόντος βιαίῳ μόρῳ, Ναβαννίδοχον ἀποδεικνῦσι βασιλέα προσήκοντά οἱ οὐδέν. τῷ δὲ Κῦρος ἑλὼν Βαβυλῶνα Καρμανίης ἡγεμονίην δωρέεται. Apud Euſeb. Præp. Evang. lib. ix. c. 41. p. 457. *Beroſus* ſaies, *viz.* Ναβουχοδονόσορος μὲν—ἐμπεσὼν εἰς ἀῤῥωστίαν μετηλλάξατο τὸν βίον, βεβασιλευκὼς ἔτη τεσσαρακοντατρία· τῆς δὲ βασιλείας κύριος ἐγένετο ὁ υἱὸς αὐτοῦ Εὐειλμαράδουχος. οὗτος προστὰς τῶν πραγμάτων ἀνόμως καὶ ἀσελγῶς, ἐπιβουλευθεὶς ὑπὸ τοῦ τὴν ἀδελφὴν ἔχοντος αὐτοῦ Νηριγλισσοόρου, ἀνηρέθη βασιλεύσας ἔτη δύο. μετὰ δὲ τὸ ἀναιρεθῆναι τοῦτον, διαδεξάμενος τὴν ἀρχὴν ὁ ἐπιβουλεύσας αὐτῷ Νηριγλισσόορος ἐβασίλευσεν ἔτη τέσσαρα. τούτου υἱὸς Λαβοροσοάρχοδος ἐκυ-

Neriglissar, called in *Ptolemy's* Canon *Niricaſſolaſſar*, derived from *Nergal* and *Aſar*, two *Babylonian* Gods, took the Government upon the Death of *Evil-Merodach* in the Year before *Chriſt* 558. The Reaſon of placing his Reign to the Year before *Chriſt* 558 rather than in the Year 559, according to the *Pariſian* Copy of *Ptolemy's* Canon, is given above in the 78th Note.

Neriglissar was a Prince beloved by the *Babylonians* for his (80) Bravery and juſt Government. But he was ambitious and deſirous to bring the *Medes* into Subjection to the *Babylonian* Empire: and for this End he formed a powerful Confederacy with *Crœſus* King of *Lydia*; the King of *Cappadocia*; both the *Phrygians*, the *Carians* and *Paphlagonians*; the *Cilicians*, and ſome of the *Indians*. With the Aſſiſtance of theſe Allies, and a vaſt Army raiſed amongſt his own Subjects, he prepared for a War againſt the *Medes*. The (81) King of *Media* having Intelligence of this Preparation and intended Invaſion from the *Babylonians*, ſent for *Cyrus* out of *Perſia* (82) to his Aſſiſtance, who was then according to *Xenophon* about twenty-ſeven Years of Age. On his Arrival with an Army of thirty-thouſand (83) *Perſians*, he was made General of the *Medes* alſo. His firſt Expedition was

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εύσας τῆς βασιλείας παῖς ὢν μῆνας ἐννέα. ἐπιβουλευθεὶς δὲ διὰ τὸ πολλὰ ἐμφαίνειν κακοήθη, ὑπὸ τῶν φίλων ἀπετυμπανίσθη. ἀπολομένου δὲ τούτου, συνελθόντες οἱ ἐπιβουλεύσαντες αὐτῷ, κοινῇ τὴν βασιλείαν περιέθηκαν Ναβοννήδῳ τινὶ τῶν ἐκ Βαβυλῶνος ὄντι ἐκ τῆς αὐτῆς ἐπισυστάσεως.—οὔσης δὲ τῆς βασιλείας αὐτοῦ ἐν τῷ ἑπτακαιδεκάτῳ ἔτει προεξεληλυθὼς Κῦρος ἐκ τῆς Περσίδος μετὰ δυνάμεως πολλῆς — Βαβυλῶνα καταλαβόμενος. κ. τ. λ. Apud Joſ. cont. Apion. lib. i. p. 451, 452.

(80) Xenoph. Cyr. Inſtitut. lib. iv. p. 111. edit. Francof. 1596.

(81) *Xenophon* ſuppoſed this King of *Media* to be *Cyaxares* Son of *Aſtyages*. But *Cyaxares* is a fictitious King; and *Aſtyages* was now King of *Media*. This is evident becauſe *Tigranes* the firſt was not yet King of *Armenia*; and he reigned when *Aſtyages* was King of *Media*, as we learn from Moſes Chorenenſis, Hiſt. Armen. lib. i. c. 23, 24, *etc.*

(82) Xen. ibid. lib. i. p. 22.

(83) Xen. ibid. lib. ii. init.

againſt the (84) King of *Armenia*, who thinking the *Medes* would not be able to withſtand ſo formidable a Confederacy againſt them, took the Opportunity of revolting (85) from them, and refuſed to pay Tribute or to ſend his Quota of Auxiliaries to the War. *Cyrus* entered *Armenia* with a ſmall Body of choſen Men under Pretence of a hunting Match, before there was any Intelligence of his coming; and being followed and joined with an Army of *Medes*, he ſent a Meſſage to the King of *Armenia* commanding him forthwith to come to him with his Troops and Tribute. The Meſſage ſo ſurprized and terrified him, that he fled and ſheltered himſelf in the Mountains: but being ſurrounded by the Troops of *Cyrus*, he was forced to ſurrender himſelf Priſoner. *Cyrus* generouſly reſtored him to his Liberty and Kingdom, upon Promiſe of his ſending the Tribute and Auxiliaries which he demanded of him, and which accordingly were ſent by the King of *Armenia* (86).

After this, in the fifth Year of *Neriglissar*, and in the Year before *Chriſt* 554, the Armies of the *Medes* and *Perſians* under *Cyrus*, and of the *Babylonians* and their Allies under *Neriglissar*, met in the Field of Battle, wherein *Neriglissar* was ſlain and the *Aſſyrian* Army routed, and *Cyrus* got a compleat (87) Victory.

Upon the Death of the King of *Babylon*, *Crœſus* took upon him the Command of the vanquiſhed and flying Army, which he rallied together as well as he could: but *Cyrus* (88) purſued them, being joined by a Body of *Hyrcanians*, who revolted to him, and fell upon them before they were aware, and ſlew the greateſt Part of them, eſpecially of the *Babylonians*, *Arabians*, and *Cappadocians*. Upon this *Crœſus* fled into his own Country. *Neriglissar* being ſlain after he had reigned four Years was ſucceeded by his Son *Laboroſoarchod* in the Year before *Chriſt* 554.

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(84) This King of *Armenia*, whom *Xenophon* does not name, is called *Eruandus* by *Moſes Chorenenſis*, who alſo makes him the Father of *Tigranes*, as *Xenophon* does, Hiſt. Armen. lib. i. c. 21, 23.

(85) Xen. Cyr. Inſtitut. lib. ii. p. 58.

(86) Ibid. lib. ii. et iii. p. 58—70.

(87) Ibid. lib. iii. in fin. and lib. iv. p. 88.

(88) Ibid. lib. iv. p. 95, 96.

Nerigliſſar is evidently the *Babylonian* King whom *Xenophon* relates to have been ſlain in the War between the *Medes* and *Babylonians*, whom he calls *Aſſyrians:* and it is alſo evident that the King of *Aſſyria* or *Babylon*, who ſucceeded him, and was not long after ſlain in his Palace at *Babylon*, was his Son *Laboroſoarchod*. *Xenophon* ſaies that he was the Son of that King who was ſlain by *Cyrus*, and therefore was *Laboroſoarchod*, whom *Megaſthenes* and *Beroſus* tell us was the Son of *Nerigliſſar*, as ſhewn above. *Laboroſoarchod* was ſo called from the *Babylonian* Gods, *Lebo*, that is (89) *Nebo*, *L* being put for *N* as in other Words, *Aſar* and *Chod* or *Chad*; and ſo it is the (90) inverſe Name of *Nabuchadnezzar*.

This King reigned no more than nine Months, as *Beroſus* tells us; and therefore his Name is not inſerted in the Aſtronomical Canon of *Ptolemy*, who left out the Names of all the Kings who reigned not an entire Year.

Laboroſoarchod was very (91) young when his Father *Nerigliſſar* was ſlain; but he was very cruel, wicked, and profligate in his Manners; and on this account was ſlain by his Courtiers in the midſt of his Revels at a Feaſt. He is therefore the *Belſhazzar* of *Daniel:* and his Character of a luxurious, wicked, cruel, and profane Prince, and the Manner of his Death, as being ſlain at a Feaſt whilſt he was drinking Wine out of the ſacred Veſſels of the *Jewiſh* Temple in his Palace at *Babylon*, as related in the fifth Chapter of the Prophet *Daniel*, both theſe agree to the Account of *Megaſthenes* and *Beroſus*, given above, concerning him, and eſpecially to the Hiſtory of *Xenophon*. He ſaies of this King (92), that he was given to all manner of Cruelty, Wickedneſs and Injuſtice, which he exerciſed before and aſſoon as he was advanced to the Throne. Two Acts of his brutiſh Diſpoſition he ſhewed to-

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(89 *Nebo* or *Nabo* is *Mercurius*, *Aſar* is *Mars*, and *Chod* or *Chad* is *Jupiter*. *Nabo* was the fourth *Arabian* King of *Babylon*, who was deified after his Death, and was the *Babylonian Mercury*, which Planet was called after his Name.

(90) See *Joſ. Scalig*. Not. ad fragm. p. 15. fin. lib. de Emendat. temp.

(91) *Beroſus* calls him παῖδα, ſup. and *Xenophon* νεάνισκον, lib. v. p. 123.

(92) Xenophon lib. iv. p. 111, 112. lib. v. p. 123, 124, 139.

wards two of the principal Nobility, *Gobrias* and *Gadates*: the only Son of the firſt he ſlew at a Hunting, to which he had invited him, for no other Reaſon but that he had thrown his Dart with Succeſs at a wild Bear and Lion, which he himſelf had (93) miſſed: and he cauſed the other to be caſtrated, only becauſe one of his Concubines had commended him for an (94) handſome Man. Theſe two Noblemen vowed Revenge for theſe Wrongs, which they ſoon after effected. It appears from *Xenophon's* Hiſtory, that the Reign of this King of *Babylon* did not exceed a Year. For ſoon after the Defeat of the confederate Army under *Cræſus* and his flying home, *Gobrias* the *Babylonian* revolted from the new King of *Babylon* to *Cyrus*, on account of the Cruelty towards his Son beforementioned: and not long after, *Gadates* revolted by his means, who was equally deſirous of the Aſſiſtance of *Cyrus* to be revenged on the King of *Babylon* for the barbarous Uſage of his Perſon. By the Encouragement of *Gobrias*, *Cyrus* entered into *Babylonia*; and having ravaged the Country drew up his Army before the Walls of *Babylon*, and challenged the *Babylonian* King to a ſingle Combat; but he (95) refuſed to accept it. Then he marched to aſſiſt *Gadates*, beat the *Aſſyrian* Army, which was ravaging his Province, and forced the King of *Babylon* to retreat home after the Loſs of a great Number of his Men: and having marched his Army again in Sight of *Babylon*, and taken three Fortreſſes on the Frontiers, between *Babylonia* and *Media*, he retired with all his Forces towards (96) *Media*. All this was done in the Summer and Autumn after the Death of *Nerigliſſar*. *Cyrus* having greatly enlarged his Army by the Acceſſion of new Allies, and (97) Winter approaching, encamped in the moſt convenient Place for Forage, and concerted the Meaſures of the enſuing (98) Campaign.

The *Babylonian* King was not unactive on his Part: for he went into *Lydia* with a great Treaſure to hire Troops and engage all the Nations of the *leſſer Aſia*, which were ſubject to *Cræſus* or his Allies, againſt *Cyrus*: and *Cyrus* was no leſs diligent in making Preparations to oppoſe him: and now *Abradatas* Prince of *Suſa* came over to *Cyrus*, by means of his beautiful and heroical Wife *Panthea*, who being taken captive by *Cyrus* was generouſly (99) kept uncorrupted, and reſtored to him.

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(93) Xen. lib. iv. p. 112.
(94) Ibid. lib. v. p. 124.
(95) Ibid. p. 125, 126.
(96) Ibid. p. 129—141.
(97) Ibid. lib. vi. p. 150.
(98) Ibid. p. 151.

The confederate Army, which was engaged to aſſiſt the *Babylonian* Emperor againſt the *Medes*, choſe *Cræſus* for their General. This Army conſiſted of *Thracians*, *Egyptians*, *Cyprians*, *Cilicians*, both the *Phrygians*, *Lycaonians*, *Paphlagonians*, *Cappadocians*, *Arabians*, *Phænicians*, *Aſſyrians*, *Ionians*, *Æolians*, and almoſt all the *Greeks* of the *leſſer Aſia*, many of whom were Subjects of *Cræſus* (100), and the reſt his Allies. All this vaſt Army was commanded by *Cræſus*, and aſſembled near the River *Pactolus*, where they wintered, in order early in the (1) Spring to march thence through *Cæle-Syria* to give the *Medes* Battle. *Cyrus* was prepared to receive them, and his Army was full of Spirit and eager to engage the Enemy: and being furniſhed with all Neceſſaries of War and Proviſion for twenty Days, marched with all Expedition to (2) meet and fight them. Aſſoon as the Armies were within a few Miles of each other they both immediately prepared for Action: and a bloody Engagement enſued, in which *Cyrus* obtained a compleat Victory. *Cræſus* fled to *Sardis* with Part of his *Lydian* Army; and the Troops of the other Nations each made the beſt of their Way home; and the *Aſſyrians* fled to (3) *Babylon*. *Cyrus* at Break of Day marched directly after *Cræſus* to *Sardis* and took it. *Cræſus* preſently (4) ſurrendered himſelf, whom *Cyrus* treated with great Humanity and Kindneſs: and having reduced the *Greek* Nations who had been his Enemies, and left a ſtrong Garriſon of *Perſians* at

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(99) Xen. lib. vi. p. 155.
(100) Herodot. lib. i. c. 28.
(1) Ibid. c. 77. Xenoph. lib. vi. p. 158.
(2) Xenoph. lib. vi. fin.
(3) Herodot. lib. i. c. 190.
(4) Xenoph. lib. vii. p. 180, 181.

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Sardis, he marched with his Army towards *Babylon*; and in his Way ſubdued the *greater Phrygia*, *Cappadocia*, and *Arabia*; and coming to *Babylon* ſurrounded it with a numerous Army, and rode round the Walls to ſee where a Breach might moſt eaſily be made: but finding it every where impregnable, thought at firſt to ſtarve it by hindering any Proviſions being carried into it. But finding that impoſſible, becauſe the City had Proviſions in it ſufficient to ſupply it for (5) more than *twenty Years*: and being told that the River *Euphrates* ran through the midſt of the City, he immediately ordered a Ditch to be made round the Walls on both Sides of the River, of ſufficient Wideneſs and Depth to drain the Water of the River and make it fordable by being let into it. This Work being ſpeedily done, *Cyrus* was informed that a public Feſtival was celebrating at *Babylon*, when the Inhabitants uſed to drink and revel all the Night: that Evening, aſſoon as it was dark, *Cyrus* employed a great Number of Men to open the Mouths of the Ditch towards the River, whereby the Water flowed into the Ditch, and the Channel of the River ſoon became fordable: and through it *Cyrus* marched his Army and took the City by Surprize in the Night; and the King himſelf was ſlain in his Palace by the Soldiers of *Gobrias* and *Gadates* (6).

It is evident from the foregoing Hiſtory of *Xenophon*, that he ſuppoſed *Babylon* to be conquered by *Cyrus* the Year after the Death of *Neriglisſar*. So that by his Account this young King, who was ſlain at *Babylon* in the firſt Year of his Reign, could not be the laſt King of *Babylon*, called *Nabonedus* by *Beroſus*, and *Labynetus* by *Herodotus*, who reigned ſeventeen Years, as *Beroſus* and the *Ptolemaic* Canon agree: and who was not ſlain at the taking of *Babylon* by *Cyrus*, but was by him made Præfect of the Province of *Carmania*, as we are aſſured by *Megaſthenes* and *Beroſus* from the *Chaldæan* Annals. Farther, *Babylon* was not taken by *Cyrus*, till the Year before *Chriſt* 536, but this King of *Babylon* was ſlain in the Year before *Chriſt* 553, and was ſucceeded by *Nabonedus*. Hence it appears, that *Xenophon's* laſt King of *Babylon*, who was ſlain in his Palace there, could by his Account be no other than *Laboroſoarchod*, the Son of *Neriglïſſar* and the *Belſhazzar* of *Daniel*, who was ſlain in his Palace at a Feaſt. *Xenophon* therefore not being acquainted with the *Chaldæan* Annals, has ſtrangely confounded the *Babylonian* Hiſtory, by an Error of ſeventeen Years, in taking the King who was ſlain in *Babylon* at a Feſtival for the laſt King of *Babylon* who was ſucceeded by *Cyrus*. *Xenophon* is alſo groſly miſtaken, in making the *Lydian* War and the taking of *Sardes* and *Crœſus* in it, to have happened the ſame Year that *Babylon* was taken, and in the Spring precedent to it; whereas, if we place the Beginning of the Reign of *Crœſus* with the *Parian* Marbles, in the Year before *Chriſt* 556, which is the loweſt Date of it, he by this Reckoning loſt his Kingdom after he had reigned fourteen Years, in the Year before *Chriſt* 542, which was ſix Years before *Cyrus* took *Babylon*; and agrees with the Relation of *Herodotus*, who obſerves that (7) *Labynetus*, or *Nabonedus*, was then King of *Babylon*, as he really was, and reigned ſeveral Years after.

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(5) *Herodotus* ſaies *they had Proviſion for very many Years*, lib. i. c. 190.

(6) Xen. Cyr. Inſtitut. lib. vii. p. 190—192. See Herodot. lib. i. c. 191.

The Truth ſeems to be; *Xenophon* knew nothing of *Laboroſoarchod*; and therefore ſuppoſed the Son of the King who was ſlain in Battle by *Cyrus* (and could be no other than *Neriglïſſar*) to be the laſt King of *Babylon*, *Nabonedus*, or *Nabonadius*: and alſo not knowing the Time of the Reign of the laſt King, he connected the Hiſtory of *Cyrus* after the Death of *Neriglïſſar*, with the *Lydian* and laſt *Babylonian* War; and ſo fell into a Metachroniſm of ſeventeen Years. He might have had ſome confuſed Account, that the Son of that *Babylonian* King, who was ſlain in the War with the *Medes* when *Cyrus* commanded them, was ſoon after killed at a Feaſt in his Palace at *Babylon*: and knowing that *Babylon* was taken by *Cyrus* at the Time of a Feſtival, he thought that this King was then ſlain. However, it is certain that *Xenophon* is quite miſtaken in his Relation; and that the Feaſt, when this King was killed in his Palace at *Babylon*, was not a general Feſtival, as that was when *Babylon* was taken by *Cyrus*; but only a Feaſt made by the King himſelf for a thouſand of his Courtiers, or Grandees, as the Prophet *Daniel* relates in his vth Chapter and 1st Verſe; nor does

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(7) Herodot. lib. i. c. 77.

Daniel ſay or intimate, that *Babylon* was then taken. It is alſo certain, that when *Babylon* was taken by *Cyrus*, the reigning King *Nabonedus* was not ſlain; but having ſurrendered himſelf to *Cyrus*, was by him made Governor of *Carmania*, a Province of *Perſia*, where he died.

The Error of *Xenophon*, whoſe Hiſtory of *Cyrus* is more feigned than real, and agrees not with true Chronology, led *Joſephus* to think, that *Belſhazzar*, or *Baltaſar*, was the laſt King of *Babylon*, whom he calls *Naboandel*, and who reigned when *Cyrus* took *Babylon*. And yet he knew that both *Megaſthenes* and *Beroſus* (whoſe Hiſtory was taken from the *Chaldæan* Records, and who were far better acquainted with the *Babylonian* Hiſtory than *Xenophon* was) related that *Nabonadius*, the laſt King of *Babylon*, was not akin to *Nabuchadnezzar*, as *Belſhazzar* undoubtedly was; but was a *Babylonian* Lord, who was in the Conſpiracy with thoſe who ſlew *Laboroſoarchod*, the laſt of the Family of *Nabuchadnezzar*. Alſo that by their Account *Nabonadius* was not ſlain, but was made Governor of *Carmania* by *Cyrus*: whereas the Prophet *Daniel* ſaies, that *Belſhazzar* was ſlain whilſt he was feaſting in his Palace at *Babylon*. And farther he relates, that upon the Death of *Belſhazzar*, *Darius the Mede took the Kingdom*; whereas when *Babylon* was taken by *Cyrus*, the *Median Empire* had been deſtroyed by him about fourteen Years before, and the *Medes* were ſubject to the *Perſians*: and ſo at the taking of *Babylon*, not *Darius the Mede*, but *Cyrus the Perſian* took the Kingdom and deſtroyed the *Babylonian* Empire, and made it a Part of the *Perſian* Monarchy. All this demonſtrates that *Belſhazzar* could not be *Nabonedus*, or *Nabonadius*, the laſt King of *Babylon*. *Joſephus* ſeems ſenſible, that he was under a Difficulty in making *Belſhazzar* the ſame with *Nabonedus*, who is called *Naboandel* in his Text; and therefore he does not ſay that at the taking of *Babylon Belſhazzar* was *ſlain*, as the Prophet *Daniel* relates; but he ſaies, he was (8) *taken with the City*. But *Nabonedus* was not taken with the City or at *Babylon*, as he relates *Belſhazzar* to have been, but fled from *Babylon* to *Borſippa*, a City of *Baby-*

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(8) Antiq. Jud. lib. x. c. 11.

lonia, where being beſieged by *Cyrus*, he ſurrendered himſelf into his Hands, as *Joſephus* knew from (9) *Beroſus*.

The Authority of *Xenophon* and *Joſephus* hath miſled both ancient and modern Chronologers, as *Africanus*, *Euſebius*, *Uſher*, *Prideaux*, and others, who ſuppoſe *Belſhazzar* to have been the laſt King of *Babylon*: and yet if the *Chaldæan* Records are to be credited, *Nabonedus* the laſt King of *Babylon* was a *Babylonian* Nobleman, and no way akin to *Nabuchadnezzar*; whereas *Belſhazzar* was his Grandſon, called by *Daniel* his *Son*, according to the uſual Style of Scripture. The ſame Records atteſt, that *Nabonedus* at the taking of *Babylon* was not ſlain, and that he was made Governor of *Carmania* by *Cyrus*: but the Prophet *Daniel* ſaies, that *Belſhazzar* was ſlain at *Babylon*, as before obſerved, and he was there at the very Time. Nor does *Daniel* either ſay or ſuppoſe that *Babylon* was then taken, or conquered by an Army; and much leſs by *Cyrus*: but only that upon the Death of *Belſhazzar*, *Darius the Mede took* [the Adminiſtration of] *the Kingdom*. But had *Babylon* been then taken by the Arms of *Cyrus*, no doubt but ſo ſignal an Event as the Overthrow of that great City and Kingdom, which was ſo much the Subject of the Prophecies of *Iſaiah* and *Jeremiah*, *Iſai*. ch. xiii, xiv, xxi, xliii, xlvi, xlvii. *Jer*. xxv, l, li. *Hab*. ch. ii. would have been *mentioned*, and *Cyrus* been particularly named. It is therefore very plain, that *Belſhazzar* was not the laſt King of *Babylon*, nor ſlain when that City was taken by *Cyrus*; but that he was ſlain by his Courtiers, or Lords, at a Feaſt, to which he had invited them: and that he was no other than *Laboroſoarchod*, the laſt of the Family of *Nabuchadnezzar*, being his Grandſon by his Daughter, who was married to *Neriglifſar*, and ſlain by his Courtiers, as *Beroſus* and *Megaſthenes* wrote from the *Chaldæan* Annals; and as *Daniel* relates concerning *Belſhazzar*.

By the Death of *Belſhazzar* were fulfilled the Prophecies of *Iſaiah* and *Jeremiah*, concerning the Family of *Nabuchadnezzar*. *Iſaiah* foretold, ch. xiv. 22. that *God would cut off from Babylon the Name and Remnant*, *the Son and Nephew*, or Grandſon, or, as it may be

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(9) Lib. i. cont. Apion. p. 452.

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better rendered, *the Son and Poſterity.* This was literally fulfilled by the Death of *Evil-Merodach*, Son of *Nabuchadnezzar*, who was ſlain by *Nerigliſſar* who had married his Siſter: and by the Death of *Laboroſoarchod*, or *Belſhazzar*, the Grandſon of *Nabuchadnezzar* by his Daughter, who was killed by his Lords in his Palace at a Feaſt. *Jeremiah* foretold ch. xxvii. 7. *All Nations ſhall ſerve him* [Nabuchadnezzar] *and his Son, and his Son's Son, until the very Time of his Land come:* that is, until it be ſubject to another Kingdom, according to *Daniel's* Interpretation of the Hand-writing, ch. v. 28. that *the Kingdom* (of *Babylon*) *was to be divided*, or broken, *and given to the Medes and Perſians.* . But it is to be obſerved, that the Prophecy of *Jeremiah* was not in (10) *Jerome's* Copy of the Septuagint *Greek* Verſion; nor is to be found in any *Greek* Copy except the *Complute:* but *Theodoret* cites it in his Comment.

It is proper to take notice of a miraculous Circumſtance which preceded the Death of *Belſhazzar*, as it is related in the vth Chapter of the Book of *Daniel.* Whilſt he and his Lords, his Wives and Concubines, were drinking at a Feaſt in the ſacred Veſſels of the *Jewiſh* Temple, and praiſing their Idols of Gold, *etc.* above the God of *Iſrael*, who had ſo ſignally puniſhed his Grandfather *Nabuchadnezzar* for the Pride of his Heart; and whoſe juſt Judgment he confeſſed, and glorified him as the only true God: whilſt *Belſhazzar* was thus exalting his Idols above the Lord of Heaven, and ſhewing his Contempt of the true God, he ſaw the Appearance of the Fingers of a Man's Hand come out of the Wall, and write upon the Plaiſter over-againſt the Lamp which was burning before him, ſome Words, which being wrote in the (11) *Hebrew Letters*, none of his wiſe Men could read or interpret them: but *Daniel* being ſent for told the King, that the Hand-writing was a Meſſage from that God whom he had diſhonoured, to acquaint him that his Kingdom was at an End, and would be broken and given *to the Medes and Perſians.* And in that very Night *Belſhazzar* was ſlain, and *Darius the Mede took the Kingdom.*

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(10) Comment. in loc.

(11) The ancient *Hebrew* Letters were the ſame with the *Samaritan*, and different from the *Chaldee* Letters, as I have before proved at large; and this was the Reaſon that the *Chaldeans*, and wiſe Men of *Babylon*, could not read the Hand-writing. See El. Sched. de Dis German. p. 182, 183.

Belſhazzar, or *Laboroſoarchod*, was ſlain in the Year before *Chriſt* 553, *and Darius the Mede took the Kingdom. Joſephus*, from *Xenophon*, thought this *Darius the Mede* to be the Son of *Aſtyages*, called by *Xenophon Cyaxares.* But no ancient Hiſtorian, or *Greek* Writer, beſides *Xenophon*, whoſe Credit is queſtioned by (12) *Plato* and *Cicero*, appears to have known any thing of this *Cyaxares:* and all agree that *Aſtyages* was the laſt King of the *Medes*, who was dethroned by *Cyrus*, and ſucceeded by him in the *Median* Kingdom. So that we may conclude, that the ſecond *Cyaxares* is a merely fictitious King, and that *Darius* the *Mede* was another Perſon. (13) *Herodotus* ſaies, that *Aſtyages* left no Son; and (14) *Cteſias* agreed with *Herodotus*, that *Aſtyages* was not ſucceeded in the *Median* Kingdom by a Son, but was conquered and deprived of his Kingdom by *Cyrus:* nor does even *Xenophon* ſay, that *Cyaxares* ever reigned at *Babylon*, or had any Power there. So that by even *Xenophon's* Account, *Cyaxares* could not be *Darius the Mede*, who took the Kingdom of *Babylon.* The ancient *Jewiſh* Hiſtory of *Bel and the Dragon*, ℣ 1. ſaies, that *Cyrus* ſucceeded *Aſtyages.* And (15) *Æſchylus*, in his Tragedy called *Perſæ*, makes *Cyrus* the third King incluſive from that King of the *Medes* who took *Suſa* and conquered *Perſia*; and he was *Cyaxares* the Father of *Aſtyages:* and ſo *Cyrus* muſt ſucceed *Aſtyages* in the *Median* and *Perſian* Kingdoms, and no Room is left for another *Cyaxares* between them. *Phraortes* the Father of *Cyaxares* conquered moſt of *Perſia*, but not *Suſa*; and loſt all again, and was beaten and killed by the King of (16) *Aſſyria.* But his Son *Cyaxares* both recovered what his Father had loſt, and added the Conqueſt of *Suſiana* to *Perſia*; and afterward deſtroyed the *Aſſyrian* Empire, and ſo ruled, as the Poet

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(12) Plat. de Leg. lib. iii. Cicer. epiſt. ad Quintum Frat.

(13) Αϛυάγης μέν ἐϛι γέρων ϗ ἄπαις ἔρσενος γόνου. lib. i. c. 109. See Juſt. Hiſt. lib. i. c. 4.

(14) Excerpt. Phot. ad fin. Herodot.

(15) Edit. Steph. p. 162.

(16) Herodot. lib. i. c. 102, 103.

ſaies,

ſaies, over all (the upper) *Aſia*. *Cyrus* was the *third* from him; but muſt be the fourth, if we add *Xenophon's Cyaxares* Son of *Aſtyages*. *Dionyſius* (17) of *Halicarnaſſus* ſaies, that the *Median* Kingdom was deſtroyed under the fourth King: the four Kings were *Dejoces*, *Phraortes*, *Cyaxares*, *Aſtyages*; ſo he knew nothing of the ſecond *Cyaxares*. *Dinon* (18) in his *Perſic* Hiſtory related, that *Cyrus* made War upon *Aſtyages*. *Diodorus Siculus* ſaies (19), that *Cyrus* conquered and depoſed *Aſtyages*, and ſubjected the *Medes* to the *Perſians*. (20) *Plato* and *Ariſtotle* (21) agree in the ſame Relation; and ſo does (22) *Strabo*, and others; and with them *Africanus* (23), *Euſebius*, and all the ancient *Chriſtian* Writers, except thoſe who follow *Xenophon*. Laſtly, it is foretold by the Prophet *Jeremiah*, ch. xxv. 25. that the *Median* Kingdom ſhould be ſubdued before the Fall of the *Babylonian* Empire, predicted ℣ 26. But this was not true, if *Cyaxares* Son of *Aſtyages* was King of *Media* when *Babylon* was taken by *Cyrus*: and it is certain, that the *Medes* were never conquered unleſs by *Cyrus*, when he dethroned *Aſtyages*; and all Hiſtorians agree, that this was ſeveral Years before his taking of *Babylon*, as *Herodotus* relates, and as it was foretold by the Prophet. It is therefore clear and undoubted, that the *Cyaxares* of *Xenophon* was not *Darius the Mede*, or King of *Media*, who took Poſſeſſion of the *Babylonian* Kingdom upon the Death of *Belſhazzar*. And had he been King of *Babylon*, though but for two Years, as is ſuppoſed; he muſt have been in the *Ptolemaic* Canon if he reigned at *Babylon*, or a *Satrapa*, or Viceroy, appointed by him.

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(17) Antiq. Rom. lib. i. p. 2.

(18) Apud Athen. Deipnoſoph. lib. xiv. p. 633.

(19) Lib. ii. p. 148. lib. xiii. p. 558. excerpt. de Virtut. et Vitiis, p. 553.

(20) His Words are; *ὁ μὲν πρῶτος Κῦρος ἐλευθερώσας Πέρσας τοὺς αὐτοῦ πολίτας τῷ αὐτοῦ φρονήματι ἅμα καὶ τοὺς δεσπότας Μήδους ἐδουλώσατο· καὶ τῆς ἄλλης Ἀσίας μέχρις Αἰγύπτου ἦρξεν.* Menexeno, p. 519.

(21) *Ὁ μὲν Κῦρος, ὡς πάντες ἴσασι, καὶ αἱ ἱστορίαι μαρτυροῦσι, παραλαβὼν τοὺς Πέρσας τοῖς Μήδοις δῆθεν λατρεύοντας, τούτους ἀντὶ δούλων δεσπότας τῶν πρὶν αὐτοὺς δουλωσαμένων κατέστησε· καὶ πᾶσαν ὅσης ἐκεῖνοι ἦρχον ἀρχὴν ὑποχείριον ἐποίησε τοῖς αὐτοῖς.* De Repub. lib. ix. p. 489. See his Polit. lib. v. p. 405.

(22) Geog. lib. xi. p. 795.

(23) Chron. lib. poſter. p. 126. Chron. Paſch. p. 142. Syncel. Chronog. p. 235.

So that it is a Demonſtration, that there never was any ſuch King of *Media* or *Babylon* as *Cyaxares*, who reigned in either of theſe Kingdoms between *Aſtyages* and *Cyrus*. But it ſtill remains to be conſidered and aſcertained, who was the King called *Darius the Mede*.

Africanus and *Euſebius* thought *Belſhazzar* to have been the laſt King of *Babylon*, and *Aſtyages* to be *Darius the Mede*, who took the Kingdom at his Death; and to be alſo *Nabonedus*, who was dethroned by *Cyrus*. Therefore (24) *Euſebius* mentions no *Babylonian* King after *Belſhazzar*; but ſaies, that after him the *Chaldæan* Kingdom was transferred to the *Medes* and *Perſians*, which he places in the twenty-ſeventh Year of the Reign of *Aſtyages*, who held it twelve Years, and then was dethroned by *Cyrus*. By this Account *Euſebius* muſt take *Darius the Mede* to be *Aſtyages*, and the ſame alſo with *Nabonedus*: and inſtead of the ſeventeen Years of *Nabonedus*, he gives the twelve laſt Years of *Aſtyages*, whom he makes to reign thirty-eight Years, inſtead of thirty-five, the true Number, to bring the firſt of *Cyrus* to the firſt Year of the 55th Olympiad. But theſe are ſmall Liberties in Compariſon of others which *Euſebius* takes. This Account of *Euſebius* is a fatal Error in Chronology. For by ſuppoſing *Babylon* to be taken, and the *Chaldæan* Kingdom to be deſtroyed by *Aſtyages*, twelve Years before *Cyrus* began to reign in *Perſia*, he contradicts all Hiſtory, which unanimouſly aſcribes to *Cyrus* the taking of *Babylon*, and putting an End to that Kingdom, and carries the Epoch of the Deſtruction of it thirty-ſix Years too high. And in conſequence of theſe Errors he falls into others, and is forced to place the Reign of *Cyrus* over *Babylon*, and over the *Medes* and *Perſians*, in the ſame Year, when he conquered and dethroned *Aſtyages*: and by this Reckoning, he made it impoſſible that the *ſeventy* Years Captivity of the *Jews* ſhould end in the firſt Year of *Cyrus*, or rather the ſecond, according to the Relation of the Scripture, which by his Account were but *fifty* Years. However, it was the general Senſe of the ancient *Chriſtian* Writers, after *Africanus* and *Euſebius*, that *Aſtyages* was

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(24) Chron. lib. poſter. p. 126.

Darius the Mede, whom the *Babylonians* called *Nabonedus*, or *Nabonadius*. *Syncellus* (25) ſaies, that *Darius the Mede* was *Aſtyages* the eighth King of the *Medes*, reckoning amongſt them four Præfects from *Arbaces*, and he calls him (26) *Darius Aſtyages*, and makes *Darius*, *Aſtyages*, and *Nabonedus*, the ſame King. And in his Copy of the (27) aſtronomical Canon *Nabonadius* is called *Aſtyages*; and in the old eccleſiaſtical Canon he is called *Nabonadius*, *Aſtyages*, and *Darius Son of Aſſuerus*.

Two of our great modern Chronologers, *Scaliger* and *Petavius*, though they differ in many Things, agree that *Laboroſoarchod* was the *Belſhazzar* of *Daniel*, in which they are right: but then they both ſuppoſe *Nabonadius*, who ſucceeded him, and whom *Herodotus* calls *Labynetus*, to be (28) *Darius the Mede*: in which Opinion they are certainly miſtaken. For *Beroſus*, cited above, tells us, that *Nabonadius*, or *Nabonedus*, was a *Babylonian*, as his Name alſo ſhews, being compounded of *Nabo*, a *Babylonian* God, and *Adon* ſignifying *Lord*; and therefore he could not be *Darius*, who was *a Mede*, and of *the Seed* royal of the *Medes*, and alſo King of *Media*, as is evident from the vi^th^ Chapter of *Daniel.* *Herodotus*, who calls him *Labynetus*, makes him King only of *Babylon* when *Aſtyages* was King of the *Medes:* but theſe learned Chronologers ſuppoſe *Aſtyages* to be deprived of the *Median* Kingdom by *Cyrus*, before *Nabonadius* took the Kingdom of *Babylon*. And further, they ſuppoſe *Darius the Mede* to rule over the *Babylonian* Kingdom only; whereas *Daniel* ſpeaks of *Darius the Mede*, who took the Kingdom of *Babylon*, as being the then reigning King of the *Medes*; which Kingdom was then divided into an hundred and twenty (29) *Satrapies*, or Provinces, over which *Darius* ſet ſo many Princes, or Preſidents, and over theſe three principal Governors, of which *Daniel* was firſt, or chief, *Dan.* vi. 1, 2. And that this was the *Median* Kingdom is evident, becauſe it was governed *by the Laws of the Medes and Perſians*, ℣ 8, 12, 15. But it is abſurd to ſuppoſe, *Nabonadius* a *Babylonian*, who lived and reigned at *Babylon* only, to govern that Kingdom by the Laws of the *Medes and Perſians*, and not by thoſe of the *Babylonians*, whoſe Cuſtoms and Language were very different from thoſe of the *Medes and Perſians*. Nor was the *Babylonian* Kingdom alone of ſufficient Extent to contain 120 Provinces, or *Satrapies*; for the *Perſian* Monarchy, when it was at the Height of its Greatneſs in the Reign of *Artaxerxes*, and comprehended the *Aſſyrian*, *Babylonian*, *Median*, and *Egyptian* Kingdoms under it, contained no more than 127 Provinces, or *Satrapies*, *Eſth.* ch. i. 1. But to put the Matter out of all Doubt, who *Darius the Mede* really was, he is called, *Dan.* ch. ix. 1. *the Son of Aſſuerus* (30) *of the Seed of the Medes.* Now we are told by the ancient Author of *Tobit's* Hiſtory, that *Tobias* his Son, *before he died, heard of the Deſtruction of Nineveh, which was taken by Nabuchodonoſor and Aſſuerus*, ch. xiv. 15. This *Aſſuerus* was *Cyaxares* King of *Media*, and Father of *Aſtyages*, who, as that moſt accurate and faithful Hiſtorian *Herodotus* tells us [with whom all Hiſtorians agree] took and deſtroyed *Nineveh*, and with it the *Aſſyrian* Kingdom; but yielded the *Babylonian* Kingdom, which was then ſubject to the *Aſſyrians*, to *Nabuchodonoſor*, the Father of *Nabuchadnezzar*, who had revolted from the King of *Aſſyria*, and aſſiſted *Aſſuerus* or *Cyaxares* in the War and taking of *Nineveh*. Hence it appears, with the higheſt Probability, and even hiſtorical Demonſtration, that *Aſtyages* is *Darius the Mede*, who took the Kingdom of *Babylon* into his Hands upon the Death of *Belſhazzar*. *Aſtyages* was Heir to *Belſhazzar*, who was the Grandſon of his Siſter, who was married to *Nabuchadnezzar*: and he had alſo an ancient Claim to the Kingdom of *Babylon*, as being a Part of the *Aſſyrian* Empire now ſubject to *Media*, ſince the Family was extinct, which had reigned in it ever ſince it was ſeparated from the *Aſſyrian* Empire.

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(25) Chronograph. p. 205.

(26) Ibid. p. 223, 227, 231.

(27) Ibid. ubi ſup. p. 208, 209. *Conſtantine Manaſſes*, in his poetical Annals, ſaies, *Darius* the *Mede* was the *Greek Aſtyages*, who came with an Army to *Babylon*, and ſlew *Baltaſar*, and made the Kingdom tributary to the *Medes*: and that ſoon after the *Median* Kingdom itſelf was deſtroyed by *Cyrus*. This is the moſt accurate Account.

Μετὰ μικρὸν ὁ Μῆδος δὲ Δαρεῖος ἐπελάσας
Μετὰ πολλῆς δυνάμεως ὃν φασιν Ἀστυάγην
Παῖδες Ἑλλήνων Περσικὰς γεγράφοντες ἱστορίας,
Καθεῖλε τὸν ὑπέροφρυν Βαλτάσαρ τὸν Χαλδαῖον,
Καὶ Βαβυλῶνος ἔκαμψε τὴν σκληροτραχηλίαν,
Καὶ Μηδικῆς ὑπόφορον ἐποίησεν ἰσχύος.
Κἀντεῦθεν ἐκυρίευσαν οἱ Μῆδοι τῆς Ἀσίας.
Ἀλλ' οὐδ' αὐτοῖς παρέμεινεν ἄχρι πολλῶν ἡλίων
Τὸ κράτος τὸ βασίλειον, ἀλλ' ἀπερρύει θᾶττον. p. 29, 30.

(28) See *Scaliger's* Animadv. in Euſeb. p. 91. Emendat. Temp. lib. vi. p. 580—583. Fragm. p. 15, 20, 22. Prolegom. p. 33, 34. Petav. Doctrin. Temp. lib. x. c. 9, 10. Rational. temp. lib. ii. part i. p. 67.

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(29) The 120 *Satrapies* [σατράπαι as the *Greek* Verſion calls them] were Governors of ſo many Provinces: but afterwards under the *Perſian* Empire ſeveral Provinces made one *Satrapy*. Therefore *Herodotus* ſaies, that the Government of the *Babylonian* Territory was the Principal of all the *Satrapies*, as the *Perſians* call them, ἡ ἀρχὴ τῆς χώρης ταύτης [i. e. Βαβυλωνίης] τὴν οἱ Πέρσαι Σατραπηΐην καλέουσι, ἐστὶ ἁπασέων τῶν ἀρχέων πολλύν τι κρατίστη. lib. i. c. 192. A *Satrapa* was therefore a *Perſic* Word, which the *Chaldæans* expreſſed by [אחשדרפנ] *Abſdarpân*, or *Achaſdarpan*. See *Hyde's* Hiſt. relig. vet. Perſ. p. 321. and Heſyc. Lex. voc. Σατράπαι. Theſe 120 Provinces were 127 in the Reigns of *Darius* Son of *Hyſtaſpes*, and of *Artaxerxes*, 1 *Eſd* c. iii. 2. *Eſther* c. i. 1. *Darius* threw them into twenty *Satrapies*, ſeveral Provinces being united and taxed together in one *Satrapy*; all which *Herodotus* particularly deſcribes, lib. iii. c. 89—94. But ſtill the Provinces continued diſtinct and had diſtinct Governors, though ſeveral of them made one *Satrapy*. Theſe *Satrapies* were uſually given to the Brothers and younger Sons of the *Perſian* Kings, and they had a Power over the provincial Governors: but that they might not miſuſe their Power, and the King might not be defrauded in his Revenue, nor the Provincials or the People be oppreſſed by them, the Kings of *Perſia* appointed annual Superintendants, to enquire into and inſpect the Conduct of the *Satrapas*; and to give an Account to the King of their Behaviour. See *Briſſon.* de regn. Perſ. lib. i. p. 241—246.

It is eaſy to ſuppoſe, that in the Confuſion which muſt enſue upon the Slaughter of *Belſhazzar*, *Aſtyages*, who would ſoon hear of it, and was the moſt powerful Monarch of *Aſia*, and had lately been at

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(30) *Ahaſuerus* in the *Hebrew* is אחשורוש *Achſuarus*, or *Axyarus*. To which if we add *Ky*, *Cy*, *Xa*, or *Scha*, which ſignified *Lord* or *King*, it is then with the *Greek* Termination *es*, inſtead of *us*, *Cyaxares*, or Lord, or King *Axares*. And it is known that *Aſtyages* was the Son of *Cyaxares*, or *Cy-Axares*.

War

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War with the *Babylonians*, would ſeize upon the Government, and not ſuffer a new King to be choſen without his Conſent: and the *Babylonians* would be afraid to act without his Approbation. Therefore *Nabonadius*, a *Babylonian* Lord or Prince, and one of the Conſpirators againſt *Belſhazzar*, was elected King by the Nobles of *Babylon*, and confirmed in the Kingdom by *Darius* or *Aſtyages*, who made him tributary. He reigned ſeventeen Years in *Babylon*, and then was conquered and depoſed by *Cyrus*, in the Year before *Chriſt* 536.

The Account which I have given reconciles the *Babylonian* Annals of *Megaſthenes* and *Beroſus*, and the Hiſtory of *Herodotus*, and all other ancient Writers concerning *Aſtyages*, with the ſacred Relation of the Prophet *Daniel*. The Confuſion of all other Accounts both of ancient and modern Chronologers has been owing to *Africanus* and *Euſebius* making the Beginning of the Reign of *Cyrus* in *Perſia* to commence with the dethroning *Aſtyages* and the Deſtruction of the *Median* Kingdom. By this Reckoning *Aſtyages* could not reign at the Death of *Belſhazzar*. But it appears from the Reigns of *Cteſias*, when placed at their true Epoch, that *Aſtyages* reigned to the Year before *Chriſt* 552, which was one Year after the Death of *Belſhazzar*; and *Cyrus* had then reigned in *Perſia* five Years, [and according to the vulgar and *Euſebian* Chronology eight Years] but as *Aſtyages* reigned two Years later, and three Years after taking the Kingdom of *Babylon*, as may be inferred from *Daniel* having a Viſion in the *third* Year of his Reign, ch. viii. *Cyrus* muſt have reigned ſeven Years before he took the *Median* Kingdom from *Aſtyages*. The ancient Chronologers, whom *Euſebius* conſulted, agreed that *Cræſus* did not reign in *Lydia* more than two Years before *Cyrus* reigned in *Perſia*: and they agreed alſo, that *Cyrus* did not conquer *Aſtyages* and deſtroy the *Median* Kingdom, till the eleventh Year of *Cræſus* and ninth of *Cyrus*; where *Euſebius* (31) himſelf places *Cræſus* conſulting the Oracles about making War with *Cyrus* for his taking the *Median* Kingdom from *Aſtyages*. And therefore, to have been conſiſtent, he ought to have placed the Deſtruction of the *Median* Kingdom in the ninth of *Cyrus*, and not in the firſt of *Cyrus*. This ſhews that *Euſebius* is guilty of a groſs Error of eight Years: and it is evident from *Herodotus*, that *Aſtyages* was not conquered by *Cyrus* till the eleventh Year of *Crœſus*, which was in the Year before *Chriſt* 550, if we place the Beginning of his Reign in the Year before *Chriſt* 560; which is as high as it can be placed; if he reigned no more than two Years before *Cyrus*, as *Euſebius* himſelf placeth him: for it is certain that *Cyrus* did not reign till the Year (32) before *Chriſt* 557, having reigned thirty Years, when he died in the Year before *Chriſt* 527, and *Euſebius* has placed him three Years too high.

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(31) Chron. lib. poſter. p. 127.

Other learned (33) Writers have thought that *Belſhazzar* was the ſame King with *Evil-Merodach*, becauſe he is called the Son of *Nabuchadnezzar* both in *Daniel* and *Baruch*; and they make *Neriglíſſar*, who ſlew *Evil-Merodach*, to be *Darius the Mede*. But this Opinion is wholly inconſiſtent with the Relation of *Daniel*, that the *Babylonian* Kingdom was broken and ended at the Death of *Belſhazzar*, and was thenceforth to be ſubject to the *Medes*: for under *Neriglíſſar* [who was a *Babylonian* and not a *Mede*] and his Son *Laboroſoarchod* it continued an independent Kingdom, as it was foretold by *Iſaiah*, ch. xiv. 22. and *Jerem.* ch. xxvii. 7. 2 *Chron.* xxxvi. 20. *viz.* that the *Jews* and all the Nations conquered by *Nabuchadnezzar* ſhould ſerve *him*, *his Son*, *and his Son's Son*. But, according to theſe learned Writers, the *Chaldæan* Kingdom was transferred to the *Medes* after the Death of the Son of *Nabuchadnezzar*: whereas, according to the Prophecies, it was to end and be transferred to the *Medes* after the Death of the *Son's Son*, or the Grandſon of *Nabuchadnezzar*, and therefore it could not end in *Evil-Merodach*, as it is plain from the *Chaldæan* Hiſtory it did not; but it truly ended in *Laboroſoarchod* the Grandſon of *Nabuchadnezzar*, as we are aſſured from the Teſtimonies of *Megaſthenes* and *Beroſus*, no one of *Nabuchadnezzar's* Family ever after reigning at *Babylon*: and the

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(32) The Parian Marbles fix the Reign of *Crœſus* to the Year before *Chriſt* 556, by which Reckoning *Cyrus* began to reign a Year before him, and four Years before him according to the *Euſebian* Chronology. But I think it more probable that *Crœſus* began to reign in the Year before *Chriſt* 560, and two Years later than *Euſebius* has placed his Reign.

(33) See Univerſal Hiſtory, p. 968—972.

Kingdom thenceforth was ſubject and tributary to the *Medes.* Therefore *Belſhazzar* can be no other than *Laboroſoarchod* the Grandſon of *Nabuchadnezzar*, who, according to the Style of Scripture, is called his (34) Son; and *Darius the Mede* could be no other than *Aſtyages* King of the *Medes and Perſians*, under whom *Nabonedus* governed the Kingdom of *Babylon* as a tributary King, in the ſame manner that *Cyrus* was King of *Perſia*, but ſubject and tributary to the *Medes.* The *Belſhazzar* mentioned in *Baruch*, ch. i. 11. was *Evil-Merodach*; and *Laboroſoarchod* was not then born: but when he came to the Throne he took the Name of *Belſhazzar*, which his Uncle had before.

Chronologers have run into Miſtakes about *Darius the Mede* by not knowing that it was a common Name of the *Median* Kings, and afterwards of the *Perſian.* The *Apoſtolic Conſtitutions*, ſo called, ſtyle *Cyaxares* the Father of *Aſtyages*, who was King of the *Medes* in the Time of *Judith*, by the (35) Name of *Darius*: and *Jerome* (36) calls him by the ſame Name: and *Suidas* ſaies, that *Thales* (37) foretold an Eclipſe of the Sun in the Reign of *Darius*, by whom he muſt either mean *Cyaxares* or *Aſtyages*. *Darius* was a Name denoting (38) *Power* and *Proweſs*, as *Xerxes* was. And that there was an older *Darius* than him who was the Father of *Xerxes*, we are informed by the old

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(34) *Laban* is called the *Son* of *Nahor*, Gen. xxix. 5. yet he was his Grandſon, *Gen.* xxii. 20—23. *Gera* and *Ared* are called the *Sons* of *Benjamin*, *Gen.* xlvi. 21. but they were his Grandſons, 1 *Chron.* viii. 1, 2, 3. *Achan* is called the *Son* of *Zerah*, Joſ. vii. 24. yet he was his great Grandſon, as appears from ℣ 18. In like manner Grandfathers and Grandmothers are called Fathers and Mothers: ſo *Reuel* is called the Father of *Zipporah* and her Siſters, *Exod.* ii. 18. yet *Jethro*, who is alſo called *Hobab*, was her Father, *Exod.* iii. 1. ch. iv. 18. ch. xviii. 1, etc. and *Hobab*, who is called the Father-in-Law of *Moſes*, is called the Son of *Reuel*, *Numb.* x. 29. See *Judg.* iv. 11. In 1 *Kings* xv. 10. *Maachah* is called the *Mother* of *Aſa*; and yet ſhe was his Grandmother, and is called the Mother of his Father *Abijam*, ℣ 1, 2.

(35) Lib. viii. c. 2.

(36) Scythas (dicit) ſub Dario rege Medorum orientem tenuiſſe captivum. This King was *Cyaxares*, as *Herodotus* aſſures us.

(37) Θαλῆς ἐπὶ Δαρείȣ προειπὼν τὴν τȣ῀ ἡλίȣ ἔκλειψιν, in voc. Θαλῆς.

(38) Herodot. lib. vi. c. 98.

Scholiaſt (39) of *Ariſtophanes*, who ſaies the Money (40) called *Darics*, was ſo named from an older *Darius* than the Father of *Xerxes*.

I ſhall only add, that as the Canon of *Ptolemy*, and the Remains of *Megaſthenes* and *Beroſus*, have enabled us to clear up the Succeſſion of the Kings of *Babylon*, without which the Scripture Prophecies and Hiſtory concerning them could not have been explained; ſo for Want of knowing this Succeſſion *Herodotus* was led into the Miſtake, that the laſt King of *Babylon*, *Nabonedus*, whom he calls (41) *Labynetus*,

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(39) Εἰσὶ μὲν χρυσοῖ στατῆρες οἱ Δαρεικοὶ — οὐκ ἀπὸ Δαρείου τοῦ Ξέρξου πατρὸς, ἀλλ᾽ ἀφ᾽ ἑτέρου τινὸς παλαιοτέρου βασιλέως ὠνομάσθησαν, Schol. in Ariſtoph. Eccleſ. ✠ 598. Suid. voce Δαρεικὸς, and Harpocrat. Lex. in voc.

(40) If the Money called *Darics* was ſo called from a King *Darius*, it probably had the Name from *Darius Cyaxares*, the Father of *Aſtyages*, who, after taking of *Nineveh*, might coin Money out of the Gold found there, and call it *Darics* after his own Name. But I am more inclined to think the *Daric* was an ancient *Aſſyrian* or *Babylonian* Coin called in *Chaldee Adarkon*. It is mentioned in *Ezra* viii. 27. where it is rendered in the *Greek* Verſion χρυσοῖ, *i. e.* Staters, which in Weight were two Drachms: and this was the Weight of the *Daric*: and therefore *Herodotus* calls them στατήρων Δαρεικῶν, lib. vii. p. 396. becauſe they were equal to the *Attic* golden Stater of two Drachms Weight. The *Adarkonim* are alſo again rendered χρυσοῖ, or Staters, in 1 *Chron.* xxix. 7. and *Joſephus* there interprets the Word by στατῆρες, lib. vii. c. 14. p. 410. So that the *Adarkon* and *Daric* being of the ſame Value and Weight, it is probable the *Greek* Δαρεικὸς, *Daric*, was formed from the *Chaldee Aderkon*, the initial *A* being omitted. This Money was ſtamped with the Effigies of an *Archer*, as *Plutarch* tells us, vit. Artax. Mnem. p. 1021. See Sir *I. Newton's* Chronol. p. 319, 320. The *Darkmon* or *Drachmon* was but half the Value of the *Adarkon*; and the *Greek* δραχμὴ, Drachm, was derived from it; and accordingly in *Ezra* ii. 69. the *Alexandrian* Copy of the *Greek* Verſion renders *Drachmonim* by δραχμὰς, which is the true Interpretation. As theſe Words are only uſed by *Ezra* (who is thought to have wrote the *Book of Chronicles*, where *Adarkonim* in the plural Number is found) and *Nehemiah*, it is probable they took them from the *Chaldee* Language, which they underſtood.

(41) The Difference between *Labynetus* and *Nabonedus* chiefly conſiſts in putting *L* in the Beginning for *N*, which was uſual amongſt the Ancients. Thus Ælian Var. Hiſt. lib. xii. c. 42. calls *Cyrus* the Son of *Mandale* inſtead of *Mandane*. And *Feſtus* derives *Lympha* from the *Greek* νύμφη, *Nympha*. So likewiſe in *Daniel Pſanterin* is from the *Greek* Ψαλτήριον, *Pſalterium*, Dan. iii. 5, 7. In like manner *Herodotus* calls *Nabonedus*, *Labynetus*.

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was the Son of *Nabuchadnezzar*, (who is his elder (42) *Labynetus*, and whoſe Queen was *Nitocris)* who inherited, he ſaies, the Name of his Father with the Kingdom of *Aſſyria:* ſo he calls the Kingdom of (43) *Babylon*. *Herodotus* knew nothing of the ſucceſſive Reigns of *Evil-Merodach*, *Nerigliſſar*, and *Laboroſoarchod*; and ſo made *Nabonedus* ſucceed *Nabuchadnezzar:* but as the three intervening Reigns were ſhort, their Times made no Alteration in his Hiſtory.

Aſtyages having taken the Kingdom of *Babylon* upon the Death of *Belſhazzar*, confirmed the Choice which the Nobility had made of *Nabonedus*, and left him to rule there under him. But *Aſtyages* carried with him to (44) *Ecbatana* the Prophet *Daniel*, ſo much famed for his Wiſdom and Knowledge, and made him the prime Miniſter of his whole Kingdom, which was divided into an hundred and twenty Provinces. The moſt probable Reaſon of the high Advancement of *Daniel* in the *Median* Kingdom, where he was a Stranger, was, that *Aſtyages* was made acquainted, that he was the Perſon who had interpreted the divine and miraculous Sign which was given to *Belſhazzar*, and by which *Daniel* foretold that his Kingdom ſhould be taken from him and given to the *Medes* and *Perſians*, for which Interpretation, though fatal to *Belſhazzar*, yet he, according to his Promiſe, made him the third Ruler in his Kingdom, ch. v. 29. This Advancement of a Stranger, who was alſo a Captive and of another Religion, raiſed the Envy and Spite of the other Preſidents and Princes, before whom he was preferred in the Favour of the King: and by an envious and malicious Confederacy and Accuſation made againſt him to *Aſtyages*, under a Pretence of his contemning the royal Authority, he was thrown into a Den of Lions, and miraculouſly preſerved from being devoured by them; and his Deliverance proved the Deſtruction of his Enemies, as is related in the ſixth Chapter of his Book. After this

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(42) Herodot. lib. i. c. 187, 188.

(43) Xenophon frequently calls the *Babylonians* by the Name of *Aſſyrians*; and the King of *Babylon* King of the *Aſſyrians*, Inſtitut. Cyr. p. 22, etc. See Strab. Geog. lib. xvi. init. and Plin. Hiſt. Nat. lib. vi. c. 26. Herodot. lib. i. c. 177, 188.

(44) Joſ. Antiq. Jud. lib. x. c. 11.

Daniel was moſt highly eſteemed by *Aſtyages*, and had the chief Management of the Affairs of his Kingdom, all the Remainder of his Reign.

In the firſt Year of the Reign of *Darius the Mede*, or *Aſtyages*, over *Babylon*, *Daniel* had the Viſion of the (45) four great Empires repreſented by four great Beaſts, ch. vii. Theſe were the *Babylonian*, *Medo-Perſian*, *Greek* and *Roman* Empires. And in the ſame Year he had the Revelation of the *ſeventy Weeks*, ch. ix. And in the third Year of his Reign he had the Viſion of the *Ram* and *He-Goat*, etc. ch. viii.

After *Aſtyages* had reigned two Years from the Time of his taking the Kingdom of *Babylon*, *Cyrus* being grown famous in Arms, and greatly admired and beloved by the *Perſians*, over whom he reigned, though they were ſubject to the *Medes* (46), perſuaded them to revolt from *Aſtyages*, who was very cruel and tyrannical: other (47) Nations followed the Example of the *Perſians*, and they agreed to make *Cyrus* their General; and at the ſecond Battle with the *Medes* he entirely defeated them (48) at *Paſargadæ* in *Perſia*, and *Aſtyages* was taken (49) Priſoner.

Iſocrates (50) writes that *Cyrus* ſlew *Aſtyages* after he had conquered him: but *Herodotus*, *Cteſias* and others agree that he only deprived him of his Kingdom but not of his Life. *Herodotus* ſaies that he kept him with him Priſoner; but *Cteſias* related that he made him (51) Governor of *Barcania*.

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(45) See above p. 365, 366. The Paſchal Chronicle placeth the Viſion of ch. vii. in the firſt Year of *Darius the Mede*: and that of ch. viii. in the third Year, p. 141. and the Epitome of the Chronicon of *Euſebius* placeth the Viſion of the four Beaſts, ch. vii. in the firſt Year of *Darius*, p. 144.

(46) Herodot. l. i. c. 126, 127, 130. Polyæn. Stratag. lib. vii. p. 615, 616. Diod. Sic. lib. xiii. p. 558.

(47) Diod. Sic. ubi ſup. from an ancient Teſtimony, which he cites.

(48) Strab. Geog. lib. xv. p. 1062.

(49) Herodot. lib. i. c. 127, 128, 129.

(50) Orat. in Evag. p. 337.

(51) Cteſ. Excerpt. ad fin. Herodot. p. 639; 684. Juſtin ſaies that *Cyrus* made *Aſtyages* Governor of the *Hyrcanians*: eum maximæ genti Hyrca-

When *Aſtyages* was conquered and dethroned, an End was put to the *Median* Empire, the Kings of which had ruled over the *Upper Aſia* beyond the River *Halys*, from the Death of *Dejoces* to the End of the Reign of *Aſtyages*, for ninety-ſeven or ninety-eight Years, excepting the Time of the *Scythian* Invaſion and Tyranny (52).

Cyrus had reigned in *Perſia* under the *Medes* ſeven Years from the Year before *Chriſt* 557, before he revolted from the *Medes* and conquered *Aſtyages* in the Year before *Chriſt* 550. And in this Year or the Year before *Euſebius* ought to have placed the Deſtruction of the *Median* Empire; becauſe he himſelf places in this Year the War between *Crœſus* and *Cyrus*, which commenced upon the dethroning of *Aſtyages*, who had married the Siſter of *Crœſus*, as *Herodotus* relates. That which deceived *Euſebius* was, that he thought the Reign of *Cyrus* in *Perſia* commenced with the Deſtruction of the *Median* Empire, and therefore he placed them together in the firſt Year of the fifty-fifth Olympiad, which was the Year before *Chriſt* 560. But *Cyrus* had reigned in *Perſia* from the Death of his Father *Cambyſes*; and ſeveral Years during the Reign of *Aſtyages*, though he reigned over the *Medes* only from the Time of his Conqueſt of *Aſtyages*: this not being conſidered, cauſed an Error of ten Years in the *Euſebian* Chronology of the Reign of *Aſtyages*, which is placed ſo many Years too high that it might end with the firſt of *Cyrus* in *Perſia*. And this Error

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norum præpoſuit; nam in Medos reverti ipſe noluit, lib. i. c. 6. fin. *Barcania*, where *Cteſias* ſaies he was Governor, adjoined to *Hyrcania*. See Stephan. voce Βαρκάνιοι.

(52) Herodotus, as his preſent Text has it, lib. i. c. 130. reckons the Time of the *Median* Kingdom over the *Upper Aſia* to be an hundred and twenty-eight Years, [ἔτεα τριήκοντα-ϗ ἑκατὸν δυῶν δέοντα]. But as he expreſsly ſaies, c. 101. that the firſt *Median* King *Dejoces* ruled only over *Media*, and the Reigns of the other three amounting to no more than ninety-ſeven Years, the Word τριήκοντα ſeems plainly to be an Interpolation in the Text of *Herodotus*, and that he computed the Times of the *Median* Kings over the *Upper Aſia* to be [ἔτεα ἑκατὸν δυῶν δέοντα] ninety-eight Years. If the fifty-three Years of *Dejoces* be added to the ninety-ſeven Years of the three following Kings, the *Median* Kingdom ſtood an hundred and fifty Years, by the Computation of *Herodotus*. And this may be the right Number of *Juſtin*, lib. i. c. 6. fin. where inſtead of regnaverunt (Medi) annos CCCL. it ſhould be CL. and the Number CCCL. muſt be an Error.

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being corrected, it is evident that *Aſtyages* muſt be *Darius the Mede* and King of *Media*, who took the *Chaldæan* Kingdom upon the Death of *Belſhazzar* in the Year before *Chriſt* 553, and reigned three Years after to the Year before *Chriſt* 550. This is a very important Point of Chronology, which has never yet been underſtood, but is now, I hope, cleared up to the Satisfaction of the learned Reader.

Crœſus ſucceeded his Father *Halyattes* in the *Lydian* Kingdom about the Year before *Chriſt* 560, and increaſed it greatly by the Conqueſt of the (53) *Cilicians, Lycians, Phrygians, Myſians, Mariandyns, Chalybes, Paphlagonians, Thracians, Thynians, Bithynians, Carians, Ionians, Dorians, Æolians, Pamphylians.* And when *Cyrus* had dethroned and taken *Aſtyages* captive, and *Crœſus* found the *Perſian* Kingdom was growing great and powerful; having conſulted ſeveral Oracles, by whoſe ambiguous Anſwers he was impoſed upon, he thought they encouraged him to make War againſt the *Perſians*, which he was beforehand diſpoſed to do, both to curb the growing Greatneſs of that Empire, and to be revenged on *Cyrus* for dethroning *Aſtyages*. He began the War with invading (54) *Cappadocia*. He took and plundered the City *Pteria*, and ravaged the Country thereabout, where *Cyrus* came up with him and fought him. But though he had the greater Number of Troops, the *Lydians* fought ſo bravely that the Armies were forced, Night coming on, to part without either Side obtaining a Victory. The next Day, *Cyrus* not renewing the Battle, *Crœſus* returned with his Army of *Lydians* to *Sardis*, intending to fall upon the *Perſians* in the Beginning of the Spring; and to be joined with a numerous confederate Army of *Egyptians* and *Babylonians*, whoſe Kings *Amaſis* and *Labynetus*, or *Nabonedus*, he had engaged in Alliance with him; he alſo ordered the *Lacedæmonians*, his Allies, to join him at an appointed Time; and they were all to rendezvous at (55) *Sardis* in the (56) *fifth Month*.

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(53) Herodot. lib. i. c. 28.

(54) Ibid. c. 46, 71, 73, 76.

(55) Ibid. c. 76, 77.

(56) Ibid. c. 77. The Rendezvous was to be about the Beginning of *February*, becauſe the *Aſiatics* began the Year in Autumn.

In the mean time *Cræſus* not ſuſpecting that *Cyrus* would venture to follow him to *Sardis* at that Time of the Year, Winter approaching, diſmiſſed all his hired Troops. *Cyrus*, being informed of what he had done, reſolved not to loſe the Opportunity, but immediately marched with his Army into *Lydia*. Upon this *Cræſus* got together all the *Lydians* he could; and the two Armies met and engaged in a large Plain near *Sardis*. The *Lydians* being chiefly Horſe, *Cyrus* brought his Camels againſt them, which aſſoon as the Horſes ſaw and ſmelt, they fell into Diſorder, and would not ſtand: the *Lydians*, perceiving what occaſioned the Fright of their Horſes, immediately diſmounted and fought the *Perſians* on Foot: and after a great Slaughter on both Sides, the *Lydians* being overpowered, fled into *Sardis*, where *Cyrus* immediately ſhut them up by a cloſe Siege (57).

Cræſus being ſhut up in *Sardis* ſent to all his Allies for Succours; but *Cyrus* puſhed the Siege on ſo vigorouſly that in fourteen Days he took the City and *Cræſus* in it (58).

Thus *Cyrus*, by the Conqueſt of *Cræſus*, after he had reigned fourteen Years, and taking *Sardis*, became Maſter of the *Lydian* Kingdom, which was now added to the great *Perſian* Empire. *Cyrus* took *Sardis* in the Year before *Chriſt* 546, and four Years after he had conquered the *Medes*.

Several Nations of the *Upper* and *Lower Aſia*, which had been tributary to the *Medes*; and others of the *Leſſer Aſia*, who had been ſubject to *Cræſus* (59), revolted from *Cyrus*. The chief of theſe were the *Babylonians*, who from the Time of *Aſtyages*, being conquered and loſing the *Median* Kingdom, ſhook off their Dependency on *Media*, and *Nabonedus*, or *Nabonadius*, their King ruled in his own ſole Right, and aſſiſted *Cræſus* in the War againſt *Cyrus*. Theſe Revolts were the Occaſion of many Wars for the Space of fourteen Years. *Cyrus* therefore divided his Forces into two great Armies; one of which he commanded in Perſon, and ſubdued all the *Upper Aſia*; whilſt *Harpagus* with the other reduced all the (60) *Lower* and *Leſſer Aſia:* after this, to complete his Conqueſts and to be Maſter of all *Aſia*, he made

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(57) Herodot. lib. i. c. 76, 77, 79, 80. Polyæn. Stratagem. lib. vii. ſect. 6. p. 614, 615.

(58) Herodot. ibid. c. 81, 83, 84.

(59) Herodot. lib. i. c. 142—176. Civitates quæ Medorum tributariæ fuerant, mutato imperio, etiam conditionem ſuam mutatam arbitrantes a Cyro defecerunt: quæ res multorum bellorum Cyro cauſa et origo fuit, *Juſtin.* lib. i. c. 7.

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(60) Τὰ μὲν νυν κάτω τῆς Ἀσίας Ἅρπαγος ἀνάστατα ἐποίεε· τὰ δὲ ἄνω αὐτῆς, αὐτὸς Κῦρος πᾶν ἔθνος καταστρεφόμενος, καὶ οὐδὲν παριείς.—Κῦρος δὲ ἐπείτε τὰ πάντα τῆς ἠπείρου ὑποχείρια ἐποιήσατο, Ἀσσυρίοισι ἐπετίθετο, Herodot. lib. i. c. 177. *Lariſſa*, (probably the old *Reſen)* a large and ſtrong City of *Aſſyria*, ſituated upon the *Tigris*, was one which refuſed to ſubmit to the *Perſians*, after they had deſtroyed the *Median* Empire, and held out a long Time againſt them. *Xenophon* found it deſolate and in Ruins when his *Greeks* came thither in their *Aſiatic* Expedition. He was told that the King of *Perſia* (at what Time the *Perſians* had conquered the *Median* Empire) having laid Siege to this City could by no means take it; *but the Sun covering itſelf with a Cloud diſappeared, till the Men* (who defended it) *left it*; *and thus it was taken*, Expedit. lib. iii. p. 308. edit. Francof. 1596. The Words are; Ταύτην [Λάρισσαν] βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων ἐλάμβανον τὴν ἀρχὴν Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἑλεῖν· ἥλιος δὲ νεφέλην προκαλύψας ἠφάνισε, μέχρις οἱ ἄνθρωποι ἐξέλιπον καὶ οὕτως ἑάλω. As it is not probable that a mere Cloud darkening the Sun, ſhould frighten the Inhabitants of *Lariſſa* to deſert a ſtrong Town, which they had long defended againſt the Forces of *Cyrus*; ſo this Terror, which made them leave the City to the Enemy, ſeems more likely to have been occaſioned by a ſudden total Eclipſe of the Sun, which entirely darkened it for ſome time. The learned Mr. *Coſtard* has found by Calculation, that in the Year before *Chriſt* 547, which was three Years after the Conqueſt of *Aſtyages*, and when *Cyrus* was reducing the revolting States of the *Upper Aſia*, there happened a total Eclipſe of the Sun *October* the twenty-ſecond in the Afternoon at *Lariſſa*. This was probably the Cloud which darkened the City, and made the Soldiers and Inhabitants deſert it. If this was ſo, the Time is fixed with great Certainty when this great and populous City was reduced and taken by *Cyrus*. This was in the fourth Year of *Cyrus* over the *Median* Empire. This Eclipſe ſeems verified from what *Xenophon* relates immediately after, concerning a very large and ſtrong-walled City, called *Meſpila*, which was ſix Paraſangs or about twenty-two Miles diſtant from *Lariſſa*. Hither the Queen of *Aſtyages* was reported to have fled after the *Perſians* had ſubdued the *Medes:* and *Cyrus* beſieged it a long Time, and was not able to take it by Force; but *Jupiter* (as *Xenophon* was told) ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας· καὶ οὕτως ἑάλω, ibid. p. 309. *put the Citizens into a Conſternation, and ſo the Town was taken.* What could occaſion this Conſternation ſo probably as a total Eclipſe of the *Sun*, (which they might interpret to denote the Anger of *Jupiter*, who was their great God the *Sun)*

War upon the *Babylonians*. In this Expedition he had a numerous Army of *Perſians*, *Armenians*, *Medes*, *Phrygians*, etc. *Jerem.* li. 27. well provided with all Neceſſaries; and marched towards *Babylon*. When he came to the River *Gyndes*, which was in his Way, he found it not paſſable. And one of his white Horſes, which was conſecrated to the Sun, having been drowned in endeavouring to paſs the River, *Cyrus* in a Rage threatened Revenge upon it; and employed his whole Army to cut it into three hundred and ſixty Channels, by which he rendered it almoſt dry. This Work took up a good deal of Time. After this, in the Beginning of the following Spring, he marched directly to *Babylon*. The *Babylonians* having drawn out their Army waited his coming; and fought him as he approached near the City: and being beaten fled into it. And as it was provided to hold out many Years, they made a Jeſt of being beſieged. *Cyrus* having laid a long Time before *Babylon* to no purpoſe, at laſt took it by a Stratagem. He cut a Channel through the great Bank which was made by *Nitocris* between the River *Euphrates* and a great Lake which was deep and wide enough to receive the Water of it; and in the Night-time turned the Water of the River through the Canal into the Lake, ſo that the Channel was fordable: and whilſt the *Babylonians* were all dancing and revelling on Occaſion of a Feſtival, and perceived nothing of the Matter, the *Perſians* waded up to the Thighs through the Channel of the River, both where it run in and out of the City; and the Gates being left open, they entered at both Ends and took it by Surprize (61).

Thus *Babylon* was taken in the Year before *Chriſt* 536, and in the twenty-ſecond Year of the Reign of *Cyrus*.

If the Feſtival celebrated at *Babylon* when it was taken by *Cyrus*, was that called *Sacea*, as ſeems probable, then we can fix very nearly the Day of the Month upon which it was taken. This Feſtival began

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whoſe Shadow paſſed over this City as well as *Lariſſa*, and frightened the Inhabitants into a Surrender? Theſe two Cities therefore were taken in the Year before *Chriſt* 547.

(61) Herodot. lib. i. c. 189, 190, 191. Polyæn. Stratagem. lib. vii. p. 616.

on the ſixteenth Day of the Month *Lous*; and ſo fell in *Auguſt*, and continued five Days, as (62) *Beroſus* acquaints us. At this Time all manner of Exceſs in Eating and Drinking, and Lewdneſs, was allowed. And as the whole City was in Diſorder at the Time of this Feſtival, it is not to be wondered that the Gates of the City were neither ſhut nor guarded; and ſo, that *Cyrus* having rendered the Channel of the River fordable, eaſily marched through it with his Troops into the Town and took it. (63) *Herodotus* obſerves very remarkably, that *Babylon* was ſo large a City, that *when both Ends of it were taken, they who lived in the middle Parts knew nothing of it.* This agrees in a ſurpriſing manner with the Prophecy of *Jeremy*, concerning the taking of *Babylon*, who ſaies, *One Poſt ſhall run to meet another, and one Meſſenger to meet another, to ſhew the King of Babylon that his City is taken at the End* (or in the Extremities of it) *and that the Paſſages* (both into and out of the City) *are ſtopped*, ch. li. 31, 32. And that it ſhould be taken at the Time of a *Feſtival*, whilſt the Inhabitants were revelling

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(62) Βήρωσος ἐν πρώτῳ Βαβυλωνιακῶν τῷ Λώῳ φησὶ μηνὶ ἑκκαιδεκάτῃ ἄγεσθαι ἑορτὴν Σακέαν προσαγορευομένην ἐν Βαβυλῶνι ἐπὶ ἡμέρας πέντε, ἐν αἷς ἔθος εἶναι ἄρχεσθαι τοὺς δεσπότας ὑπὸ τῶν οἰκετῶν, ἀφηγεῖσθαί τε τῆς οἰκίας ἕνα αὐτῶν ἐνδεδυκότα στολὴν ὁμοίαν τῇ βασιλικῇ, ὃν καὶ καλεῖσθαι Ζωγάνην· μνημονεύει τῆς ἑορτῆς καὶ Κτησίας, etc. Ap. Athenæi Deipnoſ. lib. xiv. p. 639. See *Caſaubon's* Animadverſions upon this Feaſt, p. 574. and Strab. Geog. lib. xi. p. 780. and Euſtath. Comment. in Hom. Il. P. p. 1131. But they all miſtake in the Etymology of the Name, deriving it from the *Sacæ*; whereas it was denominated from *Sakia*, *compotatio*, as Dr. *Hyde* ſhews, Hiſt. Relig. vet. Perſar. p. 269. See alſo *Selden* de Dîs Syr. Syntag. ii. c. 13. It was an ancient *Babylonian* Feſtival, far older than *Cyrus*: and *Strabo's* Account of its Inſtitution by *Cyrus*, after the Slaughter of the *Sacæ*, is fabulous. See Scalig. Not. in Fragm. p. 18. ad fin. lib. de Emendat. tempor.

(63) Ὑπὸ δὲ μεγάθεος τῆς πόλιος, ὡς λέγεται ὑπὸ τῶν ταύτῃ οἰκημένων, τῶν περὶ τὰ ἔσχατα τῆς πόλιος ἑαλωκότων, τοὺς τὸ μέσον οἰκέοντας τῶν Βαβυλωνίων οὐ μανθάνειν ἑαλωκότας· ἀλλὰ (τυχεῖν γάρ σφι ἐοῦσαν ὁρτὴν) χορεύειν τε τοῦτον τὸν χρόνον, καὶ ἐν εὐπαθείῃσι εἶναι, ἐς ὃ δὴ καὶ τὸ κάρτα ἐπύθοντο. lib. i. c. 191. what *Herodotus* calls τὰ ἔσχατα [τῆς πόλιος] is, as it were, a Tranſlation of קצה *Katſe* in *Jeremy*, which is rendered ἔσχατον by the LXX Interpreters. *Ariſtotle* writes, that it was related that when *Babylon* was taken, one Part of the City did not know it till the third Day after it was taken. Τοιαύτη δὲ ἴσως ἐστὶ καὶ Βαβυλὼν—ἧς γε φασιν ἑαλωκυίας τρίτην ἡμέραν οὐκ αἰσθέσθαι τι μέρος τῆς πόλεως. Repub. lib. iii. c. 3.

ling and drinking, the ſame Prophet foretold in theſe Words; *In their Heat I will make their Feaſts, and I will make them drunken, that they may rejoice and ſleep a perpetual Sleep; and not wake, ſaith the Lord,* ℣ 39, 57, 58. It was alſo foretold, that the River *Euphrates* ſhould be made dry, to facilitate the taking of it: *A Drought is upon her Waters, and they ſhall be dried up,* Jerem. ch. l. 38. And that the Army which beſieged it ſhould be *Medes and Perſians,* is plainly foretold by *Iſaiah. Behold* (ſaies he, foretelling the Fall of *Babylon) I will ſtir up the Medes againſt them.* And again, *Go up, O Elam, beſiege, O Media,* ch. xiii. 17. xxi. 2. And that beſides theſe, the *Armenians,* and *Phrygian Horſemen,* were to be employed in the taking of *Babylon,* is foretold by *Jeremy,* ch. li. 27, 28. in theſe Words, *Set ye up a Standard in the Land, blow the Trumpet amongſt the Nations, prepare the Nations againſt her* (Babylon :) *Call together againſt her the Kingdoms of Ararat, Minni* (64), *and Aſhchenaz: appoint a Captain againſt her; cauſe the Horſes to come up againſt her, as the rough Caterpillars* (this is the true Senſe) *prepare againſt her the Nations with the Kings of the Medes. Ararat* and *Minni* are the Countries of the greater and leſſer *Armenia,* as the *Chaldee* Paraphraſe and *Syriac* Verſion explain them: and as *Bochart* has ſhewn in the firſt Book and third Chapter of his ſacred Geography. And that *Aſhchenaz* is the leſſer *Phrygia,* the ſame learned Author has proved in the third Book and ninth Chapter of the ſame Work. And (65) *Xenophon* relates, that *Cyrus* having conquered *Crœſus,* and reduced *Lydia,* ſent *Hyſtaſpes* with an Army againſt *Phrygia,* bordering on the *Helleſpont,* i. e. the *leſſer Phrygia*; who took Captive the King of it, and carried away with him in his Army a great Number of *Phrygian Horſemen,* etc. Theſe *Cyrus* took with his other Troops in his Expedition againſt *Babylon.*

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(64) The Word *Minni* may not ſignify a Country, but *from me*: it is therefore omitted in the *Armenian* Verſion; and *Armenia* is the Kingdom of *Ararat,* according to the Expoſition of *Moſes Chorenenſis,* Hiſt. Armen. lib. i. c. 21. and agreeably hereto, the *Alexandrian* Copy of the *Greek* Verſion renders *Minni* by παρ' ἐμȣ̃.

(65) Inſtitut. Cyr. lib. vii. p. 187.

Herodotus ſaies nothing of what happened to the King of *Babylon*, when the City was taken. *Beroſus* ſaies he fled to *Borſippa*, which was a ſtrong City of *Chaldæa* (66), where being beſieged by *Cyrus*, he ſurrendered himſelf into his Hands, who uſed him with great Clemency, and made him Governor of the Province of *Carmania* in *Perſia*, where he ſpent the Remainder of his Days and died. *Beroſus* (67) ſaies, he fled with *a very few Men* after his Defeat by *Cyrus*. And it ſeems from the Words of the Prophet, that he fled out of the City, upon the News brought him by ſeveral Meſſengers that the *Perſians* were entered into both Ends of it.

I have ſhewn above, that *Cyrus* took *Babylon* in the Year before *Chriſt* 536, and probably in the Month of *Auguſt*.

In the Summer of the next Year, and in the firſt Year of his Reign at *Babylon*, and in the Year before *Chriſt* 535, *Cyrus* publiſhed a Decree from his Palace at (68) *Ecbatana* in *Media* (where it was afterwards found and confirmed by *Darius)* which gave the *Jews* Liberty to return to *Jeruſalem*, and to build their Temple, *Ezr.* ch. i. 1, 3. This Decree was procured, as is moſt probable, by the Prophet *Daniel*, who was at *Ecbatana*; and ſhewed *Cyrus*, or read to him, the Prophecies of *Iſaiah* and *Jeremiah*, declaring that he ſhould be the Conqueror of the *Babylonian* Kingdom; and the Deliverer of God's People from their ſeventy Years Captivity. This was foretold by *Iſaiah*, ch. xliv. 28. ch. xlv. 1, 2, 13. and by *Jeremiah*, ch. xxv. 12. xxix. 10. Theſe Prophecies were made known (69) to *Cyrus*, as appears from his Proclamation, in which he ſaies, that *the Lord God of Heaven had given him all the Kingdoms of the Earth, and charged him to build him an Houſe in Jeruſalem, which is in Judah*, Ezr. ch. i. 2. All which is expreſly and plainly foretold by *Iſaiah*, in the Places above-cited. This Decree, which was proclaimed throughout all the *Perſian* Kingdom, was in the 70th Year of the *Jewiſh* Captivity; and the 70 Years were fully completed, when the *Jews* returned and began to build their Temple, in the (70) ſecond Year of the Reign of *Cyrus*, and in the Beginning of the Year before *Chriſt* 534. For if we count from the firſt Year of *Nabuchadnezzar*, which was the Year before *Chriſt* 604, when he firſt invaded *Judæa*, and carried away many *Jews* captive to *Babylon*, to the Year before *Chriſt* 534, when they returned to *Jeruſalem* and began to build their Temple, we ſhall find the Term to be exactly ſeventy Years: though their Captivity was properly at an End in the 70th Year, and in the firſt of *Cyrus*, when his Decree for their Return was proclaimed.

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(66) Strab. Geog. lib. xvi. p. 1074. Stephan. in voc.

(67) Ap. Joſeph. cont. Apion. lib. i. p. 452.

(68) *Ezr.* vi. 2. where the vulgate *Latin* Verſion has *in Ecbatanis*; and the Context confirms that Reading; and alſo 1 *Eſdr.* ch. vi. 23.

(69) See Joſeph. Antiq. Jud. lib. xi. c. 1.

The ancient *Chriſtian* Chronologers, *Africanus*, *Euſebius*, and others, were not able to account for theſe ſeventy Years, from the firſt of *Nabuchadnezzar* to the firſt of *Cyrus*; as not knowing the Times of the *Chaldæan* Kings nor the Epoch of them; nor that *Cyrus* reigned in *Perſia* ſeveral Years before he conquered the *Medes*, and ſeveral more after that before he took *Babylon*. So that the firſt Year of the Reign of *Cyrus* in *Perſia* could not, as they ſuppoſed, be the firſt Year of his Reign at *Babylon*, when he proclaimed Liberty to the *Jews* to return to *Jeruſalem*. *Euſebius* ſaw, that by his Computation it was no more than fifty Years from the third of *Eliakim*, or *Jehoiakim* (where he places *Nabuchadnezzar's* Conqueſt of *Judæa* and making *Eliakim* tributary) to the firſt Year of the Reign of *Cyrus* in *Perſia*: and therefore he (71) obſerves, that ſome reckoned the 70 Years Captivity of the *Jews* to be completed in the twentieth Year of *Cyrus*. But how this was to be reconciled to the Scripture, declaring that *Cyrus*, in the firſt

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(70) See Joſeph. cont. Apion. lib. i. p. 452. and Theophil. ad Autolyc. lib. iii. fin. The Religion of *Cyrus* (who was a *Magian*, and hated the Idolatry of Image-Worſhip, and worſhiped the Sun as the God and Lord of Heaven repreſented by a perpetual Fire) diſpoſed him in a peculiar Manner, both to deſtroy the *Babylonian* Idols, and to releaſe the *Jews*: for 'tis obſervable, that in his Decree for their Return, *be commanded*, that the Houſe of the Lord in *Jeruſalem* ſhould be built again, where they do ſacrifice with continual Fire, 1 *Eſdr.* vi. 24. See Briſſon. de regn. Perſ. p. 351—356.

(71) Chron. lib. poſter. p. 128.

Year of his Reign, proclaimed Liberty for the *Jews* to return to *Judæa*, and build their Temple in *Jeruſalem*, he knew not: for, as hath been obſerved, he, with *Africanus*, ſuppoſed the firſt Year of *Cyrus* over *Perſia* and *Babylon* to be the ſame: and as the Chronologers agreed, that *Cyrus* began to reign in *Perſia* in the firſt Year of the 55th Olympiad, he places the laſt of *Aſtyages*, the firſt of *Cyrus* in *Perſia*, and the End of the *Jewiſh* Captivity, all in the ſame Year, or in the Year before *Chriſt* 560, which was impoſſible. On the other hand, it is certain, that *Cyrus* had reigned in *Perſia* twenty-one Years before he conquered *Babylon* and the *Chaldæan* Kingdom, and had it in his Power to releaſe the *Jews* from their Captivity: and that he ruled alſo in *Perſia* ſeveral Years during the Reign of *Aſtyages* over the *Medes*, to whom he was ſubject, before he conquered him: and that after *Aſtyages* was conquered, and the *Median* Kingdom deſtroyed, a King continued to reign at *Babylon* ſeveral Years, who was called *Nabonedus*, or *Nabonadius:* and that after *Cyrus* had conquered him, and added the *Chaldæan* Kingdom to the *Perſian* Empire, he reigned no more than nine Years over *Babylon*. So that *Cyrus* had two Beginnings of his Reign, one in *Perſia* and the other in *Babylon*, the latter of which was twenty-one Years after the firſt: and his laſt nine Years Reign at *Babylon* are aſcertained by the *Ptolemaic* Canon. But *Africanus* and *Euſebius* not knowing this, confounded the two Epochs of his Reign, which were twenty-one Years diſtant from each other: and ſo *Euſebius* finding the ſeventy Years Captivity by no means to agree to his firſt of *Cyrus*, underſtood theſe Years to mean the Deſolation of the Temple, from the burning of it in the *eleventh* of *Zedekiah*, to the re-building of it in the ſecond Year of *Darius* Son of *Hyſtaſpes*, and made the Captivity continue no more than fifty Years. This is evident from (72) comparing what he ſaies together. But *Africanus*, as *Euſebius* intimates, began the Reckoning of the ſeventy Years Captivity from the thirteenth Year of the Reign of *Joſiah*, and the Beginning of *Jeremy's* propheſying to the firſt of *Cyrus*. For Hiſtorians, he ſaid (73), agreed to connect the Beginning of *Cyrus* with the End of the *Jewiſh* Captivity; and of this Beginning he knew no other Date than the firſt Year of the 55th Olympiad, or the Year before *Chriſt* 560, which was the Beginning of his Reign in *Perſia*, as *Diodorus Siculus*, *Thallus*, *Caſtor*, *Polybius*, *Phlegon*, and other Hiſtorians and Chronologers, who reckoned by the Olympiads, agreed. By this it is probable, that *Africanus* reckoned from the thirteenth of *Joſiah*, and the firſt of *Jeremy's* Propheſying, which was about ſeventy Years, and he might reckon it exactly ſo much. This *Euſebius* (74) mentions to have been the Opinion of ſome whom he names not. But it is impoſſible that either of theſe Calculations ſhould be true. For as the *Jews* were neither Captives, nor any way ſubject to the *Babylonians*, in the Reign of *Joſiah*, their Captivity could not be reckoned from any Year of his Reign: and as they were reſtored to their Liberty and their Country, with Leave to build their Temple, by a Decree in the firſt Year of *Cyrus*, it was very abſurd to ſuppoſe their Captivity not to end till eighteen Years after in the ſecond of *Darius*. But the true Epoch of the Reign of *Cyrus* at *Babylon* being known, all is eaſy and clear; and the *Jewiſh* Captivity of ſeventy Years, foretold by the Prophets, ended very exactly as the Scripture relates, in the firſt of *Cyrus*, over the Kingdom of *Babylon*. This important Point being fully proved and ſettled, I have brought this Part of my Chronological Antiquities as low as I intended. But the Aſtronomical Canon of *Ptolemy* being frequently mentioned in theſe Papers, I ſhall ſubjoin a Diſſertation concerning it, and add it with ſome other Things relating to the foregoing Work.

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(72) Hebræorum captivitas et exterminium Templi quod fuit in Jeruſalem, annis LXX. qui ſupputantur uſque in ſecundum annum Darii. Chron. lib. poſter. p. 125. Remiſſio quidem captivitatis Judæorum et venia templi ædificandi ſub Cyro exordium habuit: ſed conſummatur templum ſub *Dario*. ibid. p. 129.

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(73) Apud Euſeb. Præp. Evang. lib. x. c. 10.

(74) Colligitur omne tempus captivitatis Judæorum anni LXX. qui ſecundum quoſdam a tertio anno Eliakim, uſque ad viceſimum annum Cyri Regis Perſarum computantur: porro ſecundum alios a Joſiæ Judæorum anno XIII. ſub quo Jeremias prophetare cœpit, uſque ad primum annum ſupradicti regis. Deſolationis vero templi ſub Dario rege complentur anni LXX. Chron. lib. poſter. p. 128.

OF THE ÆRA of NABONASAR;

AND THE

Aſtronomical Canon of PTOLEMY of *Peluſium*.

THIS Æra took its Beginning at *Babylon* from *Nabonaſar*, who reigned there under the King of *Aſſyria*; and ſeems to be the firſt who had the Title of King after *Babylon* was made a Province of the *Aſſyrian* Empire, from the Time of *Ninus* who conquered it.

This Æra commenced on the twenty-ſixth Day of *February*, which was then the *Thoth*, or Beginning of the *Egyptian* Year; and with the firſt Year of the Reign of *Nabonaſar*, as (1) *Cenſorinus* aſſures us; and nearly 747 Years before the vulgar *Chriſtian* Æra.

That it commenced on the twenty-ſixth Day of *February* is certain, from the Account of *Cenſorinus*. For he ſaies, that in the Year of

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(1) Quidam anni in literas relati ſunt, quos Nabonnazaru nominant, quod a primo imperii ejus anno conſurgunt, quorum hic DCCCCLXXXV. which is the true Reading, and not DCCCCLXXXVI. De Die Natali, c. 21. In this Chapter *Cenſorinus* fixes ſeveral other famous Æras, computed to the Year of his writing, in the Conſulſhip of *Ulpius* and *Pontianus*, which was in the Year of *Chriſt* 238. Therefore he fixes the Olympiads to the Year before *Chriſt* 776. The Building of *Rome* to the Year before *Chriſt* 753. The Æra of the Year of *Julius Cæſar* to the Year before *Chriſt* 45. The *Egyptian* Æra Auguſtorum to the Year before *Chriſt* 29. And the Æra of *Philip*, from the Death of *Alexander the Great* to the Year before *Chriſt* 324.

Chriſt 238, when he wrote his excellent Book, the *Thoth* was at the ſeventh of the Calends of *July*, that is, the twenty-fifth of *June*. Now from the Beginning of the Reign of *Nabonaſar*, in the Year before *Chriſt* 747, to the Year of *Chriſt* 238, there are 984 Years [ſo *Cenſorinus* reckoned the Time of his writing to be in the 985th Year of *Nabonaſar*, and not the 986th, as his preſent Text has it] in which Space of Time the *Thoth* being gone back 246 Days, began on the 26th Day of *February*, and was gone back to the 25th Day of *June*, or to the ſeventh of the Calends of *July*.

Ptolemy, in his Aſtronomical Canon, computes from the Epoch of the *Nabonaſarean* Æra, by the *Egyptian* Year of 365 Days, without any Intercalation of the odd Quarter of a Day. And ſo the Beginning of the Year, called the *Thoth*, from the firſt Month of the *Egyptian* Year ſo named, goes back a Day in the Space of four Years; and in 1460 Years it has a Retrogradation of an entire Year: and then it begins again on the ſame Day of the Month from which it commenced at firſt. So that 1461 *Egyptian* Years make 1460 *Julian* Years.

The Method of the *Ptolemaic* Canon is, by our learned modern Chronologers, thought to be, to ſet down the Number of Years of the Reign of each King, from the firſt *Thoth*, or Beginning of the Year in which he reigned, to the *Thoth* which fell in the laſt Year of his Reign: and every King is ſaid to have reigned ſo many Years as there were *Thoths* in his Reign: and if a King died ever ſo ſoon after the *Thoth*, or Beginning of the Year, all that Year was reckoned to his Reign (which was the Method of the *Chineſe* Annals) and if at any Time it happened, that any ſucceeding King did not reign to the End of the Year, or to the next *Thoth* which fell after the Death of the preceding King, his Name was not mentioned in the Canon. This is ſuppoſed to be the Caſe of ſeveral Kings, who not reigning to the *Thoth*, or Beginning of the Year after the precedent Reign, their Names are not ſet down in the Canon. But that this is a Miſtake of our learned Chronologers, (2) *Prideaux*, and others, will appear preſently.

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(2) Connect. Part i. B. ii. p. 161.

This *Nabonaſarean* Æra was uſed by the ancient Aſtronomers, both amongſt the *Chaldæans* and *Greeks*, as *Claudius Ptolemy* aſſures us, in his aſtronomical Works. It was univerſally eſteemed to be the moſt accurate Chronological Computation of all others, moſt Part of it being fixed by Eclipſes and celeſtial Obſervations, which were much cultivated and improved from the Time of that Æra. It contained a Term of 424 *Egyptian* Years, from (3) *Nabonaſar* to the Death of *Alexander the Great*; and was thence carried down from the *Egyptian* and *Roman* Annals, to the Reign of *Antoninus Pius*.

Learned Men have been at a Loſs to know the Author, or Publiſher of the Aſtronomical Canon to the Death of *Alexander the Great*. Mr. *Dodwell* (4) thinks *Beroſus* was the Author of it. But there is no ſufficient Evidence of this. *Beroſus* mentioned in his Hiſtory *Laboroſoarchod*, a *Babylonian* King; and very probably other Kings, who are not ſet down in the Canon; and whoſe Names he took from the Archives of the Temple of *Belus* in *Babylon*. But the Truth ſeems to be, that *Claudius Ptolemy* himſelf compoſed the whole Canon; and took the Years from *Nabonaſar* to *Alexander* out of the *Chaldæan* Hiſtory, and probably that of *Beroſus*: and the Remainder from the *Egyptian* Annals, and the *Greek* and *Roman* Hiſtorians. The old *Egyptians*, *Chaldæans*, and *Phœnicians*, in their Annals, and alſo the *Greek* and *Roman* Writers, in their Hiſtories, ſet down both the Years and odd Months of the Reigns of Kings; and always the Reigns which were leſs than a Year; and one Reign began where the preceding ended. But *Ptolemy*, by a peculiar Fancy of his own, made the Years of every Reign complete, and left out thoſe Reigns which were leſs than a Year; by which ſometimes he loſt a Year. This is evident in the omitted Reigns of *Galba*, *Otho*, and *Vitellius*, which make a Year and ſix Months and fourteen Days; and yet he allows but four Months and two Days for theſe Reigns, which he adds to the Reign of

(3) Ap. Syncel. Chronograph. p. 206.

(4) Beroſum itaque noſtri Canonis primum editorem fuiſſe diximus. Appen. ad Diſſert. Cyp. Sect. 26. p. 39. alſo Sect. 30. See alſo ibid. p. 35, 36.

Nero. For *Nero* reigned thirteen Years, ſeven Months, and twenty-eight Days; and he gives no more than fourteen Years between the Beginning of his Reign and that of *Veſpaſian*. There is an Omiſſion of a Year between *Neriglиſſar* and *Nabonadius*. *Beroſus* gave *four Years* to *Neriglиſſar*, and alſo *nine Months* to his Son *Laboroſoarchod*, who is omitted by *Ptolemy* becauſe he did not reign a Year; and yet *Ptolemy* gives no more than four Years to both Reigns; unleſs the Number was *five*, as it is in the Copy of *Syncellus*, and which is the true Number of theſe Reigns. There ſeems alſo to be an Error of a Year or more by the Omiſſion of the Reigns of *Artabanus*, who reigned *ſeven* Months, and of *Xerxes* the ſecond, and *Sogdianus*, whoſe two Reigns made *nine* Months according to *Manetho*, and *eight* Months according to other Hiſtorians: for all which, making fifteen or ſixteen Months, nothing is allowed, if the Numbers in *Manetho* are right, in reſpect to the Reigns of *Xerxes*, *Artaxerxes*, and *Darius* the ſecond, which are the ſame in *Manetho* as in the *Ptolemaic* Canon, beſides the Months of the three Kings being added alſo. But I am inclined to think, that the Times of theſe three omitted Reigns were by *Ptolemy* included in the Reigns of *Xerxes* and *Artaxerxes*.

Africanus, in digeſting the Dynaſties of *Manetho*, followed the Method of *Ptolemy*, in leaving out all the odd Months which were in the ſeveral Reigns of the *Egyptian* Kings who reigned any Number of Years; and made the Reigns conſiſt of entire Years: but he ſet down the odd Months of thoſe Reigns which were leſs than a Year, becauſe he would not omit the Names of the Kings, as *Ptolemy's* Canon does. This was the Method of the *Jewiſh* Hiſtorians. That *Africanus* left out the odd Months which exceeded the Years is evident from two Dynaſties ſet down in *Joſephus*, viz. the ſeventeenth and eighteenth; wherein the odd Months are ſet down from *Manetho* as well as the Years.

Ptolemy was to blame in omitting to ſet down the Names of the Kings who reigned leſs than a Year; and *Africanus* did right to ſet them all down in the *Egyptian* Dynaſties: and it would have been ſtill better if he had not omitted the odd Months of any Reigns, but had given us the Reigns entire as *Joſephus* did in thoſe he has recorded.

By reckoning the Sums of every Dynaſty in entire Years he probably miſreckoned now and then a Year one Way or the other.

Had *Ptolemy*, as is thought by *Prideaux* and others, computed the Years of Reigns always by the Number of *Thoths* which were in them, he could not have omitted all the three Reigns of *Galba*, *Otho*, and *Vitellius*; becauſe, according to his reckoning by the *Æra Auguſtorum*, which began *Auguſt* the thirty-firſt in the Year before *Chriſt* 30, there was a *Thoth* in the Reign of *Galba*, who reigned from *June* the ninth to *January* the fifteenth; and another in the Reign of *Vitellius*, who reigned from *April* the ſixteenth eight Months and five Days to *December* the twentieth. So that both *Galba* and *Vitellius* reigned in the Month of *Auguſt*, in which the *Thoth* was in their Reigns. Therefore *Ptolemy's* Rule ſeems plainly to have been, to leave out all the Reigns which conſiſted of Months only and were leſs than a Year, without regarding whether there was a *Thoth* in them or not; and ſupplying them by Additions to other Reigns, and ſo to make all the Reigns conſiſt of entire Years: which in the whole he did, no doubt, very carefully, but yet miſreckoned now and then a Year.

Ptolemy began his Canon with the Æra of *Nabonaſar*, and on that Day of the Month on which the *Egyptian Thoth* fell; becauſe he found that aſtronomical Obſervations were about that Time accurately made and aſſigned to that Æra. He found that *Hipparchus* had deduced and carried on his celeſtial Obſervations from about that Time: who, as *Pliny* (5) relates, gave an Account of Eclipſes both of the Sun and Moon for ſix hundred Years. *Hipparchus* made his firſt aſtronomical Obſervations in the Year before *Chriſt* 162: and continued them to the Year before *Chriſt* 130 and after. *Proclus* (6) ſaies, that *Jamblicus* related that *Hipparchus* wrote that the *Aſſyrians* (or *Babylonians*) had kept celeſtial Obſervations for twenty-ſeven Myriads of Years (*i. e.* Days) which made 750 *Chaldæan* Years of 360 Days, or 739 *Julian*

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(5) Utriuſque ſideris curſum in ſexcentos annos præcinuit Hipparchus, menſes gentium, dieſque et horas—complexus. Nat. Hiſt. lib. ii. c. 12.

(6) In Timæ. Platon. p. 31.

Years. This Account carries the *Chaldæan* Obſervations above a Century higher than the Æra of *Nabonaſar.* But the firſt Eclipſe which (7) *Ptolemy* could find obſerved in the *Chaldæan* Annals was of the Moon in the Year before *Chriſt* 721, which was the firſt Year of the Reign of *Mardokempad*, in Scripture *Merodach-Baladan*, the twenty-ſeventh Year of *Nabonaſar*; and it was the twenty-ninth Day of the *Thoth* of that Year, which commenced *February* the 20th, and ſo it was on the 19th Day of *March*.

Another Argument that the Aſtronomical Canon was compoſed by *Ptolemy*, is, that the Years of it are *Egyptian*, as he himſelf tells us in his *Almageſt*; and ſo go backward by a Change of the Place of the *Thoth* without Intercalation of the odd Hours. But the *Babylonians* and *Chaldæans* knew nothing of this Method, nor ever changed the *Thoth* of their Year: and the Æra of *Nabonaſar* conſiſted of Years of three hundred and ſixty Days, with five intercalary Days at the End of each Year.

This was the fixed *Chaldæan* Year in the Time of *Nabonaſar*: and it does not appear that the *Babylonians* ever uſed the *Egyptian* Year, which moved backward one Day in four Years, but probably added ſix intercalary Days every fourth Year after the ſix odd Hours were obſerved. So that *Ptolemy* framed the Canon out of the Hiſtory and Annals of *Chaldæan* Writers; and ſet down the celeſtial Obſervations which he found in *Epigenes*, *Beroſus*, *Hipparchus*, and others: and *Syncellus* (8) tells us from *Ptolemy* himſelf, that other *Greeks* before him made uſe of the Æra of *Nabonaſar* in their Aſtronomical Computations. And the Reaſon of the *Greeks* uſing this Æra, was, that after the Inſtitution of it the *Chaldæans* had given them a more perfect

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(7) Mag. Conſtruct. lib. iv. c. 6. p. 95.

(8) Ἥτις (Χαλδαίων) ἀρχὴ ἀπὸ Σαλμανασάρ, ὃν καὶ Ναβονασὰρ καλοῦσι λαμβάνεται παρά τε Χαλδαίοις ἐν τῇ τῶν ἀστέρων ψηφοφορίᾳ, καὶ παρὰ τοῖς Ἑλλήνων μαθηματικοῖς, ὡς μαρτυρεῖ ὁ σοφώτατος Κλαύδιος ὁ Πτολεμαῖος ἐν τῇ μεγάλῃ συντάξει τῇ τῆς ἀστρονομίας. Syncel. Chronograph. p. 206. and p. 207, he ſaies: Ἀπὸ δὲ Ναβονασάρου τοὺς χρόνους τῆς τῶν ἀστέρων κινήσεως Χαλδαῖοι ἠκρίβωσαν· καὶ ἀπὸ Χαλδαίων οἱ παρ' Ἕλλησι μαθηματικοὶ λαβόντες.

Knowledge of the Motion of the Stars, and referred all their Obſervations to that Æra. Hence it is plain that *Ptolemy's* Canon is a Deduction of *Egyptian* Years from the *Nabonaſarean* Æra, which Years *Ptolemy* applied to it and computed from it, after the manner of the *Egyptian* Aſtronomers, by a Retrogradation of the *Thoths* of the Years, which he conſtantly takes notice of.

The *Chaldæan* and *Egyptian* Years conſiſted each of twelve Months of thirty Days, with five intercalary Days. *Ptolemy* mentions (9) the firſt, third, and fourth of the intercalary Days: but the remaining Part of a Day, which was in both theſe Years over and above three hundred and ſixty-five Days was not intercalated in the *Egyptian* Year, but was intercalated in the *Chaldæan.* So that the *Thoth* of the *Egyptian* Year went back ſix Hours every Year, or a Day in four Years; but the *Chaldæan* Year was fixed and invariable.

Ptolemy therefore uſed the Æra of *Nabonaſar*, as being moſt exactly fixed by aſtronomical Obſervations; but he uſed the *Egyptian* Year and Months, and counted in his Calculations the Quarter of a Day to make them more exact. He found, as *Hipparchus* had (10) obſerved be-

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(9) Almag. ſive Mag. Conſtruct. lib. iii. c. 2.

(10) Almag. lib. iii. c. 2. Hipparchus differed but about ſix Minutes from the lateſt and beſt Obſervations, for he made the Year three hundred and ſixty-five Days, five Hours, fifty-five Minutes, and twelve Seconds. The two old Aſtronomers *Meton* and *Euctemon*, whoſe *Enneadecaeteris*, or Cycle of 19 Years began in the Year before *Chriſt* 432, reckoned the Year to conſiſt of 365 Days and a quarter, and the 76th Part of a Day, as *Ptolemy* relates from *Hipparchus*; and *Calippus*, he ſaies, reckoned it 365 Days and a quarter only. Κατὰ μὲν τοὺς περὶ Μέτωνα καὶ Εὐκτήμονα ὁ ἐνιαύσιος χρόνος περιέχει ἡμέρας τξέ. (365.) δ΄΄ (*i. e.* a quarter,) καὶ οϛ΄΄. μιᾶς ἡμέρας· κατὰ δὲ Κάλιππον, ἡμέρας τξέ. δ΄ μόνον. *Calippus* began his Period in the Year before *Chriſt* 329, and in the Year of *Rome* 424. *Cenſorinus* ſaies, Meton vero [annum naturalem dies habere prodidit] 365 et dierum quinque undevigeſimam partem: *i. e.* ſix Hours and nearly twenty Minutes, which is but a Minute more than the ſeventy-ſixth Part of a Day, De die Natal. c. 19. But of *Calippus* he ſaies, that he made the Year conſiſt of 365 Days; which is a Miſtake; he probably wrote 365 Days and a quarter. He alſo ſaies, that *Ariſtarchus Samius* (who flouriſhed an hundred and forty-five Years before *Hipparchus*, or about the Year before *Chriſt* 280.) made the Year 365 Days, and the 1623d Part of a Day: the latter Number is probably an Error of the Copier, and ſhould be *the ſeventeenth Part of a Day*

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fore him about the Year before *Chriſt* 130, that the Year conſiſted of three hundred and ſixty-five Days and ſomething leſs than a Quarter of a Day. What this Deficiency was, he ſaies he could not find out, becauſe it made no obſervable Difference in many Years; and therefore he allowed and added a Day in four Years: but he ſaies that when in a Courſe of Obſervations of many Years the Difference, ſmall as it was, ſhould be found out, it ought to be diſtributed amongſt the Years which intervened. This he thinks, after *Hipparchus*, was a Difference only of a three hundredth Part of a natural Day, or almoſt *five* Minutes. Later Obſervations have ſhewn that the Difference is *eleven* Minutes; and that the equinoctial Year conſiſts of three hundred and ſixty-five Days five Hours and forty-nine Minutes, as near as can be diſcovered.

Alfraganus (11), or *Alferganus*, an *Arabian* Writer and cotemporary with *Syncellus*, ſaies, that the Epoch which *Ptolemy* uſed in his great aſtronomical Work, was deduced from the Beginning of the Reign of *Nabonaſar*: but that the *Egyptian* Æra, expreſſed in *Ptolemy's* Tables, proceeds from the Beginning of the Years of *Philip (Aridæus)*, and *Syncellus* (12) is of the ſame Opinion. The Truth is, *Ptolemy* formed his Canon from three Æras; the firſt was that of *Nabonaſar*, which ended at the Death of *Alexander the Great*; the ſecond was that of *Philip Aridæus*, which ended at the Æra *Auguſtorum*, which

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as *Franciſcus Modius* read it. See the Notes on ch. 19. *Aphrodiſius* made the Year 365 Days and the eighth Part of a Day, or three Hours. *Oenopides* made it 365 Days and the fifty-ninth Part of twenty-two Days, *i. e.* ſomething more than nine Hours. The old *Egyptians* made it 365 Days and a quarter, and *Eudoxus* was the firſt who carried this Account of the Year from *Egypt* into *Greece*, about the Year before *Chriſt* 366.

(11) Alfraganus, vel Alferganus, Arabs, ejuſdem ævi ſcriptor cum Syncello, dicit: Ægyptiorum (leg. Aſſyriorum) Epocha uſurpata in magno Ptolemæi opere ſubducitur a principio ejus anni quo regnare cœpit Nabonaſſarus. At æra Ægyptiaca in Ptolemæi tabulis ſeu canone expreſſa procedit ab initio annorum Philippi (Aridæi.)—Apud Aſtronom. Element. edit. Gol. 4°. 1669. p. 6. citat. in Prolegom. Joan. Maſſon. ad Kalendar. menſ. var. gent. p. 20.

(12) Chronograph. p. 326. See alſo p. 207.

commenced the Year after the Battle at *Actium*, and on the twenty-ninth Day of *Auguſt*, according to (13) *Syncellus*, *Maximus*, and *Petavius*, and according to others on the (14) thirty-firſt, and in the Year before *Chriſt* 30.

There has been a Difficulty concerning the Title of the *Ptolemaic* Canon, and the Series of Kings therein mentioned, whoſe Times are coincident with the Reigns of ſeveral Kings of *Aſſyria* and *Media* mentioned in Scripture, none of which, except *Aſar-Haddon*, are found in the Canon: and yet the Canon in the preſent Copies is entitled, *Ptolemy's* (15) *Canon of the Kings of the Aſſyrians and Medes*. But this is an erroneous Title added by ſome who were ignorant of the Meaning of the Canon. There is not the leaſt Pretence to call it the Canon of *Median* Kings, there not being one King of *Media* in it; and the Kingdom of *Media* being diſtinct both from the *Aſſyrian* and *Babylonian* Empire, from the Time of the Beginning of it. And though it appears from *Herodotus*, *Xenophon*, *Strabo*, *Pliny*, *Solinus*, and others, that the *Babylonians* were called *Aſſyrians* after the Deſtruction of the *Aſſyrian* Empire, when *Babylon* was eſteemed the Head City of that Empire; yet whilſt *Nineveh* and the *Aſſyrian* Empire were ſtanding, they were diſtinguiſhed: and the Canon comprehends none but Kings who lived and reigned at *Babylon* till after the Conqueſt of it by the *Perſians*; and therefore it is properly the Canon of the *Chaldæan* Kings, as *Syncellus* (16) calls it. And as the *Nabonaſarean* Æra was formed at *Babylon*, and founded upon (17) aſtronomical Obſervations taken there, it is not probable that *Ptolemy's* Canon deduced from it ſhould contain any other than the Succeſſion of the Kings of *Chaldæa* and *Babylon*; of which (18) *Nabonaſar* was the firſt.

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(13) Ibid. p. 326. Max. Comput. Eccleſiaſt. apud Petav. Uranolog. p. 351. Petav. Doctrin. temp. lib. x. c. 69.

(14) Uſſer. Annal. Mund. p. 490. part. poſter.

(15) Πτολεμαίου κανὼν βασιλέων Ἀσσυρίων καὶ Μήδων.

(16) Τὰ ἀπὸ Ναβονασάρου ἔτη — βασιλέως Χαλδαίων, Chronograph. p. 207. and he calls the Kings Χαλδαίων βασιλεῖς, p. 209. See Cellar. Geog. antiq. lib. iii. p. 626, 639.

(17) Ἀπὸ Ναβονασάρου τοὺς χρόνους τῆς τῶν ἀστέρων κινήσεως Χαλδαῖοι ἠκρίβωσαν, Syncel. p. 207. Omnes rationes aſtronomicæ veterum non ex Aſſyria, ſed ex Chaldæa, et quidem ejus metropoli, Babylone petuntur, quare epochæ temporum non ab Aſſyrio rege, ſed a Chaldæo ordiendæ ſunt. Scalig. de Emendat. Tempor. lib. v. p. 393.

Ptolemy's *Canon of the* Chaldæan, Perſian, Greek *and* Roman *Kings, from* Nabonaſar *to* Antoninus Pius; *taken from two Manuſcripts, one publiſhed by* (19) Overall; *and the other by* Petavius, *from the royal Library at* Paris.

	Year before Chriſt.	*Years of Reign.*	*Sum collected.*	*Years of Nabonaſar.*
1. *Nabonaſar*	747	14	14	1ſt
2. *Nadius*	733	02	16	15th
3. *Cincirus* and *Porus*	731	05	21	17th
4. *Jugæus*	726	05	26	22d
5. *Mardokempad*	721	12	38	27th
6. *Arcian*	709	05	43	39th
7. Firſt Interregnum	704	02	45	44th
8. *Belibus*	702	03	48	46th
9. *Apronadius*	699	06	54	49th
10. *Rigibelus*	693	01	55	55th
11. *Meſeſſimordacus*	692	04	59	56th
12. Second Interregnum	688	08	67	60th
13. *Aſaradinus*	680	13	80	68th
14. *Saoſduchinus* (20)	667	20	100	81ſt

(18) Apud Ptolemæum et aſtronomos reliquos celeberrima eſt æra Nabonaſſari, quem Babylone regnaſſe inter omnes convenit. Petav. rationar. temp. part. ii. lib. 3. c. 3. p. 839.

(19) Apud Calviſ. Chronolog. p. 79. and Petav. Rationar. temp. in fin.

(20) In *Syncellus's* Copy of *Ptolemy's* Canon *Saoſduchinus* has no more than nine Years, and *Chyniladanus* no more than fourteen Years: and the laſt mentioned Reign ends in the collected Year 103. But it appears from *Ptolemy's* Almageſt, lib. v. p. 125. that there was an Eclipſe of the Moon in the fifth Year of *Nabopolaſar*, and in the hundred and twenty-ſeventh Year of *Nabonaſar*, which proves that he began to reign in the hundred and twenty-third Year of that Æra. [See Petav. Doct. tempor. lib. ix. c. 58.] therefore there are nineteen Years wanting in the fourteenth and fifteenth Reigns above-mentioned. And the Manuſcripts of *Overall* and *Paris* have rightly ſupplied them.

	Year before Chriſt,	*Years of Reign.*	*Sums collected.*	*Years of Nabonaſar.*
15. *Chyniladanus* —	647	22	122	101ſt
16. *Nabopolaſar* —	625	21	143	123d
17. *Nabocolaſar*, i. e. *Nabuchadnezzar*	604	43	186	144th
18. *Ilvarodamus* (21), i.e. *Evil-Merodach*	561	02	188	187th
19. *Niricaſſolaſar* (22)	559	04	192	189th
20. *Nabonadius* —	555	17	209	193d

Perſian *Kings of* Ptolemy's *Canon.*

	Year before Chriſt.	*Years of Reign.*	*Sum collected.*	*Years of Nabonaſar.*
1. *Cyrus*	538	09	218	210th
2. *Cambyſes*	529	(23) 08	226	219th
3. *Darius*, Son of *Hyſtaſpes*	521	(24) 36	262	227th

(21) The Copy of *Syncellus* gives to the 18th King *three Years*, p. 208.

(22) The Copy of *Syncellus* gives to the 19th King *five Years.* And the Eccleſiaſtical Computation, publiſhed by *Maximus*, *Africanus*, *Cedrenus*, and *Syncellus*, agree to give to the 18th and 19th Reigns eight Years. And this ſeems to be the true Sum of theſe two Reigns, reckoning in them the nine Months of *Laboroſoarchod* omitted in the Canon. For 'tis probable that *Evil-Merodach* reigned ſome Months more than two Years, and *Niricaſſolaſar* ſome Months more than four Years, which with the nine Months of *Laboroſoarchod* made eight Years in all. But *Ptolemy* finding no odd Months mentioned in *Beroſus* or the *Chaldæan* Hiſtory but the nine of *Laboroſoarchod*, which he omitted, as being leſs than a Year, he ſet down no more than ſix Years for the Reigns of the 18th and 19th Kings: And ſo the Error of two Years in theſe Reigns are not in the preſent Copies of *Ptolemy's* Canon which I have followed, but in the Canon itſelf; which Error we have much better Evidence to prove, than any that can be alledged for the Canon, though it is of great Value and Uſe.

(23) *Cambyſes* reigned no more than ſeven Years and five Months, and *Smerdes* the Magian reigned ſeven Months, which were added to the Reign of *Cambyſes*, and made it eight Years, Herodot. lib. iii. c. 66, 67.

(24) The true Epoch of the Reign of *Darius* was in the Year before *Chriſt* 519 juſt begun, or 520 completed. For the *Thoth* of his Reign fell on the laſt Day of *December*. And this agrees exactly to the Date of his Reign in the *Parian* Marbles, when rightly read, as appears from the following Obſervations. The Number of the Commencement of the Reign of *Darius* in the *Parian* Marbles, as now read, *Epoch* xlv. l. 59. is HH𐅄III *i. e.* two hundred and fifty-three Years before the Date or lateſt Term of the Marbles in

	Year before Chriſt.	*Yoars of Reign.*	*Sum collected.*	*Years of Nabonaſar.*
4. *Xerxes* (25) ——	485 ——	21 ——	283 ——	263d

the Year before *Chriſt* 264. By this Reckoning *Darius* began to reign in the Year before *Chriſt* 517, two Years later than I have ſuppoſed. This is the Number of the Marbles, as Mr. *Selden* read them; and *Lydiat* and *Palmerius* follow his Reading, and ſo they are publiſhed by *Prideaux*. But the Number of the fiftieth Epoch, l. lxiii. which mentions the Death of *Darius*, and the Beginning of the Reign of *Xerxes* ſhews that the Number of the 45th Epoch was miſtaken by *Selden*. That Number is HHΔΔΠ *i. e.* two hundred and twenty-five, which added to the Date of the Marbles two hundred and ſixty-four, places the Beginning of *Xerxes* in the Year before *Chriſt* 489. By which two Numbers, if both are right, *Darius* could only reign twenty-eight Years; which is contrary to all ancient hiſtorical Evidence whatſoever: though *Maximus* gives him this Number of Years only in his Eccleſiaſtical Computation, which has many Errors in it: but *Ptolemy* found a lunar Eclipſe noted in the thirty-firſt Year of his Reign, which he has ſet down in the fourth Book of his Almageſt. The Number of this latter Epoch of the Marbles is undoubtedly right, as appears from the Number of the following Epoch, which is HHΔΔII *i. e.* two hundred and twenty-two; and therefore the preceding Number HHΔΔΠ *i. e.* two hundred and twenty-five, cannot be an Error, or be ſuppoſed to be HHΔΔII two hundred and twenty-two, becauſe the Facts in the Epoch 225 are in the Reign of a prior Archon. So that it is very probable that the Number of the 45th Epoch, which *Selden* read HH𐅄III *i. e.* two hundred and fifty-three, was originally in the Marbles HH𐅄ΠI *i. e.* two hundred and fifty-ſix. The Top of the Π was ſo much worn out, or ſo eaten, as made *Selden* think it to be II; and this is the more probable, becauſe it places the Reign of *Darius* in the End of the Year before *Chriſt* 520, or the Beginning of the Year 519, and alſo allows thirty-one Years to his Reign, which is the Term which *Cteſias* gives to it, and whoſe Account the Author of the Marbles ſeems to have followed, and ſo has placed *Xerxes* four or five Years too high. See Excerpt. ex Cteſ. Perſic. ad fin. Herodot. p. 643, and *Phot.* Biblioth. Cod. lxxii. See alſo Not. Prideaux ad Chron. Marmor. p. 211. But then, as the *Ptolemaic* Canon, and *Herodotus* and *Manetho*, and other ancient Hiſtorians agree that *Darius* reigned thirty-ſix Years, the Number of *Cteſias* and the Marbles muſt be wrong: and thirty-ſix Years being given to the Reign of *Darius*, *Xerxes* his Son muſt begin to reign in the Year before *Chriſt* 484 ending; the *Thoth*, or Beginning of his Reign commencing *December* 22, according to the *Egyptian* Reckoning, as is ſhown by the Aſtronomical Canon. The famous Battle at *Marathon*, in which the Army of *Darius* was defeated by *Miltiades* the *Athenian* General, ought to be placed in the Year before *Chriſt* 488, which was four Years before the Death of *Darius*, as *Herodotus* informs us, lib. vii. c. 1, 4. The Marbles and the vulgar Chronology place it in the Year before *Chriſt* 490.

(25) The ſeven Months of *Artabanus* being added to the Reign of *Xerxes*

	Year before Chriſt.	*Years of Reign.*	*Sum collected.*	*Years of Nabonaſar.*
5. *Artaxerxes* (26)	464	41	324	284th
6. *Darius* II.	423	19	343	325th
7. *Artaxerxes* II. called *Mnemon* (27)	404	46	389	344th

made it twenty-one Years. The great Chronologer and Mathematician *Eratoſthenes* made *Xerxes* to reign in the Year before *Chriſt* 484. He reckoned the Deſtruction of *Troy* four hundred and ſeven Years before the Olympiads, (*i. e.* the Year before *Chriſt* 1183) from the taking of *Troy* he reckoned eighty Years to the Return of the *Heraclidæ*, (*i. e.* 1103) thence to the building of *Ionia* ſixty Years, (*i. e.* before *Chriſt* 1043) thence to the Guardianſhip of *Lycurgus* an hundred and fifty-nine Years, (*i. e.* before *Chriſt* 884) thence to the Olympiads an hundred and eight Years, (*i. e.* the Year before *Chriſt* 776) thence to the Expedition of *Xerxes* two hundred and ninety-ſeven Years, (*i. e.* the Year before *Chriſt* 479) and this was in the ſixth Year of his Reign, as *Herodotus* tells us, lib. vii. c. 7. and therefore by this Computation *Xerxes* began to reign in the Year before *Chriſt* 484. *Eratoſthenes* adds, from the Expedition of *Xerxes* to the *Peloponneſian* War forty-eight Years, (*i. e.* the Year before *Chriſt* 431) thence to the Death of *Philip* of *Macedon* ninety-ſix Years, (*i. e.* the Year before *Chriſt* 335) thence to the Death of *Alexander* twelve Years, (*i. e.* the Year before *Chriſt* 323.) Apud Clem. Alex. Strom. i. p. 402. Diodorus Siculus, lib. xi. p. 457. puts the Death of *Xerxes* in the End of the fourth Year of the ſeventy-eighth Olympiad, and in the twenty-firſt Year of his Reign, *i. e.* in the Year before *Chriſt* 484. So his Reign began in the Year before *Chriſt* 484. And this agrees to his ſaying in the Beginning of the ſame Book that *Xerxes* began his Expedition into *Greece* in the firſt Year of the 75th Olympiad, *i. e.* the Year before *Chriſt* 480: and for this Expedition, he adds, he had made Preparations *three Years* before, [τριετῆ χρόνον παρασκευασάμενος, lib. xi. p. 404.] and ſo he began to reign, as above, in the Year before *Chriſt* 484. For *Diodorus* reckons the three Years Preparation from the Time of his Conqueſt of *Egypt* in the ſecond Year of his Reign, as *Herodotus* ſaies it was, lib. vii. p. 384.

(26) *Artaxerxes* has forty-one Years, including the ſhort Reigns of *Xerxes* the Second, which was forty-five Days, and of *Sogdianus*, which was ſix Months and fifteen Days, in all eight Months: but *Diodorus Siculus*, not reckoning the Time of theſe Reigns to that of *Artaxerxes*, gives to his Reign no more than forty Years, lib. xii. p. 522.

(27) *Artaxerxes Mnemon* reigned forty-ſix Years, according to the *Ptolemaic* Canon, and the Copy of it in *Syncellus*. But the Eccleſiaſtical Computation gives him no more than forty Years: and *Euſebius* the ſame Number in his Chronicon; and *Jerome*, in his Comment on *Ezechiel*, ch. v.

8. *Ochus*

	Year before Chriſt.	*Years of Reign.*	*Sum collected.*	*Years of Nabonaſar.*
8. *Ochus* (28)	358	21	410	390th
9. *Arſes*	337	02	412	411th
10. *Darius* III. called *Codomannus*	335	04	416	413th
11. *Alexander* (29) of *Macedon*	331	08	424	417th

Kings who reigned after Alexander.

	Year before Chriſt.	*Years of Reign.*	*Sum collected.*	*Years of Nabonaſar.*
1. *Philip Aridæus*	324	7	431	425th
1. *Alexander Ægus*	317	12	443	432d

p. 720. edit. Benedict. alſo the Paſchal Chronicon, and *Anaſtaſius*; and *Petavius* follows this Number. *Clemens Alexandrinus* gives him forty-two Years, Strom. i. p. 395. and ſo *Plutarch* in theEnd of his Life: where it is ſixty-two by an Error of the Copier for forty-two. Diod. Siculus, lib. xiii. p. 630. and lib. xv. p. 76. ſaies he reigned forty-three Years: and this ſeems to be the trueſt Number. *Cteſias* ſaid he reigned forty-two Years, Excerpt. ad fin. Herodot. p. 650.

(28) *Ochus* began to reign in the Year before *Chriſt* 357, according to the Parian Marbles.

(29) *Alexander* died the 22d Day of *May*, which, according to the Reckoning of the Canon, was in the Year before *Chriſt* 323, and it was four hundred and twenty-four *Egyptian* Years from the Epoch of the *Nabonaſarean* Æra to his Death, as *Ptolemy* relates, Almag. lib. iii. p. 79. and it was the four hundred and twenty-fifth Year of *Nabonaſar*. But though *Alexander* did not die till the 22d Day of *May* in the Year before *Chriſt* 323, yet the *Egyptians* computed the new Æra of *Philip*, who ſucceeded him, from the *Thoth*, which fell on the 12th of *November* in the Year before *Chriſt* 324, and thence the Æra of *Philip* commenced, as *Cenſorinus* tells us, de D. nat. c. xxi. p. 128. Item (anni) Philippi qui ab exceſſu Alexandri Magni numerantur, et ad hunc uſque perducti (ſc. ad an. Ch. 238) annos 562 conſummant: ſed horum initia ſemper a primo die menſis ejus ſumuntur, cui apud Ægyptios nomen eſt Thoth. See Uſſer. Annal. Mund. p. 401. part. prior. *Joſephus* ſaies, that all agreed that *Alexander* died in the 114th Olympiad, *i. e.* in the Year before *Chriſt* 324. cont. Apion. lib. i. p. 455. And in this Year *Cenſorinus* placed his Death. And *Euſebius* placeth it in the ſame Year, Chron. lib. poſter. And *Ptolemy* himſelf reckoned from the *Thoth* of the Year before *Chriſt* 324: for he reckoned from the Death of *Alexander* to the Reign of *Auguſtus* two hundred and ninety-four Years, Almag. lib. iii. p. 79. and they are exactly ſo many Years computed from the

Græcian *Kings of* Egypt.

	Year before Chriſt.	*Years of Reign.*	*Sum collected.*	*Years of Nabonaſar.*
1. *Ptolemy*, Son of *Lagus*	305	20	463	444th
2. *Pt. Philadelphus*	285	38	501	464th
3. *Pt. Euergetes* I.	247	25	526	502d
4. *Pt. Philopator*	222	17	543	527th
5. *Pt. Epiphanes*	205	24	567	544th
6. *Pt. Philometor*	181	35	602	568th
7. *Pt. Euergetes* II.	146	29	631	603d
8. *Pt. Soter*	117	36	667	632d
9. *Dionyſius*	081	29	696	668th
10. *Cleopatra*	052	22	718	697th

Kings of the Romans.

	Year before Chriſt.	*Years of Reign.*	*Sum collected.*	*Years of Nabonaſar.*
1. *Auguſtus*	30	43	761	719th
	A.D.			
2. *Tiberius*	14	22	783	762d
3. *Caius*	36	04	787	784th
4. *Claudius*	40	14	801	788th
5. *Nero*	54	14	815	802d
6. *Veſpaſian*	68	10	825	816th
7. *Titus*	78	03	828	826th
8. *Domitian*	81	15	843	829th
9. *Nerva*	96	01	844	844th
10. *Trajan*	97	19	863	845th
11. *Adrian*	116	21	884	864th
12. *Antoninus Pius*	137	23	907	885th

Here ended the Computation of *Ptolemy* from the Beginning of the Æra of *Nabonaſar*. And that the Numbers, as I have given them from

Year before *Chriſt* 324. So that the *Egyptians* ſeem to have begun the Æra of *Philip* from the *Thoth* which preceded the Death of *Alexander*, and was *November* 12th in the Year before *Chriſt* 324.

the *Pariſian* Manuſcript of *Petavius* and a prior one of Dr. *Overall*, are right and the ſame with *Ptolemy's* own original Numbers, will appear from the following Obſervations out of *Ptolemy's* great aſtronomical Work, called *Almageſt*.

Ptolemy (30) ſaies, that from the Reign of *Nabonaſar* to the Death of *Alexander* there were four hundred and twenty-four *Egyptian* Years: and that from the Death of *Alexander* to the Reign of *Auguſtus* are two hundred and ninety-four Years: and that from the firſt Year of *Auguſtus* and the firſt *Thoth*, according to the *Egyptians*, unto the ſeventeenth Year of *Adrian*, and the ſeventh Day of the Month *Athyr (November)*, are an hundred and ſixty-one Years, ſixty-ſix Days, and two Hours: and ſo from the firſt Year of *Nabonaſar* and the firſt *Thoth*, according to the *Egyptian* Computation, to the ſeventeenth Year of *Adrian*, are eight hundred and ſeventy-nine Years, ſixty-ſix Days, and two Hours, reckoned from the Noon. All this agrees exactly to the foregoing Numbers of the *Nabonaſarean* Æra, etc.

He (31) reckons from the ſecond Year of *Mardokempad* (the fifth *Chaldæan* King) to the nineteenth of *Adrian*, eight hundred and fifty-four *Egyptian* Years: and juſt ſo many they are by the foregoing Canon. He reckons (32) from the firſt of *Nabonaſar* to the thirty-firſt of *Darius*, Son of *Hyſtaſpes*, two hundred and fifty-ſix Years: and again he (33) computes from the firſt of *Nabonaſar* to the eighth of *Adrian* eight hundred and ſeventy-one Years: all which entirely agrees to the Numbers of the Canon. Again he (34) computes eight hundred and eighty-five *Egyptian* Years from the Epoch of *Nabonaſar* to the ſecond Year of *Antoninus*. And he (35) counts eight hundred and eighty-two *Egyptian* Years from the firſt of *Nabonaſar* to the twentieth of *Adrian*: he alſo reckons (36) the fifth of *Nabopolaſar* to be the hun-

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(30) Almag. lib. iii. p. 79.
(31) Ibid. lib. iv. c. 7.
(32) Ibid. lib. iv. c. 9.
(33) Ibid.
(34) Almag. lib. v. c. 3. p. 111.
(35) Ibid. c. 13. p. 123.
(36) Ibid. c. 14.

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dred and twenty-ſeventh Year from *Nabonaſar* and an hundred and twenty-ſix *Egyptian* Years: again he reckons (37) the ſeventh of *Cambyſes* to be the two hundred and twenty-fifth of *Nabonaſar*, and two hundred and twenty-four *Egyptian* Years. He (38) reckons the ſeventh Year of *Philometor* to be the five hundred and ſeventy-fourth of *Nabonaſar*, and five hundred and ſeventy-three *Egyptian* Years. He (39) reckons the twelfth of *Domitian* to be the eight hundred and fortieth Year of *Nabonaſar*: he alſo reckons the firſt of *Trajan* to be the eight hundred and forty-fifth of *Nabonaſar*. He (40) alſo computes the ſecond of *Antoninus* to be the eight hundred and eighty-ſixth Year of *Nabonaſar*: and he counts (41) the fifty-ſecond Year from the Death of *Alexander* to be the four hundred and ſeventy-ſixth Year from *Nabonaſar*. All theſe ſeveral Computations agree exactly to the Numbers of the Aſtronomical Canon above given, and confirm the Truth of the Copies whence they are taken.

The Canon of *Ptolemy* has been juſtly eſteemed by Chronologers as an invaluable Treaſure, and of the greateſt Uſe in Chronology: but yet it is not infallible, as I have ſhewn. And it is certain, that beſides the Errors obſerved above in the *Nabonaſarean* Æra, there is alſo a Miſtake of one Year in the *Auguſtan* Æra. This Æra, by *Ptolemy's* Reckoning, began at the Death of *Cleopatra* in the Year before *Chriſt* 30, and he gave forty-three Years to the Reign of *Auguſtus*, which ended in the Year of our Lord 14. *Tiberius* began to reign *Auguſt* the 19th A. D. 14, and reigned twenty-two Years ſix Months and twenty-ſix Days to *March* the 16th A. D. 37. But by *Ptolemy's* Reckoning his Reign ended A. D. 36. *Caius Caligula* ſucceeded *Tiberius*, and reigned three Years ten Months and eight Days to *January* 24th A. D. 41: But by *Ptolemy's* Canon his Reign ended A. D. 40. *Claudius* ſucceeded and reigned thirteen Years eight Months and twenty Days to *October* 13th A. D. 54. This Year agrees with the *Ptolemaic* Canon. *Nero* ſucceeded *Claudius*, and reigned thirteen Years ſeven Months twenty-eight Days to *June* 9th A. D. 68. when he killed himſelf. *Galba* ſucceeded and reigned ſeven Months and ſeven Days, to *January* 15th A. D. 69, when he was killed by *Otho*, *Auguſt* 6th; in his Reign was the *Egyptian Thoth* of this Year; yet he is omitted by *Ptolemy*, becauſe he reigned leſs than a Year. *Otho* reigned three Months and two Days to *April* 16th A. D. 69, when he killed himſelf. There was no *Thoth* in his Reign, and he is omitted by *Ptolemy*. After *Otho Vitellius* reigned eight Months and five Days to *December* 20th A. D. 69, and there was a *Thoth* in his Reign, *viz. Auguſt* 6th, but he alſo is omitted by *Ptolemy*, as reigning leſs than a Year. After *Vitellius Veſpaſian* reigned ten Years all but ſix Days, reckoned from the firſt Day of *July* A. D. 69, when he was ſet up for Emperor by the Army; and his Reign was reckoned from thence. He died *June* 24th A. D. 79. But the *Ptolemaic* Canon placeth the Reign of *Veſpaſian* A. D. 68, and of his Son *Titus* A. D. 78. *Titus* ſucceeded *Veſpaſian*, and reigned two Years two Months and twenty Days, and died *September* 13th A. D. 81. *Ptolemy*, by giving three Years to his Reign, carried it down rightly to A. D. 81. and he ſeems to have given him three Years, becauſe there were three *Thoths* in his Reign. *Domitian* ſucceeded *Titus*, A. D. 81. and reigned fifteen Years and ſix Days, and was ſlain *September* 18th A. D. 96. *Nerva* ſucceeded *Domitian*, A. D. 96. to which Year the Canon agrees; and reigned one Year four Months eleven Days, and died *January* 27th, A. D. 98. But the Canon placeth *Trajan*, who ſucceeded *Nerva*, A. D. 97. *Trajan* began to reign *January* 27th, A. D. 98. and reigned nineteen Years and ſix Months and fifteen Days, and died the 11th of *Auguſt*, A. D. 117. But according to the Reckoning of the *Ptolemaic* Canon, his Succeſſor *Adrian* began to reign, A. D. 116. *Adrian* reigned twenty-one Years and ten Months and twenty-eight Days, and died on the 10th of *July*, A. D. 138. *Antoninus Pius* ſucceeded him, and reigned twenty-three Years, and died the 7th of *March*, A. D. 161. But by the Computation of the Canon, his Reign ended A. D. 160. So that in the whole *Auguſtan* Æra, the Canon has counted one Year too little.

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(37) Almag. lib. v. c. 14.
(38) Almag. lib. vi. c. 5.
(39) Ibid. lib. vii. c. 3.
(40) Almag. lib. ix. c. 10. p. 236.
(41) Ibid. lib. x. c. 9. See alſo lib. iii. c. 2. p. 62.

Having explained and ſet forth the *Ptolemaic* Canon, which contains a Term of above 900 Years; and having diſcovered two or three Errors in it, which are of great Importance, I ſhall exhibit it again to the Reader's View, corrected as it ought to be.

The trueſt Account of the Period from Nabonaſar *to* Antoninus Pius.

	Year before Chriſt.	*Years of Reign.*	*Sum collected.*	*Years of Nabonaſar.*
1 *Nabonaſar*	747	14	14	1ſt
2 *Nadius*	733	2	16	15th
3 *Cincirus* and *Porus*	731	5	21	17th
4 *Jugæus*	726	5	26	22d
5 *Mardokempad.*	721	12	38	27th
6 *Arcianus*	709	5	43	39th
7 Interreg. 1ſt.	704	2	45	44th
8 *Belibus*	702	3	48	46th
9 *Apronadius*	699	6	54	49th
10 *Rigebelus*	693	1	55	55th
11 *Meſeſſimordacus*	692	4	59	56th
12 Interreg. 2d.	688	8	67	60th
13 *Aſaradinus*	680	13	80	68th
14 *Saoſduchinus*	667	20	100	81ſt
15 *Chyniladanus*	647	22	122	101ſt
16 *Nabopolaſar*	625	21	143	123d
17 *Nabocolaſar*	604	43	186	144th
18 *Ilvarodamus* (23)	561	3	189	187th
19 *Niricaſſolaſar*	558	4	193	190th
20 *Laboroſoarchod*	554	9 m.	194	194th
21 *Nabonadius*	553	17	211	195th

(23) The Reaſon of aſſigning three Years to the eighteenth King, is given in the foregoing Canon, and alſo of adding the Reign of *Laboroſoarchod*, who is omitted by *Ptolemy*.

Perſian

Perſian *Kings.*

	Year before Chriſt.	*Years of Reign.*	*Sum collected.*	*Years of Nabonaſar.*
1 *Cyrus* (24)	536	9	220	212th
2 *Cambyſes* (25)	527	8	228	221ſt

(24) This Table ſhews, that the Captivity of the *Jews*, which is reckoned from the firſt Year of *Nabocolaſar* to the ſecond of *Cyrus*, was ſeventy Years, as the Prophets relate it to be: but the *Ptolemaic* Canon makes it no more than ſixty-eight Years; which demonſtrates that there is an Error of two Years in it, which alſo I proved from the *Tyrian* Annals.

(25) In *Africanus's* Copy of the twenty-ſeventh Dynaſty of *Manetho*, *Cambyſes* is ſaid to reign ſix Years after his Conqueſt of *Egypt*; and therefore it was in the ſecond Year of his Reign [and not in the fifth, as it is ſaid to be by a numeral Error there] that he invaded *Egypt*: for he reigned no more than ſeven Years and five Months; and the ſeven Months of *Oropaſtes*, or *Smerdis* the *Magian*, are added to his Reign. *Egypt* was conquered in the End of the Year before *Chriſt* 526, or the Beginning of the Year 525. and ſo *Cambyſes* began to reign in the Year before *Chriſt* 527. To confirm this further, *Diodorus Siculus* relates [lib. i. p. 79.] that *Amaſis* King of *Egypt* died about the ſame Time, or the ſame Year that *Cambyſes* made his Expedition againſt *Egypt*; and that it was in the *third Year of the ſixty-third Olympiad*, i. e. the Year before *Chriſt* 526 ending, or the Beginning of the Year 525. and as he reigned ſix Years after this, according to *Africanus's* Copy of *Manetho*, which is the beſt Authority we can have, it plainly follows, that he made his Expedition into *Egypt* in the ſecond Year of his Reign, and died ſix Years after his Conqueſt of *Egypt*, in the Year before *Chriſt* 519, and began his Reign in the Year before *Chriſt* 527. *Euſebius* having placed the Conqueſt of *Egypt* by *Cambyſes* in the fifth Year of his Reign, has miſled all later Chronologers. But there is the beſt Evidence in the World, that *Cambyſes* invaded and conquered *Egypt* in the ſecond Year of his Reign, or Beginning of his third. *Herodotus* (lib. iii.) ſaies, that *Cambyſes* ſtaid ſeveral Years in *Egypt*, after he had conquered it: and in the Beginning of his ſecond Book he ſaies, that *Cambyſes*, ſoon after he came to the Throne of *Perſia*, prepared for his Expedition againſt *Egypt*. And *Dinon*, in his *Perſic* Hiſtory, and *Lynceas Naucratites*, in his third Book of *Egyptian* Hiſtory [apud Athenæi Deipnoſ. lib. xiii. p. 360.] ſuppoſe, that *Cambyſes* made War upon *Egypt* ſoon after the Death of *Cyrus*, to revenge the Injury done to his Mother *Neitetis*, whom *Amaſis* put upon *Cyrus* for his own Danghter; but ſhe was the Daughter of *Apries*, whom *Amaſis* had dethroned and ſlain: the Story of *Neitetis* being the Mother of *Cambyſes* is diſallowed by *Herodotus*, who makes her the Concubine of *Cambyſes*. *Cteſias*

	Year before Chriſt.	*Years of Reign.*	*Sum collected.*	*Years of Nabonaſar.*
3 *Darius* Son of *Hyſtaſpes* (26)	519	36	264	229th
4 *Xerxes* (27)	483	21	285	265th

[*Artabanus*, Uncle of *Artaxerxes*, reigned ſeven Months, which are added to the Reign of *Xerxes*.]

5 *Artaxerxes*	462	41	326	286th
6 *Darius* II.	421	19	345	327th
7 *Artaxerxes* II. called *Mnemon*, (28)	402	43	388	346th

alſo makes *Cambyſes* invade *Egypt* in the Beginning of his Reign; and ſoon after the Death of *Petiſacas*, who was put to Death in the laſt Year of *Cyrus*, [excerpt. ad fin. Herodot. p. 639] and he adds [ibid. p. 641.] that *Cambyſes* died about ſix Years after: for he ſaies, that *Cambyſes* having killed his Brother *Tanyoxarces*, called *Smerdis* by *Herodotus*, whom he ſent for to him into *Egypt*, his Death was not diſcovered to his Mother *Amytis* till five Years afterward, and *Cambyſes* did not live long after this Diſcovery. Hence it appears, that as *Cambyſes* did not reign quite eight Years, he muſt have begun the *Egyptian* War about the ſecond Year of his Reign.

(26) The Epoch of the Reign of *Cambyſes* having been fixed to the Year before *Chriſt* 527, *Darius* Son of *Hyſtaſpes* muſt begin to reign in the Year before *Chriſt* 519. And *Jerome* placeth it in this Year: for he placeth the ſecond Year of *Darius* in the ſeventeenth Year of *Tarquinius Superbus*, which was the Year before *Chriſt* 518, ſo by this Accout he began to reign in the Year before *Chriſt* 519. In the preſent Copies of *Jerome* it is read, annus *vigeſimus* ſeptimus; but it is evident he wrote *decimus* ſeptimus; for he adds, qui poſt octo annos expulſus eſt a Bruto: and all agree, that *Tarquin* reigned no more than twenty-five Years. And *Jerome* computes, agreeably to this Term of his Reign, 464 Years from his Expulſion to *Julius Cæſar's* being created Dictator, in the Year before *Chriſt* 45.

(27) The famous Prophecy of *Daniel's* ſeventy Weeks, or 490 Years, to the Baptiſm and Preaching of the Meſſiah (*Dan*. ch. ix. 24) commenced in the Reign of *Xerxes*, as *Joſephus* aſſures us, and in the twentieth Year of his Reign, as we are told in *Nehemiah*, ch. ii. 1. ſo it commenced in the Year before *Chriſt* 464. *Chriſt* was baptized and began to preach his Goſpel, A. D. 28. in the fifteenth Year of *Tiberius Cæſar*. Now, 463 Years before the vulgar Æra of *Chriſt*, and twenty-ſeven Years after it, make exactly 490 Years complete: and it was in the 491ſt Year after the twentieth of *Xerxes*, when *Chriſt* was baptized and entered upon his prophetic Office. *Chriſt* was then thirty Years of Age, and therefore was born two Years at leaſt before the vulgar *Chriſtian* Æra.

(28) See Note, Numb. 8. in the foregoing Canon under this Reign.

8 *Ochius*

	Year before Chriſt.	*Years of Reign.*	*Sum collected.*	*Years of Nabonaſar.*
8 *Ochus*	359	21	409	389th
9 *Arſes*	338	2	411	410th
10 *Darius* III.	336	4	415	412th
11 *Alexander M.* (29)	332	8	423	416th

Kings who reigned after Alexander.

	Year before Chriſt.	*Years of Reign.*	*Sum collected.*	*Years of Nabonaſar.*
1 *Philip Aridæus*	324	7	430	424th
2 *Alexander Ægus*	317	12	442	431ſt

Grecian *Kings of* Egypt.

	Year before Chriſt.	*Years of Reign.*	*Sums collected.*	*Years of Nabonaſar.*
1 *Ptolemy* Son of *Lagus*	305	20	462	443d
2 *Pt. Philadelphus*	285	38	500	463d
3 *Pt. Euergetes* I.	247	25	525	501ſt
4 *Pt. Philopator*	222	17	542	526th
5 *Pt. Epiphanes*	205	24	566	543d
6 *Pt. Philometor*	181	35	601	567th
7 *Pt. Euergetes* II.	146	29	630	602d
8 *Pt. Soter*	117	36	666	631ſt
9 *Dionyſius*	81	29	695	667th
10 *Cleopatra*	52	22	717	696th

Kings of the Romans.

	Year before Chriſt.	*Years of Reign.*	*Sum collected.*	*Years of Nabonaſar.*
1 *Auguſtus*	30	43	760	718th
2 *Tiberius*, A.D.	14	22 m. 6. d. 26.	782	761ſt
3 *Caius*	37	3 m. 10. d. 8.	786	784th
4 *Claudius*	41	13 m. 8. d. 20.	800	788th
5 *Nero*	54	13 m. 7. d. 28.	813	801ſt
6 *Galba*	68	m. 7. d. 7.	814	815th

(29) See Note, N. 10. in the foregoing Canon.

	Year before Chriſt.	*Years of Reign.*	*Sum collected.*	*Years of Nabonaſar.*
7 *Otho*	69	m. 3. d. 2.	815	816th
8 *Vitellius*	69	m. 8. d. 5.	815	816th
9 *Veſpaſian*	69 (ending)	10	825	816th
10 *Titus*	79	2 m. 2. d. 20.	828	826th
11 *Domitian*	81	15 d. 6.	843	828th
12 *Nerva*	96	1 m. 4. d. 11.	844	843d
13 *Trajan*	98	19 m. 6. d. 15.	863	845th
14 *Adrian*	117	21 m. 10. d. 28.	885	864th
15 *Antoninus Pius*	138	23	908	886th

The Canon ended A. D. 161. and in the Year of *Nabonaſar* 909.

Concerning the River of Egpyt.

THE River of *Egypt*, frequently mentioned in Scripture as the Boundary between *Paleſtine* and *Egypt*, hath been generally thought to be a little Rivulet, which runs by *Rhinocolura* [or as it is alſo, but not ſo properly, called *Rhinocorura*] not far from *Raphia*, into the *Mediterranean* Sea. Others think this River to be the *Nile*, which is the only River belonging to *Egypt*. For the firſt Opinion it may be ſaid, that the *Greek* Interpreters of the Bible render the Stream, or River of *Egypt*, by *Rhinocorura*, *Eſai.* ch. xxvii. 12. and therefore though *Peluſium* was properly the Beginning and Entrance of *Egypt* from *Paleſtine*, yet the River near *Rhinocolura* might be reckoned the Boundary between them; becauſe the Land lying between that River and *Peluſium* was deſart and uninhabited, though it was a Country of ninety Miles in Length, according to the Itinerary of *Antoninus*. And agreeably to this, the Septuagint in *Joſ.* ch. xiii. 3. inſtead of *from Sihor which is before Egypt*, have *from the uninhabited Country which is before Egypt*, placing the Boundary at *Rhinocolura*, which adjoined to the Deſert of *Arabia*. It is alſo certain, that *Rhinocolura* was anciently eſteemed to be a City belonging (1) to *Egypt*. And *Dio-*

(1) Diod. Sic. lib. i. p. 70. Strab. Geog. lib. xvi. p. 1102. where he aſſigns the Reaſon of the Name agreeably to the Account of *Diodorus*: but he makes it a City of *Phœnicia* on the Border of *Egypt*. ibid. p. 1128. *Stepha-*

aorus

dorus Siculus (2) ſaies, it was ſituated in the Confines of *Egypt* and *Syria* (*Judæa* was reckoned a Part of *Syria*) *Diodorus* gives the Reaſon of the Name, relating, that *Actiſanes* King of *Æthiopia* having poſſeſſed himſelf of *Egypt*, partly by Force, and partly by the voluntary Submiſſion of the *Egyptians*, cleared the Country of Robbers who had infeſted it, by an extraordinary Method: for having got them together, *he cut off their Noſes*, and baniſhed them into the furtheſt Part of the Deſart, which was in the Confines of *Egypt* and *Syria*, and there built them a City to dwell in, which was called *Rhinocolura*, from the Puniſhment which was inflicted upon the Robbers. And by this Account the Deſart, as far as *Rhinocolura*, belonged to *Egypt*.

For the Opinion that the River of *Egypt* means the *Nile*, the learned Dr. *Shaw* uſeth the following Arguments: He ſaies (3), " that it does " not appear from the ancient Geography, ſacred or profane, that *Rhinocorura*, or any City of Note in that Situation, was known till many " Ages after the Time of *Joſhua*. Neither (he adds) do we learn from " *Strabo*, *Mela*, *Ptolemy*, *Pliny*, or any other of the old Geographers, " who have deſcribed theſe Parts, that any River or Torrent, after " *Rhinocorura* was built, did empty itſelf there into the Sea.——That " no River here is taken notice of by Travellers who have paſſed along " this Coaſt. Nay, (4) *Diodorus Siculus* repreſents *Rhinocorura* (he " calls it *Rhinocolura*) to be built in a Deſart, where there was no Wa-

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nus of *Byzantium* calls it a City of *Egypt*, in voc. Euſeb. in Onomaſtico, and others.

(2) Diod. Sic. ſup. Chron. Paſchal. p. 30. See Had. Reland. Palæſtin. de Rhinocolura, lib. iii. p. 969—971. alſo lib. i. p. 285, 286. ſee alſo Cellar. Geog. Antiq. lib. iii. c. 13. p. 518, 519. And *Auguſtin*, ſpeaking of the Country which God had promiſed to *Abraham's* Seed, ſaies, it did not extend *from the great River of Egypt*, i. e. *the Nile: but from a little River which is the Boundary between Egypt and Paleſtine, where the City Rhinocorura is ſituated, unto the great River Euphrates*, De Civ. Dei, lib. xvi. c. 24.

(3) Supplement to his Travels, ch. iii. p. 21, 22, 23.

(4) Lib. i. p. 17. Weſſel. See his Note on the Place, Numb. 40. but *Strabo* relates, from *Eratoſthenes*, that there was a River which ran into the Sea near *Rhinocolura*. See *Reland's* Palæſt. lib. i. cap. 45. and the Septuagint Verſion of *Iſaiah*, ch. xxvii. 12. ſuppoſes the ſame.

“ ter. *Herodotus* (5) confirms this Account; by telling us, that in thoſe “ Deſarts the Country is in grievous Want of Water, to the Diſtance “ of three Days Journey from Mount *Caſius*, or the *Sirbonic* Lake.” He concludes, “ there appears then little Reaſon for fixing ſo remarkable “ a Boundary as that of the Holy Land, in a wild open Deſart, “ which had neither City, River, Torrent, or, as far as we know, “ any remarkable Landmark to diſtinguiſh it. He thinks that the “ Septuagint, in tranſlating *Nahal Mitzraim* the River of *Egypt*, *Iſai.* “ ch. xxvii. 12. by *Rhinocorura*, might be probably owing to a Miſtake, “ becauſe in their Time it was a Place of great Note and Traffick; “ and they might conclude it to have been, in the Time of *Joſhua*, a “ frontier City of *Egypt*.” And it is obſervable, that this is the only Place where they ſo render it. They tranſlate it, *the Gulph of Egypt*, *Joſh.* xv. 4. *the River of Egypt*, 1 *Kings* viii. 65. *Gen.* xv. 18. *the Torrent of Egypt*, 2 *Chron.* vii. 8. 2 *Kings* xxiv. 7. *Numb.* xxxiv. 5. *Joſ.* xv. 47.

Dr. *Shaw* further obſerves (p. 26.) “ that upon the Suppoſition that “ there was a Torrent, or Rivulet at *Rhinocorura*, yet with what Propriety “ could this be called *the River of Egypt*; a Country with which “ it hath no Communication, no Part of which it waters?” And indeed, as the *Nile* was the proper and only River of *Egypt*, there ſeems to be no Reaſon to think, that any other River would be ſo called: So that the *River of Egypt* does as properly and emphatically mean the *Nile*, as the *Land of Egypt* means the Country itſelf of *Egypt*, and no other. The learned Doctor alſo remarks, “ that *Rhinocorura* was a “ Part of the Land of the *Philiſtines*, and not of *Egypt*; and that “ *Egypt* was the Country which lay within the Extent of the *Nile*: “ what (6) was beyond on the Weſt Side was called *Libya*, and on the “ Eaſt Side *Arabia*.”

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(5) Lib. iii. c. 5. p. 163. But *Herodotus* ſaies, all the Deſart, or Country, from the *Serbonic* Lake, belonged to *Egypt*, ibid.

(6) Arabiæ conterminum claritatis magnæ ſolis oppidum, Plin. Nat. Hiſt. lib. v. c. 9. Ultra Peluſiacum oſtium Arabia eſt, Ibid. c. xi. Alexandria a magno Alexandro condita in Africæ parte ab oſtio Canopico 12 Millia, Ibid. c. x. *Herodotus*, lib. ii. c. 15. is of the ſame Opinion. But ſtill he reckons

The learned Foreigners, (7) *David Mill* and (8) *John Clerk*, agree with Dr. *Shaw's* Opinion: and the following Obſervation ſeems to confirm the Truth of it. *Joſhua*, mentioning the Boundary of the Holy Land, which was to be from the River of *Egypt* Northward, thus deſcribes it, ch. xiii. 3. *From Sihor which is before Egypt, even unto the Borders of Ekron Northward.* And that *Sihor* is that which is in other Places called *the River of Egypt*, is evident from the following Texts: *David* is ſaid *to gather all Iſrael together from Sihor of Egypt even unto the entering in of Hamath* (in *Syria*) 1 *Chron.* xiii. 5. and in the parallel Places, 1 *Kings* viii. 65. and 2 *Chron.* vii. 8. it is expreſſed— *from the entering in of Hamath unto the River of Egypt.* So *Sihor* in one Place, and the *River of Egypt* in the others, are the ſame. And that *Sihor* is the Name of the River *Nile*, is evident from the Words of the Prophet; *And now what haſt thou to do in the Way of Egypt, to drink the Waters of Sihor? Or what haſt thou to do in the Way of Aſſyria, to drink the Waters of the River?* (Euphrates) *Jerem.* ch. ii. 18. Here the *Nile* is plainly called *Sihor.* In *Gen.* ch. xv. 18. the Boundary of the Land, promiſed by God to the Seed of *Abraham*, is ſaid to be *from the River of Egypt unto the great River, the River Euphrates.* Now it can hardly be ſuppoſed, that a Boundary of a Nation would be ſet from ſo ſmall a Rivulet as that at *Rhinocolura*, to ſo great and famous a River as that of *Euphrates.* The *Nile* therefore is *the River of Egypt*, called ſo probably from the *Hebrew* Word *Nihal*, which ſignifies a River; becauſe it was emphatically *the River* which ran through and watered *Egypt*, the Land of *Mizraim.* It was called *Sihor*, from the Muddineſs and Blackneſs of its Waters: the Word *Sihor* ſignifying that which is *muddy* or *black.* And the *Æthiopians* called it (9) *Siris* for the ſame Reaſon. It was on the ſame Account

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all the Country from the *Serbonic* Lake to belong to *Egypt*, lib. iii. c. 5. p. 163. And *Ptolemy* makes *Caſſium* the *Serbonic* Lake, *Oſtracine*, *Rhinocorura*, and *Anthedon*, to lie all within the *Caſſiotic* Diviſion of *Egypt*, Geog. lib. iv. p. 103. So that the Territories of *Egypt* (though not *Egypt* properly ſo called) extended anciently as far as *Rhinocolura.*

(7) Mill. Diſſertat. de Nilo et Euphrate. Traject. ad Rhen. 1724.

(8) Comment. in Joſ. c. xiii. 3.

(9) Dionyſ. Perieg. ỳ 223.

called *Melo* (10), and *Melas*, by the *Greeks* and *Latins:* and *Diodorus Siculus* obſerves, that the moſt ancient Name of the *Nile* was *Okeames* (11), whence *Homer* called it *Oceanus*, and *Diodorus* thought, that the *Egyptians* meant by it the ſame as the *Greek*, *Oceanus*; and *Herodotus* takes notice, that *Homer* called the *Nile Oceanus*, but knew not the Reaſon of it. But it was probably called *Okeames*, from the *Egyptian* Word *Okema* [אקכמא] or *Okem*, which ſignified *black*, and is uſed in that Senſe in the *Syriac* and *Chaldee* Language; and hence the *Greeks* called it *Chemia*, So it was the ſame as *Sibor*, or *Siris*. And as *Sibor*, and the *River of Egypt*, are the ſame, and *Sibor* has been fully proved to be the *Nile*, it follows, that the *River of Egypt*, mentioned ſo often to be a Boundary of the Holy Land, is no other than the famous River *Nile:* as the Boundary on the North-eaſt was the great River *Euphrates:* and ſo *Philo Judæus* underſtands it, De Somn. p. 1143.

A Chronological Diſſertation on the Time on the Septuagint Greek *Verſion*.

THIS Verſion, which is of ineſtimable Value, has been generally thought to have been made in the Reign, and by the Order of *Ptolemy Philadelphus* King of *Egypt*, and by the Advice of *Demetrius Phalereus*, who was a moſt accompliſhed Scholar and eminent Stateſman, and was made the firſt Keeper of the famous *Alexandrian* Library, in which this Verſion was laid up. But both ancient and modern Writers, and Chronologers diſagree about the Year of *Ptolemy's* Reign when the Verſion was made. *Euſebius's* Chronicon placeth it to the ſecond Year of *Philadelphus*, in *Scaliger's* Edition; and ſome of *Pontacus's* MSS. of the *Chronicon*, fix it to the firſt Year of his Reign. *Vitruvius*, in the Preface to his ſeventh Book, ſaies, that *Ptolemy* collected and compoſed his Library, to vie with that of the *Attalic* Kings at *Pergamus*. This *Attalic* Library was firſt inſtituted by *Eumenes*, who began to reign at *Pergamus* in the twenty-third Year of the Reign of *Ptolemy Philadelphus*, and in the Year before *Chriſt* 263. And agreeably to this Account, *Syncellus* (1) relates, that *Ptolemy* had the *Greek* Verſion of the Scriptures made and put into his Library, in the 132d Olympiad, which was the Year before *Chriſt* 252, and the thirty-fourth Year of *Ptolemy's* Reign. But this Account has no Foundation; and contradicts the whole Stream of Hiſtory, which aſcribes the procuring this Verſion to be made to the Conduct and Advice of *Demetrius Phalereus*, who died, as will be proved, in the firſt Year of *Ptolemy Philadelphus*.

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(10) Plut. de Iſid. et Oſir. Serv. in lib. iv. Georg. Virgil. Euſt. Com. in Dionyſ. Perieg. ad ℣ 223, *etc.*

(11) Τὸν [Νεῖλον] πόταμον ἀρχαιότατον μὲν ὄνομα σχεῖν Ὠκεάμην, ὅς ἐϛιν Ἑλληνιϛὶ ὠκέανος. lib. i. p. 22. The learned Editor, *Weſſeling*, has publiſhed it ὠκεάνην, which he thinks the true Reading: but ὠκεάμην is more agreeable to its Derivation from *Okem*, or *Okema*; and ſo is the better Reading. If *Homer* thought the *Greek* Word ὠκέανος was derived from the Coptic *Okem*, or ὠκέαμες, it will ſhew the Reaſon why he calls the Sea, οἴνοπα πόντον, and μέλανα πόντον, the Black Sea.

That the *Greek* Verſion of the Books of *Moſes* was made in the Reign of *Ptolemy Philadelphus*, and after the Death of his Father *Ptolemy*, Son of *Lagus*, called *Soter*, is built on the Teſtimony of *Ariſtæus*, or *Ariſtæas*, or the Hiſtory of this Tranſlation, which goes under his Name: and which Account is followed by (2) *Ariſtobulus*, the *Jewiſh* Peripatetic Philoſopher, who lived in the Reign of *Ptolemy Philometor*; and by (3) *Philo* the *Jew*, (4) *Joſephus*, (5) *Juſtin Martyr*, (6) *Tertullian*, (7) *Euſebius*, and many others. But as they all ſuppoſe that *Demetrius Phalereus* had the Management of this Tranſlation, and the Care of the whole Library, this Verſion of the Law of *Moſes*, which was the whole of the Septuagint Tranſlation, could not be made

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(1) Chronograph. p. 273.
(2) Apud Euſeb. Præp. Evang. lib. xiii. c. 12.
(3) De Vit. Moſ. lib. ii. p. 658.
(4) Antiq. Jud. lib. xii. c. 2.
(5) Ad Græcos Cohort. p. 13, 14. Dialog. cum Tryph. p. 294.
(6) Apolog. adv. Gent. c. xviii.
(7) Præp. Evang. lib. viii. p. 349, 350.

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in any other Part of the Reign of *Philadelphus*, but only in thoſe (8) *two Years* in which he reigned with his Father *Ptolemy Soter*, Son of *Lagus.* For *Hermippus* (9) related, that *Demetrius Phalereus* was baniſhed from the Court of *Alexandria*, and confined by *Ptolemy Philadelphus* in the firſt Year of his Reign, after the Death of his Father. The Reaſon of which was, that *Demetrius* had endeavoured to perſuade *Ptolemy Soter* to give the Kingdom to his eldeſt Son *Ceraunus*, whom he had by *Eurydice*, and not to *Ptolemy Philadelphus*, whom he had afterward by *Berenice.* On this Account *Philadelphus*, as ſoon as he came to the Crown upon his Father's Death, ordered *Demetrius* to be kept in Cuſtody, till he ſhould reſolve what to do with him: and he ſoon after died of the Bite of an Aſp, or Viper, whilſt he was aſleep. This is the Relation of *Diogenes Laertius* from *Hermippus*. *Diogenes* gives another Account of the Diſgrace of *Demetrius*, from *Heraclides's* Epitome of *Sotion*, which is, that when *Ptolemy (Soter)* had a mind to deliver the Regency of the Kingdom to *Ptolemy Philadelphus* his Son, and make him Partner with him, *Demetrius* would have diſſuaded him from it. Both theſe Accounts agree, and make it probable, that *Demetrius* fell under the Diſpleaſure of *Ptolemy Philadelphus*, as ſoon as he had the ſole Power and Government upon the Death of his Father. Therefore, if the *Alexandrian* Library was collected, and the Septuagint Verſion of the Law of *Moſes* made, when *Demetrius Phalereus* had the Direction and Care of the Library; and alſo in the Reign of *Ptolemy Philadelphus*, it muſt be made in that Space of Time whilſt *Ptolemy Philadelphus* reigned with his Father, and in the Year before *Chriſt* 286, or 287. It was the Opinion of ſeveral ancient Writers, that the *Greek* Verſion of the Septuagint was made in the Reign of *Ptolemy Soter* Son of *Lagus*.

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(8) Τῶν δὲ παρέδωκε τὴν ἀρχὴν πρὸ δυοῖν ἐτοῖν τῆς τελευτῆς τῷ Πτολεμαίῳ τῷ υἱῷ Φιλαδέλφῳ δὲ ἐπίκλησιν, Lucian. Macrob. p. 914. Φιλάδελφος, ϗ ζῶντος μὲν ἔτι τοῦ πατρὸς, δύο πληροῖ τῆς βασιλείας ἔτη· ἀποθανόντος δὲ ὀκτὼ ϗ τριάκοντα, Porphyr. apud Euſeb. Chron. Gr. p. 59. And *Theocritus*, in his Poem on *Ptolemy Philadelphus*, ſaies of his Father *Soter:*

——— ὧδέ κε παισὶ
Θαρσήσας σφετέροισιν ἐπιτρέπει οἶκον ἅπαντα. Idyl. xvii. 40, 41.

The *Scholiaſt's* Note upon them is: Ζῶν γὰρ ἔτι ὁ Σωτὴρ ἐκοινοποίησε τῷ Φιλαδέλφῳ τὴν βασιλείαν. See Cornel. Nepos de Reg. in fin. and Juſtin. lib. xvi. c. 2.

(9) Vit. Demetrii apud Diog. Laert.

Irenæus (10) ſaies, that *Ptolemy Son of Lagus*, having a mind to furniſh his Library at *Alexandria* with all kind of valuable Books, procured the *Jewiſh* Scriptures to be tranſlated into *Greek*.

Theodoret, in his Preface to the Pſalms, agrees with *Irenæus*, that the Septuagint Tranſlation was made in the Reign of *Ptolemy* Son of *Lagus*: and (11) *John Malala* is expreſs to the ſame *Purpoſe*. *Clemens Alexandrinus* (12) writes, that ſome aſcribed the Septuagint *Greek* Verſion to the Reign of *Ptolemy* Son of *Lagus*; and others to the Reign of *Ptolemy* called *Philadelphus*. But (13) *Anatolius*, Biſhop of

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(10) Adv. Hæreſ. lib. iii. c. 21. p. 215. et apud Euſeb. Hiſt. Eccleſ. lib. v. c. 8.

(11) Chronograph. p. 250.

(12) Ἑρμηνευθῆναι δὲ τὰς γραφὰς τάς τε τοῦ νόμου ϗ τὰς προφητικὰς ἐκ τῆς τῶν Εβραίων διαλέκτου εἰς τὴν Ελλάδα γλῶτταν φασὶν ἐπὶ Πτολεμαίου τοῦ Λάγου· ἢ ὥς τινες, ἐπὶ τοῦ Φιλαδέλφου ἐπικληθέντος. Strom. i. p. 409, 410.

(13) Μαθεῖν δ' ἐστὶν ἐκ τῶν ὑπὸ Φίλωνος, Ιωσήπου, Μουσαίου λεγομένων, ϗ οὐ μόνον τούτων, ἀλλὰ ϗ τῶν ἔτι παλαιοτέρων, ἀμφοτέρων Αριστοβούλων· τοῦ ἐπίκλην διδασκάλου, ϗ Αριστοβούλου τοῦ πάνυ, ὃς ἐν τοῖς Εβδομήκοντα κατειλεγμένος τοῖς τὰς ἱερὰς ϗ θείας Εβραίων ἑρμηνεύσασι γραφὰς Φτολεμαίῳ τῷ Φιλαδέλφῳ ϗ τῷ τούτου πατρί· ϗ βίβλους ἐξηγητικὰς τοῦ Μωυσέως νόμου τοῖς αὐτοῖς προσεφώνησε βασιλεῦσιν. Apud Euſeb. Hiſt. Eccleſ. lib. vii. c. 32. The Copies of *Euſebius* have, ἀμφοτέρων Αγαθοβούλων τῶν ἐπίκλην διδασκάλων· Αριστοβούλου τοῦ πάνυ, etc. The Paſſage is evidently corrupt, for we find no mention of ſo much as one called *Agathobulus*, who was older than *Philo*, or *Joſephus*, or *Muſæus*. *Syncellus* mentions an *Agathobulus* in the Reign of *Adrian*, Chronograph. p. 349. but he could not be meant by *Anatolius*. *Euſebius* therefore undoubtedly wrote from *Anatolius*, ἀμφοτέρων Αριστοβούλων, etc. as I have corrected the Place. And there were ſeveral Writers called *Ariſtobulus*, who were older than *Philo Judæus*, etc. One of theſe is mentioned in the ſecond Book of *Maccabees*, ch. i. 10. who is there ſaid to be a *Jewiſh* Prieſt, and *Ptolemy's Maſter* [whence afterward he might be called *Maſter*, as *Anatolius* ſaies he was] but then he is ſaid to live in the 188th Year of the Æra of the *Seleucidæ*, which Æra commenced in the Year before *Chriſt* 312. So that there is an Error in the Number; and it was probably the 148th. For this *Ariſtobulus* was a *Jew*, and a Peripatetic Philoſopher, and *Tutor* to *Ptolemy Philometor*, to whom he dedicated his Expoſition of the Law of *Moſes*, Euſeb. Præp. Evang. lib. vii. c. 13. *Clemens Alexandrinus* mentions his *firſt Book*, addreſſed to *Ptolemy Philometor*, Strom. i. p. 410. and *Euſebius* cites what *Clemens* relates, and

Laodicea, about the Year of *Chriſt* 270, who was a Man of exquiſite Learning, wrote in his *Paſchal Canons*, that the Seventy Interpreters made their *Greek* Verſion of the ſacred *Hebrew* Scriptures, for *Ptolemy Philadelphus and his Father:* and that *Ariſtobulus*, one of them, dedicated his Expoſition of the Law of *Moſes* to both theſe Kings. Therefore, as all agree that *Demetrius Phalereus* had the Overſight and Charge of the *Alexandrian* Library, when the Law of *Moſes* was tranſlated into *Greek:* and as ſome Writers aſcribe the Ver-

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adds further from *Ariſtobulus*, ἡ δὲ ὅλη ἑρμηνεία τῶν διὰ τοῦ νόμου πάντων ἐπὶ τοῦ προσαγορευθέντος Φιλαδέλφου βασιλέως, σοῦ δὲ προγόνου —Δημητρίου τοῦ Φαληρέως πραγματευσαμένου τὰ περὶ τούτων, Præp. Ev. lib. xiii. c. 12. Here *Ariſtobulus* ſuppoſes the Law of *Moſes* to be all that was tranſlated into *Greek*, in the Reign of *Ptolemy Philadelphus*, and under the Conduct of *Demetrius Phalereus*. And it is a Miſtake in other ancient Writers, who ſay, that the Law, and alſo the prophetic Writings, were then tranſlated. But it is obſervable, that *Clemens Alexandrinus* mentions *Ariſtobulus* in the Reign of *Ptolemy Philadelphus*, and makes him to be that *Ariſtobulus* who is mentioned in the *ſecond Book of Maccabees*, Strom. v. p. 705. In which laſt Point he is plainly miſtaken. And *Euſebius* [Præp. Evang. lib. viii. c. 8. fin.] ſpeaks of *Ariſtobulus* as contemporary with *Eleazar* the High-Prieſt, who ſent the *Hebrew* Copy of the Law to *Ptolemy Philadelphus*. The learned *Scaliger*, in his Animadverſions on the Chronicon of *Euſebius*, Number 1841. p. 142. thinks, *Anatolius* is guilty of an Anachroniſm; and that *Clemens* contradicts himſelf: but all is reconcileable together. For it appears (which *Scaliger* was not aware of) that there were two Writers called *Ariſtobulus* [and ſo my Correction of the Paſſage from *Anatolius* is confirmed] one of which was called *the Maſter*, and was Tutor to *Ptolemy Philometor:* he was a *Jewiſh* Prieſt, and a Peripatetic Philoſopher, and dedicated his Books of the Interpretation of the Laws of *Moſes* to *Ptolemy Philometor:* the other, who was elder, and a *Jew* alſo, was one of the Seventy Interpreters; and wrote an Expoſition of the allegorical Senſe of the Law, which he dedicated to *Ptolemy Son of Lagus, and his Son Ptolemy Philadelphus*, who reigned with him. If *Scaliger* had conſidered, or known that *Anatolius* ſpake of two *Ariſtobulus's*, all would have been plain and eaſy to him: and he would have ſeen that *Clemens* did not contradict himſelf; but that he was only miſtaken in taking the *Ariſtobulus*, who was contemporary with *Ptolemy Philadelphus*, and one of the Seventy Interpreters, for him who is mentioned in the ſecond Book of *Maccabees*. In this Book it is ſaid, ℣ 7. *what Time as Demetrius reigned in the 169th Year*, i. e. of the Æra of the *Seleucidæ*, uſed in the Books of the *Maccabees*. Alſo ℣ 10. it is ſaid, *in the hundred fourſcore and eighth Year, the People that were in Jeruſalem and in Judæa, and the Counſel and Judas* [Maccabæus] *ſent greet-*

ſion to the Reign of *Ptolemy Soter*, Son of *Lagus*; and others to that of *Ptolemy Philadelphus*; and ſome to both their joint Reigns: and ſince it appears from the Teſtimonies of *Hermippus* and *Heraclides*, that *Demetrius* was in Diſgrace, and died ſoon after *Ptolemy Philadelphus* reigned alone upon the Death of his Father; the Septuagint *Greek* Tranſlation was moſt probably made in the Year before *Chriſt* 286, whilſt *Ptolemy Soter* was alive, and reigned together with his Son.

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ing and Health unto Ariſtobulus, King Ptolemy's Maſter, who was of the Stock of the anointed Prieſts, and to the Jews that were in Egypt. Both theſe Numbers are corrupt. The firſt, which reſpects the Reign of *Demetrius Soter*, ſhould be 149, for he began to reign in the Year before *Chriſt* 162, which was the 149th, or rather 150th Year of the Æra of the *Seleucidæ*: and as he reigned no more than twelve Years to the 161ſt, or 162d Year of that Æra, it is evident that the Number 169 is wrong, and muſt be amended. The latter Number 188, ℣ 10. ſhould be, I think, 148, which was the Year before *Chriſt* 163, or 164; and the 19th, or 18th Year of *Ptolemy Philometor*. For the Letter was wrote to thank God for the Death of *Antiochus Epiphanes* their Enemy, who died in the Year before *Chriſt* 164. As the ſecond Book of *Maccabees* ends in the ſecond Year of *Demetrius*, and in the Year before *Chriſt* 161. This ſhews that the Number 188, ℣ 10. which relates to the Time when the *Jews* wrote to *Ariſtobulus*, King *Ptolemy's* Maſter, and which was before they ſent this Abridgment of the Hiſtory of the *Maccabees* to them, muſt be a wrong Number. And as the Year before *Chriſt* 161 was the 151ſt Year of the Æra of the *Seleucidæ*; the Letter which the *Jews* had wrote to *Ariſtobulus* muſt be dated in a prior Year. Beſides, *Ptolemy Philometor* died in the 166th Year of the Æra of the *Seleucidæ*, and twelve Years before this Letter, according to the Number 188, was ſuppoſed to be ſent to his Maſter *Ariſtobulus*, who probably had been then long dead. Laſtly, it is obſervable that *Judas Maccabæus* is here mentioned with thoſe who wrote then to *Ariſtobulus*, and to the *Jews* in *Egypt*; and he was killed in Battle in the Year before *Chriſt* 161. So this Letter was wrote upon the Death of *Antiochus Epiphanes*, in the Year before *Chriſt* 164, or 163, which was the 148th, or 149th Year of the Æra of the *Seleucidæ*: and the ſecond Book of *Maccabees* was wrote ſoon after the Death of *Nicanor* and *Judas Maccabæus*, in the Year before *Chriſt* 160, or thereabout; and *Judas* ſeems to be ſpoken of as dead, ch. ii. 14, 19.

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A Chronological Diſſertation on the Kings of (1) old Tyre, *from* Abibalus *to* Pygmalion, *from the* Phœnician *Hiſtory of* Menander *of* Epheſus, *cited in the firſt Book of* Joſephus *againſt* Apion, Sect. xviii. p. 448, 449.

IN the preſent Text of *Joſephus* from *Menander*, *Hiram*, or *Hirom*, the ſecond King who ſucceeded his Father *Abibalus*, has no more than thirty-four Years given to his Reign: and this Number (2) *Syncellus* read in *Joſephus*; and *Joſephus* has it ſo, [Antiq. Jud. lib. viii. c. 5. p. 434.] and by this Reckoning the Sum of the Years from *Hiram* to *Dido's* fleeing into *Africa* in the ſeventh Year of *Pygmalion*, and building *Carthage*, is no more than an hundred and thirty-ſix Years and eight Months. And yet *Joſephus* ſaies that *Menander* made the Sum of the Reigns in this Interval to be an hundred and fifty-five Years and eight Months. *Theophilus* (3), Biſhop of *Antioch*, ſaies the ſame: and *Syncellus* alſo computes the ſame Number of Years; and to make it up, they give more Years to ſeveral Reigns than *Joſephus* does. The Reigns in *Joſephus* want nineteen Years to make up the Sum total of *Menander*; and if theſe are added to the Reign of *Hiram*, and he reigned fifty-three Years, all will be right. As therefore *Hiram* is ſaid in *Joſephus* to have lived fifty-three Years, and to have reigned thirty-four Years; the Number of the Years of his Reign is by Miſtake given to the Years of his Life; and *Menander*, from the *Tyrian* Annals, wrote, that *Hiram* reigned fifty-three Years; and he might begin to reign when he was thirty-four Years of Age.

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(1) Joſephus, Antiq. lib. viii. c. 3. reckons from the *Tyrian* Annals two hundred and forty Years from the building of *Tyre* to the founding of *Solomon*'s Temple. Theſe he computes to the 12th of *Hiram*, when he ſuppoſed the Temple was begun; and this, according to the Series of *Tyrian* Kings, hereafter given, was in the Year before *Chriſt* 1275, but, according to the true Epoch of the building of the Temple, it was in the Year before *Chriſt* 1254.

(2) Chronograph. p. 183.

(3) Ad Autolyc. l. iii.

Now it is certain from the Scripture-Hiſtory, with which the *Tyrian* Annals remarkably agree, as I have ſhewn in ſeveral Inſtances, that *Hiram* muſt have reigned about fifty-three Years: and *Joſephus* himſelf ſuppoſed him to reign ſo long. We read, that after *David* had taken the *Fort of Zion* from the *Jebuſites*, and made himſelf entire Maſter of *Jeruſalem*, about the tenth Year of his Reign, *Hiram* King of *Tyre* ſent an Embaſſy to *David*, and aſſiſted him with Cedar-Trees and Workmen to build him a Palace in *Jeruſalem*, 2 *Sam*. ch. v. 11. 1 *Chron*. xiv. 1. And it is evident, that *Hiram* was ſtill living and reigned in the twenty-fourth Year of *Solomon*, when he had finiſhed both the Temple and his own Palace, in which he ſpent twenty Years.

Hiram probably ſoon after he came to the Throne ſent his Embaſſy to *David*; and this muſt be either in the eleventh or twelfth Year of *David's* Reign, as he was living in the twenty-fourth of *Solomon:* and this makes his Reign fifty-two or fifty-three Years. This Term is nearly aſcertained from Scripture. *David* had reigned ſeven Years and ſix Months at *Hebron*, 2 *Sam*. v. 5. After this in the eighth or Beginning of the ninth Year of his Reign, he beſieged *Jeruſalem*, and took both the lower and the upper City. This would take up all that Year. In the tenth Year of his Reign he built Walls round the Fort and upper City from *Millo* inward, ℣ 9. The next Year he defeated the *Philiſtines* in two Battles, ℣ 20, 22, 25. After this, either in the ſame Year, or Beginning of the twelfth Year of his Reign, *Hiram* ſent an Embaſſy to *David* with Timber of Cedar-Trees and Workmen to build him a Palace. *Joſephus* placeth the Embaſſy of *Hiram* in the twelfth Year of the Reign of *David*. For he computes [Antiq. Jud. lib. vii. c. 3.] five hundred and fifteen Years from *Joſhua's* dividing the Land of *Canaan* (which was in the forty-ſixth Year after the *Iſraelites* went out of *Egypt*, lib. v. c. 1.) to *David's* taking *Jeruſalem* and the Fort of *Zion*, upon which Occaſion *Hiram* ſent his Embaſſy.

Now he reckoned five hundred and ninety-two Years between the *Iſraelites* going out of *Egypt* and the Foundation of *Solomon's* Temple.

This Number is fixt and certain. If we deduct forty-five Years from the foregoing Sum of five hundred and ninety-two, that being the Time from the Exodus to the dividing of the Land, the Remainder will be five hundred and forty-ſeven Years: and if we deduct from this laſt Sum thirty-two Years, the Term from the twelfth of *David's* Reign to the building of the Temple in the fourth Year of the Reign of *Solomon*, i. e. twenty-nine Years of *David's* Reign and three of *Solomon's*, the Remainder will be five hundred and fifteen Years; whence it appears that *Joſephus* placed *David's* taking of *Jeruſalem* and *Hiram's* Embaſſy to him in the twelfth Year of *David*. And as he with Scripture mentions *Hiram* as reigning in the twenty-fourth Year of *Solomon's* Reign, after he had in the Space of twenty Years finiſhed the Temple and his own Palace, which muſt be reckoned from the fourth Year of his Reign, as *Joſephus* alſo reckons, [Antiq. Jud. lib. viii. c. 5.]. he muſt ſuppoſe *Hiram* to reign fifty-three Years. Thus it appears that the true Number of Years of *Hiram's* Reign, which *Joſephus* found in the *Phœnician* Hiſtory of *Menander*, which was taken from the *Tyrian* Annals, was fifty-three Years. This reconciles the *Tyrian* Annals to themſelves, and to the Scripture-Hiſtory, and to *Joſephus's* own Computation above-mentioned. But yet *Joſephus*, by a ſtrange Forgetfulneſs, or Inconſiſtency, ſaies, [cont. Apion. lib. i. ſect. 17. p. 448.] that in the *Phœnician* Annals of *Tyre* it was recorded, that *Solomon's* Temple was built an hundred and forty-three Years and eight Months before the building of *Carthage* by the *Tyrians* in the ſeventh Year of *Pygmalion*; and therefore he ſaies the Temple was built in the twelfth Year of *Hiram*.

Joſephus produces no Evidence from theſe Annals for what he ſaies: and in the Paſſages which he cites from the *Phœnician* Hiſtory of *Dius* and *Menander* of *Epheſus*, there is not a Word of *Solomon's* Temple mentioned; and it is only ſaid by *Menander*, that in the ſeventh Year of the Reign of *Pygmalion* his Siſter (*Dido*) fled from him into *Africa*, and built *Carthage*. It was indeed from the twelfth of *Hiram* to the building of *Carthage*, or the Flight of *Dido*, an hundred and forty-three Years and eight Months, by the Reckoning of *Menander*; but nothing of the building of the Temple was mentioned in the *Tyrian* Annals, as far as appears: or if the building of it was mentioned, it could not be related to be in the twelfth of *Hiram*. And *Joſephus* knew that *Hiram* reigned in the twelfth of *David*, which is utterly inconſiſtent with the Temple being built (as he ſaies) in the twelfth of *Hiram*.

From the preceding Obſervations we may deduce with great Certainty the Epoch of the Kings of *old Tyre*, as follows, *viz.*

		Years of Reign.		*Year before Chriſt.*
1.	*Abibalus*		*[Years not ſet down.]*	
2.	His Son *Hirom*, or (4) *Hiram*	53		1046
3.	*Balbazar*, Son of *Hiram*	7		993
4.	*Abdaſtart*, Son of *Balbazar*	9		986
5.	His Nurſe's eldeſt Son	12		977
6.	*Aſtart*, Son of *Delæaſtart*	12		965
7.	His Brother *Aſerymus*	9		953
8.	*Pheles*, Brother of *Aſerymus*	0	[8 Months]	944
9.	*Ithobal* (5), Prieſt of *Aſtarte*	32		944
10.	His Son *Badezor*, or *Bazor*	6		912
11.	His Son *Matgen*	9		906
12.	*Pygmalion*	47		897

Total to *Pygmalion* 149 Years 8 Months, and to the ſeventh Year of his Reign 155 Years and 8 Months.

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(4) *Joſephus* relates from *Menander*, that *Hiram*, Son of *Abibalus*, pulled down the old Temples, and built two new ones. which were dedicated to *Hercules* and *Aſtarte*. The Temple of *Hercules* was built firſt; and the *Phœnician* Records were probably laid up in it, Joſ. Antiq. Jud. lib. viii. c. 5. and cont. Apion. lib. i. p. 448, 449. *Hiram* alſo enlarged *Tyre*, ſo as to bring the Temple of *Jupiter Olympius*, which ſtood ſeparate from it, to adjoin to it. Dius ibid. and cont. Apion. lib. i. p. 448.

(5) *Ithobal* is the King called *Eth-Baal*, or *Ith-Baal*, in Scripture, 1 *Kings* xvi. 31. whoſe Daughter *Jezebel Ahab* married. *Menander* in his Hiſtory of the Reign of *Ithobal* mentioned the great Drought which happened in *Ahab's* Reign; and which continued a whole Year in *Phœnicia*, Antiq. Jud. lib. viii. c. 13. p. 458. The Years of the *Tyrian* Annals agree

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This agrees exactly to the Account of *Joſephus*, (cont. Apion. lib. ii. p. 469) *that it appeared from the* Phœnician *Annals that* Hirom *began to reign more than an hundred and fifty Years before the building of* Carthage.

This is the Computation of *Menander* from the *Tyrian* Annals, which related that in the ſeventh Year of the Reign of *Pygmalion* his Siſter *Dido* fled into *Africa*, and built *Carthage*; this was in the Year before *Chriſt* 891, or rather 890. And this is the true Æra of *Dido's* Flight, ſoon after which *Carthage* was built by the *Tyrians*, who went with her into *Africa*. Modern Chronologers, *Petavius*, Biſhop *Llhoyd*, and others, following the Miſtake of *Joſephus* taken notice of above, have fixed the building of *Carthage* an hundred and forty-three Years after the Foundation of *Solomon's* Temple: but it appears evident from the *Tyrian* Annals, that *Solomon's* Temple was begun to be built only an hundred and twenty-three Years before *Dido* fled into *Africa*; and in the thirty-third Year of the Reign of *Hiram*. The ancient Writers differed very much in fixing the Epoch of the building of *Carthage*. *Euſebius* in his Chronicon, p. 100. ſaies it was built an hundred and forty-three Years after the *Trojan* War, that is, in the Year before *Chriſt* 1040. But he adds, p. 101. that others related that it was built in the Year before *Chriſt* 1012, which is his Number 1003, according to moſt of the Manuſcripts of *Pontacus*. But this is a groſs Anachroniſm. *Solinus*, c. xxvii. ſaies *Carthage* was deſtroyed ſeven hundred and thirty-ſeven Years after it was built (6). It was deſtroyed in the 608th Year of *Rome*, or in the Year before *Chriſt* 146. So it was built by this Reckoning in the Year before *Chriſt* 883, which differs no more than ſeven or eight Years from the *Tyrian* Annals. *Appian* [de Bell. Pun. p. 135.] wrote that *Carthage* was deſtroyed after it had

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with thoſe of Scripture: for *Ahab* began to reign in the Year before *Chriſt* 920, which was the 25th of *Ithobal's* Reign; and ſo *Ithobal* reigned eight Years with *Ahab*: and the Drought happened towards the Beginning of *Ahab's* Reign, and ſoon after his Marriage with *Jezebel*, *Ithobal's* Daughter; and ſo it was in the Reign of *Ithobal*.

(6) Other Copies of *Solinus* had ſeven hundred Years; and others ſix hundred and ſeventy-ſeven.

been built ſeven hundred Years (7). And this was the Reckoning of *Livy* [Epitom. lib. li.] *Euſebius* in another Part of his Chronicon, p. 147. placeth the Deſtruction of *Carthage* in the Year before *Chriſt* 146. and, as ſome reckoned, ſeven hundred and forty-eight Years after it was built, by which Computation it was built in the Year before *Chriſt* 894. This differs but three or four Years from the *Tyrian* Annals: but *Euſebius* himſelf ſeems to have thought it was built in the Year before *Chriſt* 814. Other Writers fixed the Æra of the building of *Carthage* in other Years. *Theophilus*, Biſhop of *Antioch*, in his third Book to *Autolycus*, ſaies, it appears from the *Tyrian* Records that the Temple was built an hundred and thirty-four Years and eight Months before *Carthage*. By this Reckoning *Carthage* was built in the Year before *Chriſt* 880. *Joſephus*, as I before obſerved, inferred from the *Tyrian* Annals that the Temple was built an hundred and forty-three Years and eight Months before *Carthage*: and it is plain that both he and *Theophilus* deduced their ſeveral Numbers of Years from the *Tyrian* Annals, by fixing the building of the Temple to different Years of the Reign of *Hiram*. *Joſephus* placed it in the twelfth and *Theophilus* in the twenty-ſecond Year of his Reign; and they reckoned to the ſeventh of *Pygmalion* and the building of *Carthage* from theſe Epochs; and this was all the Pretence they had to ſay that the *Tyrian* or *Phœnician* Annals had fixed the building of the Temple to this or that Year before the building of *Carthage*: though the Time of the building of the Temple was not mentioned in thoſe Annals. Chronologers were not aware of this: but by comparing thoſe Annals, which undoubtedly were correct, with the Scripture-Hiſtory, it is certain that the Flight of *Dido*, and the building of *Carthage*, or the *Byrſa*, which was the Caſtle, was, as obſerved above, in the Year before *Chriſt* 891, or 890, and there is no room for any farther Variation in this Point of Chronology (8).

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(7) But *Appian*, in the Beginning of his Hiſtory of the *Punic* Wars, relates, that the *Romans* took *Sicily* and *Sardinia* from the *Carthaginians* ſeven hundred Years after the building of *Carthage*. Theſe were taken in the firſt *Punic* War, and in the Year before *Chriſt* 232. So, by this Reckoning, *Carthage* was built in the Year before *Chriſt* 932.

(8) Hence it is evident, that *Virgil* in his *Æneid*, making *Dido* contempo-

Kings of Inſular Tyre, *after* Ithobal *the laſt King of* Old Tyre, *tranſcribed from the* Phœnician *Hiſtory of* Philoſtratus, *by* Joſephus, lib. i. cont. Apion. p. 452.

	Years of Reign.		*Year before Chriſt.*
1. *Ithobal*	19		590
2. *Baal*	10		571
3. After *Baal* Judges ruled, the firſt of which was *Ecnibal*	0	[2 Months]	561
4. *Chelbes*	0	[10 Months]	561
5. *Abbar*, High Prieſt	0	[3 Months]	560
6. *Mytgon* and *Geraſtratus*, Judges	6		560
7. Kings again, *Balator*	1		554
8. *Merbal*	4		553
9. His Brother *Hirom*	20		549

rary with *Æneas*, has fallen into an Anachroniſm of about three hundred Years: and ſo his whole Relation concerning them is not only mere Fiction, but an abſolute Impoſſibility: and, I think, is a Blemiſh in this Prince of the *Latin* Poets. Whether *Virgil* was aware of ſo great a Metachroniſm in his Poem, may be queſtioned. But ſome learned Perſons, thinking he was too judicious and learned to make ſo great a Miſtake in Point of Chronology, have vainly endeavoured to reconcile his Narration to poſſible Truth and Fact, by ſuppoſing that the War and Deſtruction of *Troy* happened as late or later than the Building of *Carthage* by *Dido*; as it muſt be, to reconcile *Virgil's* Account of *Æneas's* converſing with *Dido* at *Carthage*. The great Sir *I. Newton* has placed the taking of *Troy* ſo low as to make it probable that *Æneas* was alive when *Dido* reigned at *Carthage*; having fixed the Æra of *Troy* to the Year before *Chriſt* 904, and the building of *Carthage* by *Dido* at the Year before *Chriſt* 883. But as Sir *Iſaac* has brought the taking of *Troy* two hundred and eighty, or two hundred and ſeventy-nine Years too low, as is certain from the moſt accurate Computation of the Time of it made by the moſt learned ancient *Greek* and *Roman* Writers: ſo Sir *Iſaac* ſhould have obſerved that *Virgil* himſelf, by his own expreſs Reckoning, makes *Troy* to have been taken about the Year before *Chriſt* 1090, which is two hundred and ſeven Years before the building of *Carthage* by his Computation. For *Virgil* ſaies, that after the three Years Reign of *Æneas*, which was four Years after his coming into *Italy*, and ſeven from the taking of *Troy*, and the thirty Years Reign of his Son *Aſcanius*, the *Trojan* Race were to reign three hundred Years to the building of *Rome* by *Romulus*, (Æn. lib. i. ℣ 272, etc.) which all know was in the Year before

In the ſeventh Year of *Ithobal*, and the Year before *Chriſt* 584, *Nabuchadnezzar* laid Siege to *Tyre*, and took it after a Siege of thirteen Years, [Antiq. Jud. lib. x. c. 11. p. 538.] in the Year before *Chriſt* 571. And in the fourteenth Year of *Hirom*, and the Year before *Chriſt* 536, *Cyrus* took *Babylon*, as *Joſephus* relates; and the whole Term from the Siege of *Tyre* in the ſeventh of *Ithobal*, as *Joſephus* reckons (whence it appears that *Ithobal* reigned nineteen Years) to the End of the Reign of *Hirom* is by the *Tyrian* Annals fifty-four Years and three Months; which ſuppoſes the Siege to begin in the End of the ſeventh of *Ithobal*, and that *Tyre* was taken in the thirteenth Year of the Siege. And it is the ſame Term from *Ithobal* to the fourteenth of *Hirom*.

The taking of *Babylon* by *Cyrus* in the fourteenth Year of the Reign of *Hirom* agrees in a very exact and remarkable manner with the Prophecies and Relations of Scripture concerning the ſeventy Years of the *Babyloniſh* Captivity of the *Jewiſh* Nation. For from the firſt Year of *Nabuchadnezzar* in the Year before *Chriſt* 604, when *Judæa* was invaded by him, and many Captives taken and carried to *Babylon*, to the ſecond Year of *Cyrus*, when the *Jews* returned to *Judæa*, in the Year before *Chriſt* 535, or the Beginning of 534, juſt ſeventy Years were either ending or completed. And this proves that *Ptolemy's* Canon is deficient by two Years in this Interval, as I have ſhewn in the foregoing Work.

Chriſt 753, by *Varro's* Reckoning: and *Cato* and others brought this Æra no more than a Year or two lower. So that, to make *Virgil's* Synchroniſm of *Dido* and *Æneas* more conſiſtent, it is better to ſuppoſe that *Virgil* carried the building of *Carthage* many Years higher than it really was; and might not know but that it was nearly contemporary with the War of *Troy*. *Euſebius* in his Chronicon, as I have obſerved, ſaies, that ſome ancient Writers placed the building of *Carthage* in the Year before *Chriſt* 1040, p. 100. and *Virgil* might place it as high, or higher: though after all, as *Virgil* could not but know the Æra of the *Trojan* War, as in his Time agreed on from the moſt exact Calculations and beſt hiſtorical Evidence, ſo great a Metachroniſm as he has adopted in his moſt excellent Poem, is ſcarce excuſable.

End of the Firſt Volume.

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ADDENDA.

Ad *Pag.* 71, *Not.* (15), *after* Edit. Oxon. p. 1027.

The old and firſt Edition of Clemens ex Biblioth. Medicea, Florent. 1550. confirms the true Reading which I have given, Ἀπὸ Ἀδὰμ ἄχρι τοῦ πέμπτου ἔτους Δημητρίου βασιλείας· Πτολεμαίου τὸ δωδέκατον βασιλεύοντος Αἰγύπτου, etc.

Page 361, *at the End of Not.* (18).

Origen, in his Commentary on *Ezech.* i. 1. underſtands the thirtieth Year mentioned by the Prophet to be the thirtieth Year of his Age. Τὰ δὲ τριάκοντα ἔτη—ἐστὶν ὁ χρόνος τῆς ζωῆς τοῦ προφήτου. Edit. Ruæ. tom. iii. p. 406.

Ad *Pag.* 445, 446, *Not.* (24).

In the *Attic* Æra of the *Marm. Oxon.* l. 59. *Darius* began to reign in the Year 256 (as the Number ought to be, and not 253, as the Edition has it) before the lateſt Date of the Marble, which is in the Year before *Chriſt* 264, and ſo his Reign commenced in the Year 520 before the *Chriſtian* Æra. *Xerxes*, his Son, began to reign in the Year before *Chriſt* 487, which was in the Year of the Marble 223, l. 64. though the Number is eraſed. But this latter Number 223 is confirmed by the preceding Number 227, which mentions the Battle at *Marathon*, which was four Years before the Death of *Darius*: and it is alſo confirmed from Number 217, (l. 67.) under which the Fleet of *Xerxes* in the *Helleſpont*, the Battle at *Thermopylæ*, and the Sea-fight near *Salamis*, are placed, that is, in the Year before *Chriſt* 481, which *Herodotus* relates to have been in the ſeventh Year of *Xerxes*. By theſe two Numbers, *viz.* 256 and 223, reſtored to the Marble, *Darius* reigned thirty-three Years nearer the Truth than the Editions of the Marble place him: and this alſo in conſequence of *Darius* reigning thirty-ſix Years, according to the Teſtimony of *Herodotus*, the *Ptolemaic* Canon, *Manetho*, and other ancient Writers, will bring the Epoch of the Reign of *Xerxes* to the Year before *Chriſt* 484, and three Years lower than the Marble places it: and this or the following Year I think to be the Truth.

ERRATA.

E R R A T A.

Pag. line
16, 32. *read* omnium rerum.
22, 1. — Companions. *with a full Stop.*
26, 28. — *τόδε· with a Colon.*
36, 18. — *Mathuſalah*, and ſo throughout.
— antepen. *read* Septuagint (whoſe Number, etc. *with a Parentheſis.*
39, 31. r. *Martianau.*
44, 29. *read* movet *for* monet.
47, 18. *r.* ἐπομβρίαν.
60, 32. δὲ *for* δεῖ.
— 34. ἀλόντες *with an Aſpirate.*
— 36. ἀνταλλήλȣ.
63, 30. Διακοσίων ὧν.
72, 27. dele *Jews.*
74, 30. *r.* counted in.
75, 31. *read* Οὐείνην *for* Ογείνην.
77, 30. *r.* univerſally received.
78, 18. *after* Years *add* to the Birth of *Abraham.*
ibid. penult. *r.* xxix. *for* ix.
79, 27. *read* no more than.
81, 28. *r.* p. 53. *for* 530.
97, 24, lib. vii. *for* lib. viii.
ibid. 25. ἐπτὰ *for* ἐττὰ.
110, 36. Διαλλάττον.
111, 20. anecdot.
117, 25. נשיא *with a Nun.*
140, 1. ancient *for* Chriſtian.
145, 1. *r.* 1, 5. *for* 15.
185, col. 2. l. 19. *r.* theſe Years.
188, l. 10. *read* from him *for* his.
189, 14. xxxvi. 9. *for* xxxvi. 2.
190, 14. thing *for* think.
198, 3. the (6) Flood.

Pag. lin:
199, 21. *Daorius*—8 *for* 10.
204, 3. Wives.
209, 38. ἰχθύος.
219, 33. et eos.
221, penult. ἦν.
234, 36. *read* calls *Labynitus.*
235, not. (82) ρϟʹ. i. e. 190.
237, 2. read *Nabonidus.*
244, not. (9) l. 2. κϛ *for* κε.
245, ——— 9. λϛʹ. 36.
253, 4. is 1305 Years.
266, 12. *Scaliger* (60) and l. 27. *dele* (60).
280, ult. *read* MSS.
297, 1. dele *Syrians* of *Zobah* whom.
298, 27. *read* Year (13).
305, 25. *r.* (25) *for* (17).
308, 11. r. *the References* (23) (24).
312, 29. *read* (28).
313, 33. *r.* (28) *for* (21).
332, penult. (59) *for* (56).
338, 32. p. 366. *for* 396.
339, 2. ii. 7. *for* 17.
——— 10. 828 *for* 128.
344, 30. *Magdolum.*
345, 12. *Circutium.*
446, 14. lib. vii. c. 7, 20.
447, 9. *r.* 2. *Alexander.*
451, 4. *Otho. with a full Point. Aug.* 6. in his Reign *etc.*
454, ult. *r.* Numb. 27.
455, ult. Numb. 29.
457. not. (4) *r.* p. 70. *for* 7.
460, 7: אוכמא *for* אפכמא.
——— 16 Time of.
462, not. (8) Ζῶν δὲ.

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More ADDITIONS to the firſt Volume.

Page 108, *l.* 17. *after Hebrew* Letters. *add*, But the Similitude of the *Hebrew* Letters, mentioned above, may have cauſed the Difference of the preſent *Hebrew* Copies from the *Samaritan*, which latter has retained its own Reading: and not, that the *Samaritan* Copy differs from the *Hebrew*, becauſe the *Samaritan* Copiers uſed a *Maſoret Hebrew* Copy. Moſt of the Differences of the *Maſoret Hebrew*, both from the *Samaritan* and *Greek* Texts, might eaſily ariſe, not from the Similitude of the *Hebrew* Letters, but only from the ſimilar Sound of ſeveral of the Letters. For in tranſcribing, it is probable that one read, and another wrote. This will account for moſt of the Differences pretended to have riſen from the Similitude of the preſent *Hebrew* Letters; as if the Septuagint *Greek* Interpreters, and ancient *Samaritans* alſo, uſed theſe Letters; which is a Fiction, for which there is not the leaſt Evidence.

Page 258, *l.* 30, 31. *add*, And ſome thought that this was alſo the *Belus* who reigned at *Babylon*.

Page 298, *l.* 27. *add*, (13).

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Sacea, a *Babylonian* Feſtival of five Days: at which Time *Cyrus* took *Babylon*, p. 427, 428.

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Salman-Aſar, King of *Aſſyria*, invaded *Hoſhea* King of *Iſrael*, and made him tributary. Afterward finding him treacherous, and that he paid not his annual Tribute, he beſieged him in *Samaria* three Years; and in the End of the third Year he took the City, and carried *Hoſhea* and his People, the Ten Tribes, captive into the Provinces of *Aſſyria* and *Media:* and hereby put an End to the Kingdom of *Iſrael*, in the Year before *Chriſt* 721; after it had ſtood 256 Years, p. 312, 313. *Salman-Aſar* invaded the *Tyrians* of old *Tyre* without Succeſs; and blocked up the City by Land five Years; and died in the Year before *Chriſt* 713 or 714, p. 316, 317.

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Scaliger, his Difficulty about the Death of *Zedekiah*, *Jerem.* ch. xxxiv. 4, 5. cleared, p. 373, 374.

Sarus, Ten old *Chaldæan* Years of 360 Days each, p. 200, 201. A *Soſſus* ſixty Days, or the ſixth Part of a *Chaldæan* Year, p. 200.

Semiramis, ſhe began to reign in the Year before *Chriſt* 1964. An Account of her and others of the Name, p. 276—278.

Senacherib, this King of *Aſſyria* made War upon *Hezekiah*, and invaded *Judæa* with a prodigious Army, and took ſeveral fortified Cities of *Judah*; and was ready to beſiege *Jeruſalem* in the Year before *Chriſt* 713. *Hezekiah* being afraid of ſo great a Force, gave him all the Money he demanded: and he left *Judæa* for a while, and marched his Army againſt the *Egyptians*. After this *Hezekiah* fell ſick of the Plague, and upon his Prayer to God was cured by the Prophet *Iſaiah*, who aſſured him from God, that he ſhould reign fifteen Years longer, p. 318, 319: And gave him a Sign to ſatisfy him, by the Sun's Shadow going back ten Degrees on the Dial of *Ahaz* explained, *ibid.* and p. 320. *Senacherib*, enraged at his ill Succeſs againſt *Egypt*, and being forced to raiſe the Siege of *Peluſium*, broke his Agreement with *Hezekiah*, and ſent three of his Generals with a great Army againſt *Jeruſalem*, when he loſt at *Libnah*, in one Night, one hundred eighty-five thouſand of his Men, in the Year before *Chriſt* 712: upon this he fled to *Nineveh* with the Remains of his Army in great Confuſion; and was ſoon after ſlain in the Temple of one of his Idols, by two of his Sons, in the Year before *Chriſt* 711, p. 320—324. The Deliverance of *Jeruſalem* happened in a ſabbatical Year, p. 325.

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cient *Jews* found no Difference between the Septuagint Verſion and the *Hebrew* Text in the Chronological Numbers, from the Creation to *Abraham*, p. 82, 83. This Approbation farther confirmed, p. 91—94: not diſuſed by the *Jews* till *Aquila* made a new *Greek* Tranſlation from a corrupted *Hebrew* Copy, p. 93, 94. The Septuagint *Greek* Verſion was made in the Year before *Chriſt* 286. The Hiſtory of it, p. 460—466.

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